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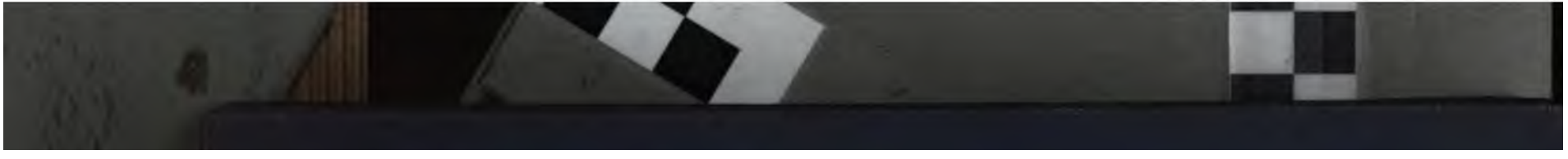

ASTOR, LENOX AND
TILDEN FOUNDATIONS

John Ryland D.D.

Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς. 2. Cor. V. 14.

BAPTIST MAGAZINE

FOR

1826.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOL. XVIII.

(VOL. I. THIRD SERIES.)

Speaking the truth in love.—Eph. iv. 15.

LONDON:

PUBLISHED BY WIGHTMAN AND CRAMP,

21, PATERNOSTER ROW.

1826

THE NEW YORK
PUBLIC LIBRARY
68882
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1897.

LONDON:
Printed by Littlewood and Green,
15, Old Bailey.

PREFACE.

In reviewing the labours of another year, the Editors cannot but express their gratitude to those kind friends by whose contributions their work has been enriched, and to the Public at large, for the increasing patronage with which it has been honoured. The success they have met with, and the testimonies of approbation with which they have been favoured, encourage them to persevere, and justify their hopes of continued and progressive prosperity.

In conducting this Miscellany, they wish to act without fear and without favour. They are, nevertheless, sincerely desirous of giving satisfaction to their friends in every part of the kingdom. But always to please, and to please all, cannot be expected. It remains, therefore, to seek useful and important ends, to cherish pure motives, and to give no unnecessary cause of offence; so doing, the results need not be dreaded. It may be proper to add, that if in any case their measures should not be approved, the Editors invite correspondence, and are ever ready to give explanations, and state the reasons of their conduct.

From rivalry and opposition, the Editors feel persuaded they have nothing to fear. They will only observe, that whatever may be their opinions of the comparative merits of contemporary publications, they will never obtrude those opinions on their readers; much less suffer their pages to be disgraced by misrepresentation *or scurrility. Weapons so con*temptible and unholy they

leave to those who can use them. It will be their endeavour that this Magazine, in its language and spirit, shall be acceptable to the intelligent, edify the pious, and neither offend against good taste nor Christian decorum.

The Editors hope, in the ensuing year, to furnish their friends with many important communications, historical and theological. And while they promise to exert themselves to the utmost for the improvement of the work, they beg leave respectfully to solicit the aid of their brethren in the ministry, and of all who feel disposed to promote the great object they have in view. Their pages are open to free and temperate discussion; and inquiries and essays relative to those points of faith and practice, in regard to which difference of opinion exists in the Denomination, will be readily inserted, in order to elicit thought and assist in the investigation of truth.

The friends of the Magazine are again reminded, that the profits are devoted to the widows of Baptist Ministers. For *their* sakes, therefore, the patronage of the Denomination is earnestly solicited, that by realizing a more extensive sale, the benevolent design of the work may be more fully accomplished. The sum of *one hundred and nine pounds* was voted at the last *half-yearly distribution*, making a total of TWO THOUSAND SIX HUNDRED AND TWO POUNDS since the year 1813.

Well-executed Portraits and other embellishments will be given from time to time, and no exertion will be spared to render the work increasingly interesting and valuable.

Dec. 1826.

THE BAPTIST MAGAZINE.

JANUARY, 1826.

Memoir of the late Rev. John Ryland, D. D.

It has often been remarked that the lives of men who have been principally occupied in the study and the pulpit furnish but scanty materials for the biographer, and supply very little to awaken interest or gratify curiosity. While the truth of this remark must generally be admitted, it would prove that we little understood the most valuable ends of biography, if, on this account, eminent and holy men were suffered to descend to the grave without some tribute to their memory — some grateful record to the honour of that grace which made them what they were. In the case of the venerable saint whose likeness appears in our present number, this duty has in part been discharged, as our readers are aware, in the admirable discourse delivered on the occasion of his decease, by the Rev. Robert Hall; and we shall now proceed to relate such farther particulars, respecting our deceased friend, as have come to our knowledge, fully persuaded, that however defective the account may be, it will be perused with affectionate interest by many to whom, for his great Master's sake, the subject of our narrative was justly dear.

The late Dr. Ryland had the honour of descending from a family, who, through several generations, were eminent for piety. His great-grandfather, John Ryland, lived at Hinton *on the Green, Warwickshire, and was a member of the*

Baptist Church at Alcester, now under the pastoral care of the Rev. Joseph Price. His son, Joseph Ryland, resided near Stow on the Wold, Gloucestershire, and married Freelove Collett, a most excellent woman, whose family were highly esteemed among the Dissenters in that part of the kingdom. *Their* son, John (the father of the Doctor) was born in 1723. His earlier days were spent in folly and sin, but he became the subject of a saving change about the eighteenth year of his age, and joined the Church at Bourton on the Water, of which the venerable Benjamin Beddome was then pastor. As it was soon discovered that he possessed talents for public usefulness, he was placed under the tuition of the reverend and learned Bernard Foskett, at that time President of the Academy at Bristol, and pursued his studies there with great diligence and success. On leaving the Academy, he supplied the Church at Warwick, then destitute, and after preaching to them for about four years, was ordained their pastor on the 26th of July, 1750. From thence, he removed to Northampton, October, 1759, where he was very useful, for many years, as a pastor and instructor of youth; till, in the year 1786, he resigned to his son, who had for some time been associated with him in the pastoral office, the whole care of the church, and retired to Enfield, near London, where he expired, rejoicing in his Saviour, July 24th, 1792, in the 69th year of his age.

Soon after Mr. Ryland's ordination at Warwick, he married Elizabeth, the only child of Mr. Samuel Frith, of that town. They had five children, one of whom died young: the rest were all spared to reach the decline of life, though one only now survives—the Hon. Herman Witsius Ryland, who went to Canada many years since as Secretary to the Governor, Lord Dartmouth, and is now a Member of the Upper House of Legislature in that province.*

Of this family, John was the eldest. He was born January 29th, 1753, in the parsonage-house, belonging to the great Church in Warwick, which his father had taken of the rector, Dr. Tate.† Before he could speak, he had been taught to distinguish all the letters of the alphabet, by the assiduity of his nurse, who used to take him into the church-yard, and point them out on the tomb-stones; and from his earliest childhood, he preferred reading to play. This disposition was so promptly and successfully cultivated by his father that, when only five years old, he read the 23d Psalm in Hebrew to the celebrated Hervey; and, besides making considerable progress in Latin and French, had gone through the Greek Testament before he completed his ninth year. Thus early did he lay the foundation of that familiar and critical acquaintance with the originals of the Sacred Volume, which was, through a long succession of years, a source of so much pleasure to himself and instruction to others. It may, however, be reasonably questioned, whether such close application to study at so tender an age did not materially repress that natural vigour and buoyancy of spirits, a portion of which, in youth, seems essential to the development of decision and fortitude in after-life.

While Mr. Ryland was witnessing with pleasure the rapid progress of his son in the various branches of a liberal education, he was favoured to observe in him,—that which would fill his heart with far greater delight—the symptoms of genuine piety. About his thirteenth year he became deeply impressed with religious concern, and on the 13th September, 1767, was baptized, on a profession of faith, by his father, in the river Nen. Mr. Joseph Dent, afterwards his brother-in-law, and Mr. William Button, then a pupil of Mr. Ryland's, and subsequently pastor of the Baptist Church in Dean Street, Southwark, were baptized at the same time. The latter of these good men finished his course a few years since; but Mr. Dent remains an honourable member and esteemed deacon of the Church at Northampton to this day.

Soon after his baptism, young Mr. Ryland was induced to address his father's pupils on the momentous truths of religion; and after he had continued this practice for some time, it led, by a natural and easy gradation, to the exercise of his ministerial gifts in a more public way. His first probationary sermon before the Church was delivered May 3, 1770, from Jeremiah xxxi. 9. From this period he continued for several years, assisting his father in the pulpit as well as in the school-room, and

* Of Mrs. Elizabeth Dent, Dr. R.'s sister, a short account appeared in the Baptist Magazine for May, 1821. Mr. James Ryland, the other brother, had died some little time before.

† It is said that some of the parishioners reflected on the Dr., a candid, moderate man, for letting the house to an *anabaptist* preacher, and that he jocosely replied, "*What would you have me do? I have brought the man as near the church as I can, I cannot force him into it.*"

zealously engaged in proclaiming the Gospel in the villages round Northampton, where his labours are still remembered with grateful respect. In 1781, he was called to the office of co-pastor, and on the removal of his father, five years after, to the neighbourhood of the metropolis, the entire care of that large church and congregation devolved upon him. In this important station he continued, till the voice of Providence summoned him to a sphere of still greater usefulness, in which he was destined long to continue, a blessing of no small value to the churches, and to the world. As to the manner in which he conducted himself during his residence at Northampton, many yet living can testify *how holily and justly, and unblameably he behaved himself among them.* Few men, entering so early into the ministry, have exemplified more fully the parental admonition of the Apostle to his beloved Timothy, *Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.*

At the commencement of his religious course, Mr. Ryland was much attached to the writings of John Brine, who had been the personal friend of his father, and he adopted the views of that eminent man on what was currently styled *the Modern Question;* but, several years before he assumed the pastoral office, he saw reason to alter his sentiments on this much-controverted point, and ever after maintained, with the fullest conviction of their Scriptural authority, those views on that subject, so clearly laid down in the works of his revered friend Andrew Fuller. For the light which had enabled him to explore this *province of theological truth, he was indebted, instrumentally, to the writings of* the justly celebrated Jonathan Edwards, and others of that class, with which he became acquainted about the year 1775. It is generally known that a thorough congeniality of sentiment on these topics did much towards cementing that cordial union which subsisted so long between Ryland, Sutcliff, and Fuller; and which led them, after several years of intimacy, to combine in founding the 'Particular Baptist Society for propagating the Gospel among the Heathen'—an enterprize which will ever shed an imperishable glory upon their names.

William Carey, of whom we are now naturally reminded, had been baptized by Mr. Ryland, in the river Nen, in the year 1783, soon after the latter had become the colleague of his father. This young man, then 21 years of age, was at that time labouring to procure a scanty livelihood as a journeyman shoemaker. About four years afterwards, he was chosen pastor of the Church at Moulton, near Northampton, where his zealous labours so enlarged the congregation, that it became necessary to erect a more commodious place of worship. As his people could raise their pastor only £10 or £11 *per annum*, it was requisite to collect for their meeting elsewhere; and while at Birmingham on this errand, Mr. Carey could not refrain from conversing on the state of the heathen, and the importance and practicability of sending them the Gospel. A generous friend in that town, who is yet living, struck with the information Mr. Carey had acquired, and the ardour he displayed on the subject, urged him to prepare his thoughts for publication, accompanying the request with an offer of Ten Pounds towards the expense. On his return home, Mr. Carey met his three

friends, Fuller, Sutcliff, and Ryland at Northampton, and communicated to them what had passed. He importuned one of them to undertake the publication in his stead; but as they severally declined it, he fulfilled the task himself soon after by sending his "Enquiry" to the press; which being followed up by the sermons of Sutcliff and Fuller at Clipston, in April 1791, and the Circular Letter to the Northamptonshire Association, 'on Godly Zeal,' by Mr. Ryland, in the succeeding year, issued in the formation of the society at Kettering, Oct. 2, 1792.

Scarcely had Mr. (now Dr.*) Ryland assisted in laying the foundation of the Baptist Mission, ere he was called to a distant part of the kingdom, and fixed, for the remainder of his life, in the precise spot where he could most effectually serve the Society: not merely by exerting his influence through a wide and most respectable circle, but by infusing a portion of his own spirit into the rising generation of our ministers, and thus providing, in the surest manner, for its perpetuity and extension.

Dr. Caleb Evans, the amiable and excellent pastor of the Church in the Broadmead, Bristol, and President of the Baptist Academy in that city, had been removed by death in August 1791, and the attention of his bereaved friends was soon directed towards Northampton for a successor. In compliance with their solicitations, Dr. Ryland paid them a visit for a month at Christmas 1792, and after a painful struggle, such as many a conscientious and honourable mind has been called, on a similar occasion, to endure, between long cherished attachments and a sense of duty, he yielded to their unanimous invitation, and removed, with his family, to Bristol, in December 1793. A public service, recognizing his union with the Church at Broadmead, was held on the 15th of May following, in which Messrs. Francis of Horsley, Kingdon of Frome, Clarke of Exeter, and Tommas of the Pithay — men all venerable and beloved in their day, but long since gathered to their fathers, took part. One minister only survives*, who united in that service, and for him it was reserved to attend the funeral solemnity of his venerable friend in the very place where, more than thirty years before, he had solemnly implored the divine benediction on the commencement of his labours.

A few months after Dr. Ryland fixed his residence at Bristol, he received the first letters which had arrived from Carey and Thomas in Bengal, and the intelligence they contained was so cheering, that he longed to communicate it as widely as possible. The Rev. David Bogue of Gosport, and — Steven, then of London, being at that time supplying at the Tabernacle, were invited to meet a few friends at the Doctor's house on this interesting occasion; and when, after uniting in prayer and praise, these worthy ministers returned to their lodgings, they mutually expressed their desires to set on foot a Missionary Society among their connexions likewise. About the same time, Dr. Edward Williams, then of Birmingham, and other pædobaptist ministers of that district, were imbibing a similar spirit; and the result of these concurrent trains of

* The diploma of D.D. was conferred *upon him in September, 1792, by the University in Rhode Island, U. S.* The same *learned body had constituted him* M.A. in *1773.*

* Rev. Joseph Hughes, M.A. of Battersea.

thought and feeling was one in which ages unborn will have to rejoice—the establishment of the London Missionary Society in September 1795.

The new connexions, among whom Dr. Ryland was now brought, welcomed him with a cordial respect, which soon ripened into genuine affection; and though all his ministering brethren in the West were not prepared at once fully to subscribe to his views of divine truth, they rejoiced to listen to one, who combined with so many claims to their deference, such meekness and gentleness as proved him to be unconscious of them all. He preached at the first Western Association held after his settlement at Bristol, and on several other public occasions in the same year. The ascendancy at first obtained without design, was ever afterwards preserved without effort; and probably there never has been an individual, exercising so long such extensive influence, who more completely escaped the imputation of an imperious and dogmatical spirit.

When Dr. Ryland succeeded to the president's chair, the academy at Bristol was the only institution of the kind in the denomination to which he belonged; and the incessant occupation and correspondence connected with this office, together with his pastoral duties to the church at Broadmead, required a closeness and intensity of application to which few men would have been equal. But he was favoured, till nearly the close of life, with almost uninterrupted health; and his habitual temperance and early rising, combined with unusual facility in the use of the pen, enabled him, in addition to the avocations already named, to prepare much for the press. Of his acknowledged publications, a list, which is presumed to be tolerably correct, will be found at the close of this article; but besides these, he was a frequent contributor, for nearly half a century, to successive periodical publications intended to promote the cause of evangelical religion; and manuscripts, to a considerable extent, on a variety of theological subjects, are dispersed among his numerous friends and correspondents. His productions, though not characterized by elevation of style or elegance of composition, uniformly breathe a devotional and benevolent spirit; and are marked by a certain earnestness of manner strongly indicating that their author deeply felt the importance of the sentiments he advocates, and, without the least anxiety to secure the admiration of his readers, aimed only to promote their spiritual welfare. Towards opponents his candour was remarkable; and in his work on baptism, he has furnished an example of the mode of treating that much contested subject which all future controversialists would do well to follow. Good men of all denominations he cordially loved; and maintained, for many years, an extensive correspondence with eminent divines of different communions both in Great Britain and America. Among these we may specify the names of Toplady, Scott and Newton—Dr. Erskine of Edinburgh— and Drs. Jonathan Edwards, Hopkins, West, and Dwight, in the United States. All these excellent men had entered the heavenly rest before him. How delightful is the thought that they are now together enjoying the fullness of that love and perfection of that knowledge, which, while on *earth*, they could only begin to *taste* and comprehend!

Dr. Ryland was assisted, in the labours of the academy, succes-

sively by the Rev. Joseph Hughes, M. A.; Rev. Henry Page, M. A. now of Worcester; and the Rev. T. S. Crisp, who, since the decease of his venerable colleague, has been unanimously elected president in his room. The number of students who enjoyed the benefit of the Doctor's instruction and example we have not been able to ascertain; but about 120 are now living dispersed through our churches at home, and occupying Missionary stations abroad, who were educated under his care. As one proof of the filial veneration in which he was held by his students, it may be stated that he was called to preach ordination sermons more frequently than, perhaps, any other dissenting minister of his time. The number of charges he had delivered on these occasions amounted to seventy-seven; and they would doubtless have been many more had it been possible for him to comply with every request of that nature.

The active part taken by our deceased friend in forming and conducting the Baptist Missionary Society has already been noticed; but in 1815, on the death of Mr. Fuller, who had most ably sustained the office of secretary to that Institution from its commencement, he was called to take a still more prominent share in its management. At a meeting of the Society held at Luton soon after, the Dr. was unanimously solicited to assume the office recently become vacant; but as he was then upwards of sixty years of age, and had so much other public business on his hands, it was evident that some coadjutor must be found to share the burden with him. Accordingly, the late Rev. James *Hinton, M. A. of Oxford, was called to fill this post,* at the annual meeting held at Northampton in the following October, and discharged its duties with equal zeal and ability for the two succeeding years, at the close of which he was compelled, by the pressure of other engagements and declining health, to resign his office. From that period, to the day of his death, the Dr. continued to hold the secretaryship in conjunction with the individual who is now called upon to pay a willing tribute to his memory, and to own how much he feels himself indebted to his paternal kindness and instructive example.*

For an accurate delineation of the character of Dr. Ryland, we are

* The sentiments entertained by the Committee of the Society towards the venerable subject of this memoir, may be gathered from the following record, entered on their minutes when his decease was officially announced:

Resolved, That the Committee, while recording their unfeigned sorrow for the loss which they have sustained, by the removal of their late beloved and revered friend and coadjutor, desire also to bless God for the part he was so long permitted to take in the affairs of this Institution, which, in a great degree, may be said to have originated in his faith and zeal. They gratefully remember that he intimately shared in all the difficulties and anxieties of the undertaking from its very commencement—proved its consistent, affectionate, and successful advocate to his dying day—and since the decease of the venerable Fuller, has materially promoted its interests in the arduous and responsible post of Secretary to the Society. They reflect with pleasing interest, on the Missionaries who, under his paternal instructions, have been trained for honourable service abroad; and on the greater number of ministering brethren, who, taught by his holy example to feel for the general interests of the Saviour's kingdom, have become the zealous and efficient supporters of the cause at home; but while, by all these considerations, they are reminded of the greatness of their loss, they desire to exercise unshaken faith in Him who raised up their departed friend and his first associates in the work, for the continued supply of those gifts and graces which are necessary to carry forward those operations so happily begun.

compelled, by our limits, to refer to the funeral sermon already mentioned; and do so with the greater readiness from the persuasion that it will meet, among our readers, the extensive circulation it deserves. We can add merely a brief account of the closing scenes of a life so long, and so eminently devoted to the service of God.

With the exception of a weakness or tenderness of the feet which rendered the exercise of walking difficult and wearisome, our lamented friend advanced nearly to his 'threescore years and ten' with little diminution of his natural vigour and capacity for labour. In the autumn of 1821, however, his strength began visibly to decline, but was partially restored by a temporary visit to the retired village of Watchet. A similar expedient became necessary, in the following year, but was not attended with equal advantage; and though he continued his avocations as usual, his anxious family and friends could not avoid noticing that the infirmities of age were rapidly advancing upon him. Among other indications, his handwriting lost its bold and regular character, and exhibited to the eye of his distant friends affecting evidence of tremulous debility. To this circumstance he alluded, when writing to an old correspondent, remarking at the same time, that he viewed it as a delightful intimation of his approaching dissolution.

A severe cold taken by Dr. Ryland in December 1824, marked the commencement of his last illness. This did not, however, prevent his preaching a sermon to young people on the evening of the first Lord's day in January, when he addressed them, *with his usual earnestness and affection, from that striking passage in Eccles.* xi. 9, 10. Through the month he continued to decline, and on the 30th (the day after he had completed his 72d year), he closed those public services, in which, for about 55 years, he had been aiming to honour his Lord and Master, by a discourse from Psalm lxxxvi. 5. He did indeed prepare a funeral sermon for a female friend in the following week, hoping to deliver it on the next Sabbath, but his friends perceived that he was wholly inadequate to the exertion, and prevailed upon him to give up the design. That sermon, written and prepared with his own peculiar neatness, was found by the writer of this sketch, in the bible of his dying friend, when he had the privilege of visiting his sick bed, only two days previous to his decease. It was founded on Ps. lxxiii. 26, a subject exceedingly appropriate not only to the experience of the pious woman on whose account it was selected, but to the circumstances of her venerable pastor too, who was about so soon to follow her.

In the early part of his illness, the Doctor was greatly affected by a difficulty of breathing, approaching sometimes to a sense of suffocation. This was succeeded by a violent cough, and total loss of appetite, by which, of course, his strength was impaired more and more. Still, some faint hopes were indulged that a change of scene might be beneficial, and he was accordingly removed to Weston-super-Mare, on Wednesday, 11th May; but it was soon evident that such expedients had lost all their efficacy, and he was conveyed back to his own house on Thursday in the following week, being then reduced so low that it seemed exceedingly doubtful whether, with all the precautions that tender and sympathising friendship could de-

vise, he would be able to sustain the fatigue of the removal. No particular alteration took place till the morning of Wednesday, May 25, when respiration became gradually more hurried and irregular, and about 10 A. M. the petition he had often uttered, during his sickness—"that the Lord would grant him an easy and gentle dismission into his heavenly kingdom"—was mercifully answered, and he fell asleep in Jesus with a serenity that no language can adequately describe!

The frame of Dr. Ryland's mind, throughout his last illness, was eminently that of lowly and penitent devotion. The expressions that fell from his lips, in reference to his own character and prospects, strongly exhibited his habitual modesty and self-diffidence: but he was employed far more frequently in offering brief and emphatic petitions to the throne of the heavenly majesty. The verse already alluded to, "*My flesh and my heart faileth: but God is the strength of my heart and my portion for ever,*" was often on his lips when alone, and repeated, as was customary with him, generally in the Hebrew original. Soon after his return from Weston, one of his affectionate daughters remarked, "You have no doubts or fears, papa?" to which he replied, "I cannot say I have, but great cause for self-abasement." The Scriptures, which had long dwelt richly in him, furnished him with the materials for devotion as well as ground of support—"Holy Spirit, take of the things of Christ, and shew them to my soul." "Lord direct my heart into the love of God, and into the patient waiting for Christ." "Lord, pity me, and lay *me low in the dust at thy feet for Jesus sake,*" *these,* and similar *expressions, attested* the humble, holy reverence with which he waited the coming of his Lord, proving, before he mingled in their society, how much in spirit he resembled those exalted beings who veil their faces while standing around the throne of God.

The mortal remains of this venerable man were interred on Thursday, June 2, in a spot which had been chosen by himself near the pulpit in Broadmead Meeting House. The funeral was attended by the bereaved family, the students in the academy, with a great number of the members of the church, and other friends. The Rev. Joseph Hughes of Battersea, and the Rev. Thomas Roberts of Bristol, engaged in prayer on the mournful occasion, and an affecting address was delivered by the Rev. Isaiah Birt of Birmingham. All present were in deep mourning, and each seemed to feel that he had lost a beloved friend. The funeral sermon, by the Rev. Robert Hall, was preached at Broadmead on the following Sabbath.

Dr. Ryland was twice married, and has left a widow, with two sons and three daughters, to lament his loss. A more extended account of his life and writings may be expected shortly to appear, prefixed to a selection from his sermons, to be published by subscription, under the title of "Pastoral Memorials." He had long been engaged in compiling a Hebrew Lexicon, on the plan of Robertson's Thesaurus Linguæ Sanctæ, which is left in an unfinished state. The following list of his publications has been furnished us:

1.*—*God's Experimental Probation of Intelligent Agents.* A Sermon, preached at Kettering, 1780.

2.*—*Christ Manifested, and Satan Frustrated.* At Northampton, Dec. 25, 1781.

N. B. The articles marked * are out of print.

3.*—*The Blessedness of the Dead who die in the Lord.* Preached at Sheepshead, on the Death of the Rev. W. Guy, 1783.

4.*—*Seasonable Hints to a Bereaved Church.* Preached at Sheepshead, 1783. Occasioned by the Death of Rev. W. Guy.

5.*—*Paul's Charge to the Corinthians, respecting their Treatment of Timothy, applied to the Conduct of Churches towards their Pastors.* To the Church at Thorn, at the Ordination of the Rev. Robert Fawkener, 1787.

6.*—*The Law not against the Promises of God.* At Leicester, 1787.

7.*—*Christ the Great Source of the Believer's Consolation, and the Grand Subject of the Gospel Ministry.* On the Death of the Rev. Joshua Symonds, Bedford, 1788.

8.*—*Salvation Finished, as to its Impetration, at the Death of Christ; and, with respect to its Application, at the Death of the Christian.* On the Death of the Rev. Robert Hall, Arnsby, 1791.

9.*—*The Earnest Charge and Humble Hope of an Affectionate Pastor.* Substance of Three Discourses at Northampton, 1793.

10.*—*The Certain Increase of the Glory and Kingdom of Jesus.* Association at Chard, 1794.

11.*—*The Duty of Ministers to be Nursing Fathers to the Church.* A Charge to the Rev. W. Belsher, Worcester, 1796.

12.*—*The Dependence of the Whole Law and the Prophets on the Two Primary Commandments.* Association at Salisbury, 1798.

13.*—*The Promised Presence of Christ with his People a Source of Consolation under the most Painful Bereavements.* On the Death of the Rev. Samuel Pearce, Birmingham, 1799.

14.*—*The Presence of Christ the Source of Eternal Bliss.* On the Death of the Rev. Benjamin Francis, M.A. Horsley, 1799.

15.*—*The Duty of Christians, with Reference to their Deceased Ministers.* On the Death of the Rev. John Sharp, Bristol, 1800.

16.*—*The First Lie Refuted:* or, *The Grand Delusion Exposed.* At Carter Lane, Southwark, 1800.

17.—*The Partiality and Unscriptural Direction of Socinian Zeal.* A Reply to a Letter by the Rev. John Rowe, of Bristol, occasioned by a Note contained in the above Sermon. 1801.

18.*—*The Difficulties and Supports of a Gospel Minister.* A Charge to the Rev. T. Coles, M. A. Bourton-on-the-Water, 1801.

19.*—*The Difficulties of the Christian Ministry, and the Means of Surmounting them.* A Charge to the Rev. T. Morgan, Birmingham, 1802.

20.—*Eight Characteristics of the Messiah, laid down by Zechariah, and all found in Jesus of Nazareth.* At the Jews' Chapel, Spitalfields, London, Dec. 26, 1810.

21.—*Divine Revelation Variously Communicated.* At Prescott Street, Goodman's fields, London, 1811.

22.—*The Harmony of the Divine Perfections in the Work of Redemption.* Association at Portsea, 1811.

23.—*Advice to Young Ministers respecting their Preparatory Studies.* At Devonshire-square, London, 1812.

24.—*The Necessity of the Trumpet's giving a Certain Sound.* Association at Lyme, 1813.

25.—*The Messiah strangely Despised and Abhorred; but Destined to be Revered, Glorified, and Worshipped.* At Narbeth, 1814.

26.*—*A Candid Statement of the Reasons which induce the Baptists to differ in Opinion and Practice from so many of their Christian Brethren.* 1814.

27.—*The Indwelling and Righteousness of Christ no Security against Corporeal Death, but the Source of Spiritual and Eternal Life.* At the Funeral of the Rev. A. Fuller, Kettering, 1815.

28.—*The Efficacy of Divine Grace Explained and Defended.* Association at Bath, 1816.

29.—*Serious Remarks on the Different Representations of Evangelical Doctrine by the Professed Friends of the Gospel.* Part 1, 1817.

30.—Ditto..... Part 2, 1818.

31.—*The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated;* in the Life and Death of the Rev. Andrew Fuller, of Kettering, *Second Edition*, 1818.

32.—*The Practical Influence of Evangelical Religion.* At College Lane, Northampton, 1819.

33.—*Redemption from the Curse of the Law.* Preached at Cheltenham, 1820.

34.—*Christianæ Militiæ Viaticum.* Sixth Edition, 1825.

On the Roman Catholic System.

No. I.

Introductory Remarks.

VERY numerous have been the controversies which have agitated the Church of Christ, though not all of equal importance. Some have touched the very vitals of Christianity; others have regarded only its external form. On some points, diversity of opinion can have little, if any influence on moral character, and it is therefore, comparatively speaking, harmless. But there are other topics, right views of which are essential to the present health and the everlasting welfare of the soul: here, indifference is disease, and wilful error or unbelief is death.

It is in the latter class that we place the majority of the points at issue between Protestants and Roman Catholics. Whether justification be by faith or by works—whether Jesus Christ be or be not the only Mediator—whether the Scriptures be the only rule of faith and practice—what is the use and authority of tradition—what the number and efficacy of the Sacraments—how great the power of the priesthood, and how limited the privileges of the people—and whether Christians are to examine and judge for themselves, or to receive their creed from their spiritual guides, and submit in all things to their directions:—these are some of the questions involved in this important controversy. It will be readily acknowledged that they are by no means trivial. So important are they, that those who take opposite views respecting them, must materially differ in their ideas of the Christian system, and can scarcely enjoy together the *fellowship of the saints*, except in *a very limited degree. An honest Roman Catholic cannot regard a* Protestant as a Christian; in fact, it is a standing article of his creed that out of his own church "there is no salvation." On the other hand, a consistent Protestant, though he abstains from deciding on the final destiny of any man, must look upon the Roman Catholic as one who holds pernicious doctrine, and whose system mutilates and disfigures the "faith once delivered to the saints." Both cannot be right, nor equally safe. If the Roman Catholic system be the correct one, Protestantism is chargeable with the sin of proud and rebellious presumption; but if the Protestant be on the right road, the Roman Catholic has a long and weary distance to retrace.—These systems are two different versions of Christianity. Which of them is true and faithful? Which expresses the actual meaning of our Saviour?

Apart from those general considerations which will always influence a sincere inquirer after truth, it may be observed that the Popish controversy is peculiarly interesting to every thinking Christian, because it involves some great principles, the decision of which materially affects other discussions of no small importance. We particularly allude to the authority of tradition—the assumed power of ecclesiastic legislation—the question of expediency—and the design of the Sacraments. The controversies on dissent and on baptism hinge on these questions. It is therefore very desirable that correct views on these subjects should be attained.

The present period is eminently favourable to the discussion of the questions before-mentioned. The hostility shewn by the ruling powers at Rome to the dissemination of the Scriptures and the Scriptural education of the young—the un-

remitting efforts now made, both on the Continent and in this country, to obtain proselytes to Popery, especially by the circulation of small and cheap treatises, full of specious representations and Jesuitical arguments—together with the lamentable apathy of some Protestants, and their strange mistake, in supposing the Roman Catholic system to be changed and improved—loudly call on the friends of truth to exert themselves, lest while they sleep the enemy creep in, and the minds of many be beguiled from the simplicity that is in Christ. Neither ought any to be deterred from a manly avowal of their principles by the fear of incurring the charge of bigotry and narrow-mindedness—those moral scarecrows, if we may be permitted the allusion, by which none but children will be frightened. When truth and conscience are concerned, and the honour of our Lord Jesus Christ, we have only to do our duty and leave consequences with him. So taught, and so acted, the holy Apostles.

But it is high time to say that the present is the introduction to a series of Essays on the Roman Catholic System, in which it will be our endeavour to depict that system *as it is*, and to contrast it with the Christian code, as laid down in the New Testament. Such an attempt, we are willing to believe, will meet the approbation of our friends throughout the kingdom. We shall conclude this paper by a brief notice of the rules we intend to observe in our future disquisitions.

Mr. Butler, in his "Book of the Roman Catholic Church," complains of the unfairness of some Protestants, in taking their views of the *Roman Catholic System from writings, which, though composed by authors of that Church,* yet are not regarded as authorities. He says, "I beg leave to suggest, that in every religious controversy between Protestants and Roman Catholics, the following rule should be rigidly observed:—"*that no doctrine should be ascribed to the Roman Catholics as a body, except such as is an article of their faith,*" p. 9. In order to ascertain this, he directs us to the "*Catechism of the Council of Trent,*" Bossuet's "*Exposition of the Faith,*" Gother's "*Papist misrepresented and represented,*" and Challoner's "*Three short summaries of Catholic faith and doctrine.*" Without complaining of the selection Mr. Butler has made, we cheerfully agree to adopt his rule, and purpose in these Essays to present our readers with a view of the Roman Catholic doctrines, *derived from their own public documents,* only reserving to ourselves the liberty of illustration and remark, as the same may appear needful.

With a view to enliven the discussion, as well as to confirm our statements, we shall occasionally introduce quotations from ecclesiastical historians of acknowledged merit, and respectable travellers on the Continent. "By their fruits ye shall know them"—is a divine axiom: we shall see it illustrated in reference to this subject, by ascertaining the *real tendency* of Popery, and its *actual effects* on the minds, manners, and morals of its adherents. When we see *how a system works*, we are better able to judge of its worth.

We are anxious to assure our readers, that we shall carefully avoid noticing the *political bearing* of this subject. We have valuable friends on both sides of the question. Those, however, who differ on one point, agree as to the *religious* aspect of the discussion. We wish that their efforts should

be concentrated here, and shall be happy if we succeed in exciting the latent energies of the religious public, by shewing them the true nature and dangerous tendency of a system which, we firmly believe, our Lord Jesus will at length "consume with the breath of his mouth and destroy by the brightness of his coming."

Yet charity must be joined with zeal. We detest the *system*, and devoutly wish its annihilation. We pity the *men*. Them we hate not: we pray for them, "if peradventure God may give them repentance to the acknowledging of the truth." And we are sincerely concerned, that in this effort we may exemplify "the wisdom which is from above, and is first pure, then peaceable, gentle, and easy to be entreated." C.

LETTERS FROM DR. DODDRIDGE TO DR. CLARK OF ST. ALBANS. *Printed from the Originals, never before published.*

No. I.

REV. SIR,

I DESIRE to acknowledge the goodness of God in preserving me in perfect health at a time when so many are ill, and more of my acquaintance have been removed into eternity than I ever observed in so few months. The people at Kibworth urge me to be ordained amongst them, and assure me that they shall not regard it as any obligation to stay with them one month longer than I should otherwise have done. Last Monday I removed all the remainder of my books from Burton. 'Tis with a great deal of satisfaction that I am now returning to my studies after so long an absence from them. I have *just been reading* the history of *Cicero's banishment, which*, like *all other books recommended* by you, answers the character you gave it, and affords me a great deal of entertainment. I cannot but observe that the style of the dedication, especially towards the beginning, has some blemishes, and indeed absurdities, which are not to be found in the translation; which makes me the more inclinable to believe what was confidently reported at Leicester, that the translation was Dr. Atterbury's and the dedication Mr. Carte's (of Bath.) I have just finished Keil's Examination of Burnett's Theory of the Earth, with some remarks on Whiston's. Having read both those theories with a great deal of care, Keil is for the most part very intelligible to me who know but very little of mathematics. I hardly ever met with a book written with greater penetration and acuteness, or in which such abstruse thoughts are proposed with so much perspicuity. Poor Burnett's System, as gay and beautiful as it appears, can no more stand before such arguments than the fine porcelain tower at Nankin in China could resist a battery of cannon. Whiston is not so utterly disjointed; and though Keil has abundantly disproved many particulars in his theory, yet the main body of it may be true for any thing I can find. I shall be glad of any occasion which may present of expressing my affectionate sense of your great condescension and goodness to, Dear Sir, your most affectionate and obliged humble servant,

P. DODDRIDGE.

Harborough, Oct. 26, 1727.

You will probably be surprised to hear (if you have not heard it already), that the celebrated Mr. H. of Nottingham has conformed. It was but last Thursday he acquainted his people with it. He is

going over to Ireland, where his wife's uncle, being a Bishop, may be very like to serve him.

Since I wrote the lines just above, I hear that Mr. H. left his people very rudely. I think it was on Lords'-day sev'nnight that he gave them the first notice of his intended change. It was then Sacrament day, and he sent word to Mr. Whitlock, his assistant, that he should not be with them that day, and never intended to come amongst them any more. He went that day to Church, and immediately entered himself a most exact Conformist. He very reverently bowed towards the altar at his first coming in; knelt down in the usual form to his secret devotions before service began, turned his face to the East at the reciting of the Creed, and bowed at the name of Jesus every time it occurred in the prayers. He told Mr. Symmonds of Maidenhead, that he was perfectly well satisfied with what he had done, and that it was the result of two years' deliberation. People censure his conduct variously; all that I can say to it is, that I am sure Mr. H. is *no fool*, and though he has been often accused of very insincere management with regard to some of his quondam brethren, I never saw it fully proved that he was *a knave*.

On the Want of Religious Enjoyments.

There is scarcely any thing more common among Christians, than a complaint of the feeble and transitory nature of their religious enjoyments. Many are ready to think, that if a high degree of happiness be a necessary criterion of discipleship *to the Redeemer, they have, to the present period, been guilty of self-deception. This* circumstance is no less the occasion of wonder, than it is fruitful of lamentation. Besides that the Scriptures are copious in relating the blissful experience of the righteous, it is well remembered, that the Gospel is pre-eminently adapted to delight and comfort—an entire scheme of blessedness, in which the glorious author appears lavishing all his wisdom and love, to remove our doubts, and to fill our minds, with the most pleasing and elevated expectations. If, however, these effects are but seldom and feebly produced, we may strongly suspect the heart is in a state to repel, rather than to invite the consoling influences of religion. A little reflection will, perhaps, tend to check the surprise, which many of us feel at not being more happy.

Much spiritual consolation is lost, owing *to our faith in Christianity not being more steady and sincere.* As the progress of every one, in his advanced stages of language or science, must be sensibly retarded, if he fail often to examine the first rudiments; so we have little reason to expect the refined pleasures of the gospel, while our acquaintance with the principle which led us to embrace it, is partial and confused. The many facilities and temptations, afforded in these days to embrace Christianity on false grounds, render it necessary, that we should inquire whether our profession be not more the result of instruction, or of the scenes of piety to which we have been long accustomed, than the effect of a superior agent inducing us to believe the record, which God has given of his Son. How great soever the advantages which we have enjoyed, it must not be forgotten, that these are but means or instruments; and are quite independent of that act of the

mind, with which the saving reception of the truth is inseparably connected. Since the Author of nature has been pleased to place the sources of our happiness principally in ourselves, the experience of every one competent to decide will teach him, how truly this is the case, in the momentous concerns of religion. Nor is a close and long-continued investigation of the Christian evidences sufficient to inspire the mind with unshaken confidence. The reasonings and information furnished by Lardner, Butler, Paley, and others, may qualify us to disarm the acutest infidel, but afford no effectual barrier against perplexity and doubt. The mists which the general apostacy has collected are too dense and palpable to be dispelled by the splendours of genius or eloquence. There are, if we may be allowed the expression, certain spaces in the human mind, some deep retired recesses, in which sin and Satan are wont to revel, but where the light of merely rational evidence in favour of divine things has never penetrated. Hence, however richly we may be supplied with the proofs of Revelation, on these can never be grafted that faith which produces joy unspeakable and full of glory. This, it is scarcely necessary to add, is the work of Omnipotence, and the happy result of fervent effectual prayer.

Some may probably impute the want of that superior bliss of which we are speaking, to *a dissatisfaction with the method of divine communications.* They seem to be suspended betwixt hope and fear with respect to the existence of invisible realities, to pant for demonstration in religion, and eager to listen to a voice from the excellent glory, confirming the doctrines and promises of the New Testament. In such a state of mind, we can never expect to feel the power of that word, which effectually worketh only in them who believe.

The sentiments that we have imbibed of certain truths of Christianity, may be as destructive of our peace, as the cause which we have just mentioned. It is to be regretted, that the sacredness and divinity which characterize the deep things of God, do not always make us acquiesce in what is beyond the compass of reason. We are often tempted to give loose to a spirit of speculation, to lay our premises, and draw our conclusions in matters which involve us in endless mazes, and thereby increase our uneasiness. Although this is a topic very fruitful of remark, we can in this place, only refer to two or three points. It may be permitted us just to glance at the divine decrees for the purpose of increasing our adoration, but to expatiate long on what is not revealed, can never be attended with advantage. That religion which is formed on what is perfectly mysterious, can supply no motive to action, nor open any spring of consolation. Accordingly we have generally seen, that they who have delighted to dwell on the purposes of Deity, have been remarkable for presumption, and the love of controversy; while they have afforded no visible signs of truly religious enjoyments. It is strange that any should prefer to enter the clouds and darkness which envelope the throne of the Eternal, before walking in the light which Revelation was designed to shed on these lower regions. In transgressing the boundaries of modesty, we may expect to meet with much to bewilder, but with little to comfort.

A firm persuasion of the necessity of divine agency in accom-

plishing our salvation, is far from being always attended with happy effects. The theory of some regards it, as nearly superseding our active energies, and we are all liable to be more indifferent, than if there were no Spirit to renew, sanctify, and save us. The very attempt to impress the mind with such a view of this great truth, as altogether excludes every meritorious performance, may lead us, if we are not watchful, to lose sight of the works of obedience and gratitude, which it strongly inculcates. It is owing to an inattention to the practical bearings of this subject, that many have been led to consider any extraordinary act of piety, as "temerity affecting to take the course where the chariot of Omnipotence is to drive." With these sentiments it is in vain to expect the Spirit, to bear witness with our spirits that we are the children of God.

By *failing to set a high value on revealed truth*, our consolations must, of necessity, be small. We are too much in the habit of viewing it as a mere theory. While it recommends itself to the understanding, we forget its celestial origin, and exalted claims. To store our minds with pleasing thoughts, and agreeable imagery, we have no objection to commit a large portion of any human composition to memory. Do we always evince equal delight in hiding the word of God in our hearts, that we may not sin against him? We have spared, it is probable, no exertion of intellect, in endeavouring to comprehend the abstruse reasonings and profound inventions of men. Is it habitual with us, to examine, with the same patient toil, the sublime discoveries of Revelation? Or are we not dissatisfied, when difficulties do not vanish at the touch? There are many admired authors whom we often read with such freshness of interest, as if we had never perused them before; but with what apathy do we at times revolve the sacred page, though it reveals our guilt, proclaims our pardon, and points us to immortality on high. The impassioned eloquence and glowing description of the orator and the poet enchain the imagination in the moments of leisure and retirement; but the doctrines of the Cross recur to the thoughts with little emotion, and fall upon the mind with no greater energy than the glimmering dawn upon the face of nature: so great is the authority with which some men's opinions are invested, that we should fear to be thought opposed to their decisions. It may be worth while to inquire whether we tremble at the word of Him, "whose voice then shook the earth: but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." It cannot be necessary to multiply arguments to shew, that the Bible has a sovereign and exclusive claim on our attention; or that it is utterly inconsistent to expect to be consoled by Christianity, while she is permitted to retire into the shade. She must, like her glorious Author, have in all things the pre-eminence. But, "let her be urged to forget her celestial origin and destiny, to forget that she came from God, and returns to God, and—she resents the foul indignity, claps her wings and takes her flight, leaving nothing but a base and sanctimonious hypocrisy in her room."

It is natural to suppose the pure and elevated enjoyments of the Gospel, would require a correspondent state of heart. Accordingly, a *deep sense of the evil of sin, accompanied with godly sorrow, is an indispensable* pre-requi-

site. During the early stages of conversion, there is in general great tenderness of conscience. The remembrance of the number and magnitude of crimes committed, wounds the spirit; and though such tokens of the divine favour may be shewn, as inspire confidence, the Christian rejoices with trembling. He is anxious not to forget his low estate, and he breathes after holiness. But in the experience of many, these feelings are not matured into habit. Instead of having a more vivid impression of purity we suffer inbred corruptions and the charms of worldly objects to obscure, in some degree, the holy lustre of divine things. By becoming familiar and common, they cease to attract; and as this is owing to a criminal neglect on our part, we need not be surprised, if they also cease to delight.

We may mention, as a reason why we are not more happy, *a dull formality in religion.* The light of heavenly truth is distinguished for its quickening and transforming influence. To kindle devotion, to excite in us longings after God, and to urge us to the vigorous pursuit of eternal good, is the grand design for which the Spirit was given. This forms the scope of all the ordinances of divine appointment, and every duty, which we are required to fulfil, is adapted to accomplish the same end. We are nevertheless chargeable, at times, with bringing to our sacred exercises an almost quiescent state of feeling. We repair to the closet, and to the family altar, as if driven by some mechanical force, rather than by a soft and pleasing impulse, while the more public services are not *attended with* the consecration of *our powers. It is rare that we exert an energy equal to the occasion.* In the pursuit of other objects, of no moment in comparison with our salvation, we can be raised to an intensity of action; but even on a sabbath-day, when, in the sanctuary, the realities of eternity are opened before us, clothed with the greatest solemnity and interest, how seldom do we give to them an undivided attention. Far from employing upon them the full force and vigour of the mind, we permit our thoughts to wander; cherish improper desires, and resign ourselves to an unsanctified imagination. The heart must be fully engaged during the season of worship, if we would experience it to be a time of refreshing, from the presence of the Lord.

They who are accustomed to reflect on this subject, are fully aware, that much more might be added to what is here advanced. We shall, however, proceed immediately to conduct our remarks. Some professors are naturally of a gloomy temperament, in consequence of which, they are apt to take such views of Christianity as are only adapted to nourish melancholy. The religion of others seems to take its complexion, in some degree, from the appearances of nature. While all is smiling and serene around them, they are not much in the habit of apprehending danger; but when the clouds gather blackness, when the heavens thunder, and the ether flashes with lightning, their hopes and fears rise up alarmed, and instead of regarding the agitation of the elements as of use in the general system of the universe, they imagine the Deity is coming forth from his place, to punish them for their hypocrisy. During the full possession of health and vigour, we can, too contentedly, submit to our spiritual apathy, and

listen to a secret but irresistible monitor, assuring us, that our piety is not powerful enough to sustain us in the hour of affliction, and to prepare us to undergo an exchange of worlds. There are, besides, many other peculiarities, which mark, at times, our religious character, the bare mention of which, may easily account for the want of more substantial happiness. Yet let it be remembered, there is ample provision in the gospel against every temptation, and that from whatever cause our joys are feeble and transitory, we must, in general, ascribe it to our failing to exercise a prudent forethought in matters which so immensely concern us. If we are conscious all is not right, let us not calculate on a more favourable season for the cultivation of piety; nor fondly imagine, though we remain inactive, brighter visions from above still await us. These are, at best, but undefinable anticipations, and in the language of a celebrated orator,* "it is not required of us, to consider what may happen in the future; but to know with certainty, that unless we apply our minds to our affairs, and be willing to do that which is necessary, our case will be hopeless."

Sheerness. T. H.

THE HYPOCRITE'S PREVARICATION.

[*Extracted from an old Author.*]

THERE is no such stuff to make a *cloak* of as *religion*, nothing so fashionable, nothing so profitable: it is a *livery*, wherein a *wise man* may serve two masters, GOD and the *world*, and make a gainful service by either. I serve both, and in both *myself*, in *prevaricating* with both. Before *man* none serves his GOD with more severe devotion, for which *I work my own* ends, and serve myself. In *private* I serve the *world*, not with so strict *devotion*, but with more *delight*, where fulfilling of her servants' *lusts* I work my end and serve myself. The house of *prayer*, who more frequents than I? I *fast* with those that fast, that I may *eat* with those that eat; I *mourn* with those that mourn. No hand more open to the *cause* than mine, and in their families, none prays *longer* and with *louder* zeal. Thus when the *opinion* of a *holy life* hath cried the goodness of my conscience up, my *trade* can lack no *custom*, my *wares* can want no *price*, my *words* can need no *credit*, my *actions* can lack no *praise*. If I am *covetous*, it is interpreted *provident*; if *miserable*, it is counted *temperance*; if *melancholy*, it is construed *godly sorrow*; if *merry*, it is voted *spiritual joy*. If I be *rich*, it is thought the *blessing* of a *godly life*; if *poor*, supposed the fruit of *conscionable dealing*. If I be *well spoken* of, it is the merit of *holy conversation*; if *ill*, it is the malice of *malignants*. Thus I sail with every wind, and have my end in all conditions. This *cloak* in *summer* keeps me cool, in *winter* warm, and hides my nasty bag of all my *secret lusts*. Under this cloak I walk in *public fairly*, with *applause*, and in *private* sin *securely* without *offence*, and officiate *wisely*, without *discovery*. I compass sea and land to make a *proselyte*, and no sooner *made*, but he *makes* me. At a *fast* I cry *Geneva*, and at a *feast* I cry *Rome*. If I be *poor*, I *counterfeit abundance* to save my credit; if *rich*, I *dissemble poverty* to save charges. I use the help of a *lie* sometimes, as a religious *stratagem* to uphold the *gospel*; and I colour *oppression* with GOD's judgments executed upon the wicked. *Charity* I hold an *extraordinary* duty, therefore not *ordinarily* to be per-

* *Demosthenes.*

formed. What I *openly reprove abroad*, for my own *profit*, that I *secretly act at home* for my own *pleasure*.

But stay.—I see a hand-writing in my heart damps my soul; it is charactered in these sad words:

"WOE BE TO YOU HYPOCRITES."

Mat. xxiii. 13.

His proofs—Job xx. 5, "The triumphing of the wicked is short, the joy of a hypocrite is but for a moment."—Job xv. 34. "The congregation of the hypocrites shall be desolate."—Psalm xi. 9, "An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered,"—Luke xii. 1. "Beware of the leaven of the Pharisees which is hypocrisy."—Job xxxvi. 13, "The hypocrites in heart heap up wrath, they die in their youth, and their life is amongst the unclean."

The hypocrites love not those things they profess, and what they pretend in words, they disclaim in practice: their sin is the more damnable, because ushered in with pretence of piety, having the greater guilt, because it obtains a godly repute.

POETRY.

I.

"We all do fade as a leaf."

Erewhile I saw yon stately grove
  In verdure's vivid freshness clad,
And lov'd beneath its shade to rove,
  Whilst all around was bright and glad;
But now 'tis riven, and desolate, and sad.

The yellow leaf, once green and fair,
  Now sleeps upon the water's bed;
Now drifted by the stormy air,
  No more shall raise its pallid head;
Its vital lymph and youthful bloom are fled.

So mortals fade—in vernal hue
  Healthy and strong, they now appear;
And now, like Autumn leaves, bestrew
  The ground, all weak and pale and sear;—
Death quickly rounds life's little circling year.

But, shall the Winter last for ever?—
  Shall trees their foliage resume,
And man to life again spring never,
  Nor burst the frozen, gloomy tomb?—
Yes! he shall rise with *undecaying* bloom!

B. C.

II.

"A bruised reed shall he not break, and the smooking flax shall he not quench."

A tuneless lute, which Shepherds cast away,
  Unfit, with one sweet note, to please the ear;
  A fragile reed, crush'd in the dust and sear:
On which the storm hath dwelt with ruthless sway;
A flick'ring light, whose former cheerful ray
  Now fast expires amid the gloom that's near;
  Like these, dull, tuneless, crush'd, do you appear?

And cheerless, hopeless, pass the live-long day!—
  Yet, why despond?—that mighty Shepherd dear
  In whose just praise you tune no equal lay,
Nor burn with fervour equal to his name—
  Is still a present help in time of need;
  He'll bind up—never break—the bruised reed,
And fan the dying spark to heavenly flame!

B. C.

REVIEW.

1. *A Letter to the Rev. Ralph Wardlaw, D. D. on some Passages in his Dissertation on Infant Baptism. By John Birt.* 8vo. pp. 31.

2. *A Reply to the Letter of the Rev. John Birt to Dr. Wardlaw. By Ralph Wardlaw, D. D.* 8vo. pp. 32.

We have no objection to its being supposed that we watch with some interest the progress of the baptismal controversy, even in a portion of it so small and subordinate as that which is occupied by the two pamphlets before us. As to the importance of Mr. Birt's, we are very willing it should be estimated by the treatment it has received from the guides of public opinion on the adverse part. Immediately on its appearance it was met with a severe and unmitigated condemnation in the Evangelical Magazine, while the Congregational was more deliberate, apparently for the sole purpose of aiming a more deadly blow. Now the force of the rebound is a pretty correct indication of that of the original stroke; and the public may be fully satisfied, therefore, that Mr. Birt's production is by no means insignificant. He has written something which the pædobaptists feel very keenly, and, judging from the style of their retort, he appears to have applied the scourge to a part unusually tender. The design of this severe criticism is, of course, to prevent the book from being read, which probably our brethren rightly judge to be best for themselves; but we can assure our readers, that the charges adduced against this spirited writer are much more resolvable into the dislike we all feel to chastisement, than into his real offences. With this very natural feeling we are by no means disposed to be severe; and we have no doubt that the castigation will, notwithstanding, produce a salutary effect *on all who may hereafter engage in this apparently interminable dispute.*

Dr. Wardlaw's, we have been told, "is an admirable pamphlet," and to us it is certainly quite satisfactory. We do not wish to notice the indications it betrays of extreme soreness; we shall observe only, that while he is perpetually exclaiming against the undue severity of the chastisement, there runs through the whole an entire acknowledgment of the offence. It is scarcely possible for a dispute of such a nature to be more satisfactorily concluded.

Having thus briefly characterized the correspondence before us, it remains for us to inquire how it has affected the controversy to which it relates. We do not pretend to say that any great practical results can be expected from so slight an encounter. But with respect to the sifting of theories and the discovery of truth, something almost inevitably arises from every collision of intellects; and the influence of this particular discussion is the more important, because it has been directed to topics which are in themselves of vital consequence, and on which pædobaptists have seldom been prevailed upon to speak.

In the first place, Mr. Isaiah Birt, of Birmingham, whose strictures on a sermon by Mr. Henry Foster Burder have produced this episode, laid great stress on the exclusively personal nature of religion, and objected to pædobaptism, that it involved the idea of a relative religion. It is astonishing how shy our brethren have always shewn themselves of this topic: but at length this reserve, which was perhaps for them, as partizans, true wisdom, is for a moment laid aside, and the Congregational Magazine avows its belief in a relative religion, taking occasion at the same time to express its pity for the blindness of the Baptists to this "beautiful" chimæra. This avowal is certainly sufficiently astonishing, and can be supposed to have been made only under a conviction of its necessity to the argument;

so that it may now be considered as established, that pædobaptism does involve the hypothesis of a relative religion, among its very vitals. This is making a grand step, because it brings the advocates of that system fairly on this part of the controversial ground. Let it be now proved that religion is not and cannot be relative, and, with these patrons of it, and all who are like minded, the cause of pædobaptism falls. Yet nothing is capable of more full and satisfactory proof. On all other occasions, all evangelical pædobaptists are among the staunchest advocates of this truth, and Mr. John Birt has well argued it in the production before us. We wait, however, to hear more from our brethren on this subject: for, as we have said, it is only for a moment that they have as yet thrown off their reserve; and the silence so carefully maintained upon it, in the review of Mr. John Birt's pamphlet in the magazine in which this frankness appeared, is somewhat ominous that this degree of incautiousness has been repented of and will not be repeated.

In the second place, Mr. Isaiah Birt referred pointedly to the subject of infant salvation, and asserted that pædobaptism, "with a partial, gloomy, and awful aspect, establishes a privileged order of dying babes." This in particular has excited the indignation of Dr. Wardlaw, who answers with some warmth, that he and many of his brethren are exactly of the same opinion as Mr. Birt and the baptists, and "esteem all children who die in infancy to be equally and certainly saved." This is doubtless very gratifying, and deserves to be specially noted. But as, on the one hand, it is no answer at all to Mr. Birt's assertion that pædobaptism, *not pædobaptists*, establishes a privileged order of dying babes; so, on the other, it is an acknowledgment that if pædobaptism has such a tendency, it affords a powerful objection to the system. This also is a point gained, and fairly entitles *us to the use of the argument*, if any can *justly be drawn from this* quarter.

In confirmation of his position that pædobaptism does establish a privileged order of dying babes, Mr. Isaiah Birt represented "the majority of pædobaptists in general" as believing in baptismal regeneration, a statement which Dr. Wardlaw has so far forgotten himself as to call "a rash and unfounded slander." Mr. John Birt, however, has triumphantly shewn that it is no "slander," nor in any degree "unfounded;" and Dr. Wardlaw has only to reply, that when he wrote he was "not thinking" of "pædobaptists in general," but only of evangelical pædobaptist dissenters from the churches of England and Scotland, who constitute a mere fragment of the immense masses concerned in the baptismal controversy. It remains, therefore, both asserted and proved, that the great majority of pædobaptists in general do believe in baptismal regeneration, and their system of course does "establish a privileged order of dying babes, with an aspect partial, gloomy, and awful." Nor is it at all unfair to form a judgment of the system itself, by a majority so vast and overwhelming.

But let the evangelical pædobaptist dissenters, strange as it is that they should be pædobaptists, let them have the privilege of choosing their own ground, and of departing from the original and almost universal principles of the system, in order to call in question and disprove if they can this very objectionable feature of it; and we will bring Dr. Wardlaw himself, an unexceptionable witness we presume, to shew that the attempt is utterly futile. He seems to triumph, indeed, on finding that, by the admission of infant salvation on general grounds, he can evade the charge of a distinction which is "partial, gloomy, and awful," but in his elation he has forgotten, perhaps, how completely with his own hand he has established "a privileged order of dying babes." These are his words:—

"Suppose now, in these circumstances, pædobaptists should fancy that, with respect to a particular class or description of children—those namely of the people of God—there are certain

intimations and promises in the Bible, such as seem to afford some additional and more especial grounds of favourable persuasion on their behalf, than those for the salvation of all—is there any thing in this that deserves to be stigmatized as 'partial,' gloomy, and awful?' If there is nothing on our part exclusive of a single soul from aught that can be shewn to be revealed; nothing that takes away or diminishes any degree of probability or of confidence afforded by general considerations—these still remaining the very same to us as to you; if the amount of what we do is, retaining the common reasons of hope for all, to add a specialty on behalf of some;—where is the repulsive gloominess, where the merciless austerity, from which, with a self-complacent satisfaction in the superior liberality and kindliness of your own system, you affect such a loathing recoil?" (Reply pp. 25, 26.)—In the system which maintains baptismal regeneration, Dr. Wardlaw, which the vast majority of pædobaptists hold, though you do not; and after so much warmth, we shall be sure to remember that you do not, though no one ever thought that you did. But your sentence is obviously, and very singularly incomplete. You have asked "where is the repulsive gloominess, and where the merciless austerity?" but gloominess and austerity were not the only things you had to disprove. You should have gone on to ask, where is the "privileged order of dying babes?" and these you will find in your own system, as described by your own pen. You "see certain intimations and promises in the Bible, such as seem to afford some additional and more special grounds of favourable persuasion on their part (the children of the people of God), than those for the salvation of all;" "the amount of what you do is, retaining the common reasons of hope for all, to add a specialty on behalf of some;" in other words, you establish "a privileged order of dying babes." And this comes out in your very attempt to prove that this allegation is falsely brought *against the system you defend, and in the face of your recent declaration that you* "esteem all children dying in infancy to be equally and certainly saved;"—a declaration which, after Mr. Isaiah Birt, we repeat, you cannot sincerely make and consistently hold, "without renouncing pædobaptism itself."

Such is the present aspect of the controversy. Two objections are brought against pædobaptism: the one, that it denies the essential spirituality of true religion; the other, that it denies the equal salvation of infants. These objections are admitted to be of considerable, if not of decisive consequence, and attempts have been made to repel them, but hitherto without success. It is not presumptuous then to conclude, that, *at present*, "the argument is ours:" "the popular feeling," doubtless, is still theirs; but the advocates of pædobaptism, we should suppose, will scarcely abandon so favourite a system in so forlorn a situation.

Practical and Internal Evidence against Catholicism; in Six Letters to the impartial Roman Catholics of Great Britain and Ireland. By the Rev. Joseph Blanco White, A. M. B. D. &c. London, Murray Albemarle Street. 8vo. pp. ix. 296. 9s. 6d.

We have read this book with great interest, and are glad to introduce it to our readers at the present time. The writer was once himself a Catholic, a Priest, high in office, and thoroughly acquainted with the nature and bearings of the system of Popery. He does not draw the picture of ages long since passed away, or of a system known only by the records of history: he displays the Popery of the present day, with the awful tendency of which he was at one time painfully acquainted.

The account he gives of himself is very striking. His grandfather was an Irish gentleman, who retired with his family and property to Spain. His father, though born in Spain, was early sent to Ireland, that he might gain an attachment to the land of his ancestors; and the present writer was the fruit of his marriage with a Spanish lady. At an

early period he was devoted to the service of the church, studied closely, gained distinction, was ordained and advanced while young; and as he owed his preferment to his theological knowledge, he wished to become acquainted with works that would increase and perfect it.

At this period, enjoying the honours of a situation which his merit had gained, with the prospects of higher and still higher honours, and with the ardour of youthful talents urging him forward—he began *to doubt!* Devotion, however, at first, scattered these light clouds; but they arose with increased darkness again and again, and prayer would scarcely dispel them. He called the truth of the Gospel in question; he was haunted with the horror of sins against the faith fixed in his soul by early education; and he endeavoured to counteract the doubts that were daily acquiring irresistible strength, by calling to mind the arguments he had read in defence of the Christian Religion, and by reading works on the same subject. In the execution of his office he had to preach to the royal brigade of Carabineers, *who came to worship the body* of St. Ferdinand, preserved in the king's chapel, and he delivered a discourse on Infidelity, which was published at the expence of the brigade. But, so rapidly were his doubts increasing, that at the end of a year from the preaching of this sermon, he was *bordering on atheism!*

Mr. White assures us that in his case, (and his intimate acquaintance with many others in similar circumstances, he informs us, enables him to affirm the same thing respecting them,) immorality and levity were not the causes of his infidelity;—but in countries where *Popery* reigns, it is so identified with *Christianity*, that whenever a man begins to doubt, there is but a step between him and infidelity. A plain relation is often the severest satire. Mr. White says, "'*I believe whatever the holy mother church believes*,' is the *compendious creed* of every member *of the Roman communion!*" So that unless a man has the happy facility of believing *whatever* the church teaches, there is no choice; he must, if he follows the argument necessarily arising from his own doctrine, become an *infidel*.

This, Mr. White assures us is not a mere theory;—he says, his knowledge of the most enlightened classes of Spain furnishes him with a multitude of sudden transitions from sincere faith and piety to the most *outrageous infidelity*, (p. 7.) What is worse, he adds, "though I am not at liberty to mention individual cases, *I do attest from the most certain knowledge* that the history of my own mind, is with little variation, that of *a great portion* of the Spanish Clergy!" (p. 8.) "I know but very few Spanish priests, whose talents and acquirements were above contempt, who had not secretly renounced their religion!" p. 60.

We cannot wonder at the anxiety which Mr. White felt in this situation. He says, an ardent wish seized him to fly from a country where the law left him "*no choice between death and hypocrisy;*" but affection to his parents retarded him. At length the approach of Bonaparte's army to Seville, enabled him to escape without betraying his real motive. He came to England; by the good providence of God he was gradually led to see that men who were *not* Roman Catholics *might* believe the truth of Christianity, and feel its powerful influence; and by slow degrees he was led to receive that Gospel as his hope, which he had before rejected as an imposition.

The picture drawn of the morals of many of the Spanish Clergy is truly awful, and the view given of *nunneries* is painful in the extreme. These abodes of papal tyranny often contain those who are worthy a far better fate; but they are too often defiled by iniquities which shew the wickedness that frequently reigns within the retirements of the *Holy Catholic Church*.

We should transgress all reasonable bounds if we were to bring forward a full detail of Mr. White's account of the opinions and maxims of the Romish Church. Judging from what he says, popery is still the same it ever

was;—it is not altered in its real nature, and indeed it is incapable of improvement. He affirms that there are two sorts of writers, whose books issue from the Roman Catholic press: one who still adhere to the Roman Catholic system, as it is professed in Catholic countries; the other who write for *the Protestant public*, and for those Catholics who cannot well digest the *real unsophisticated* system of their Roman head;—that the plausible writing of these men should be read by Protestants with jealousy;—that the *Book of the Roman Catholic Church* by Charles Butler, Esq. is an *artful picture*—a strange instance of the power of prejudice, and gives an incorrect view of the most essential duties of Catholics. The questions put to some foreign universities many years ago, during Mr. Pitt's administration, Mr. White calls "*irrelevant*," and says they gave ample scope to the *versatile casuistry* of those societies. He asserts, that in the court of Rome the maxim is still in force, that oaths in favour of heresy and heretics, are NOT *binding*; and that on a change of circumstances they could be absolved; he more than insinuates that the best informed Catholics *know* this to be the case:—that the old doctrine, that faith is not to be kept with heretics, where the Church can safely break it, even though sanctioned by *oaths*, is still the genuine doctrine of the Church of Rome!—that the translation of Pope Pius' creed, given by Mr. Butler is garbled, and that the Roman Catholic is bound by his *oath* and *vow*, to procure "that all under him, by virtue of his office, shall hold, teach and preach the doctrines of the Roman Catholic Church." To Mr. White it appears "an indubitable fact, that *sincere* Roman Catholics *cannot* conscientiously be *tolerant*;" and cannot conscientiously do their duty in a British Parliament without *moral guilt!* Such is his view of Catholic emancipation.

We should be glad to add his sentiments on the unity of the Catholic Church, and on the nature of the Church of Christ; *in which, though we might not subscribe to every thing, yet there* is much that we approve. But we would rather refer our readers to the work itself, which is worthy the attentive perusal of every Protestant, who will find amusement as well as instruction, by the accounts of numerous *miracles*, of which, probably, many of them, have been altogether ignorant.

The Amulet; or, Christian and Literary Remembrancer. Baynes and Son. pp. 396. 12s.

We cannot but regard with unqualified detestation the conduct of those persons who attempt to enrich themselves by supplying our youth with the elements of demoralization in the form of prints and pamphlets, whose pestiferous influence has too frequently overpowered every precaution of pious education, and upright example. We could easily point to stations, in some of the leading thoroughfares of the metropolis, occupied by these daring venders of moral poison, whose labelled abominations invite the dissolute, ensnare the thoughtless, and disgust the virtuous. Such pest-houses, there is too much reason to conclude, have often become direct avenues to brothels, dungeons, and public executions.

From these caterers to the worst passions of our corrupted nature, we gratefully turn to those venerated patrons of early piety, who, in providing mental aliment, which may at once strengthen the understanding and fortify the heart, have successfully combined solid instruction with interesting narration and poetic beauty; heightened by chaste graphical illustrations. We are happy to say, that the AMULET is eminently a publication of this description, from whose pages, would our confined limits allow, we would gladly transcribe. We hope this elegant little volume will meet with liberal encouragement. Whoever may wish, at this season of the year, to present their youthful friends with an acceptable token of their regard, will find this work admirably adapted to their purpose.

Sermons by the Rev. Robert Gordon, D.D. Minister of Hope Park Chapel, St. Cuthbert's, Edinburgh. pp. 477.

We do not recollect, at any time, to have perused a volume of Sermons better adapted to detect and improve the moral and spiritual condition of the reader than that which we now introduce. Our estimate of their value will be easily ascertained, when we remark, that were it necessary to institute a comparison, we could be at no loss to give names whose brilliant, ingenious, and pathetic discourses might even more than parallel any thing of this description to be found in the Work before us; though had it been the primary design of the author to have shone in these qualities, he has afforded no equivocal evidence of his competency to have attained his object. But if a faithful representation of man's alienation of heart from his Maker, if a humbling development of the wretched and ineffectual expedients he adopts to obtain reconciliation, if a copious and impressive utterance of the method of redeeming love, if the most salutary directions as to the way in which this relief is to be sought, so as to secure the most enlarged enjoyment of its sublime advantages and most successfully accomplish the intentions of its infinitely beneficent author, if appeals on these unspeakably important subjects, presented in perspicuous language, strengthened by forcible illustration and urged by affectionate admonition, entitle published discourses to distinguished consideration, then, we conclude that these by Dr. Gordon must rank high in public approbation, and we sincerely hope they will be made extensively useful.

As an inducement to our readers to possess themselves of these valuable discourses we proceed to lay before them the following extracts; only premising that Dr. G.'s, continuous method makes this part of our duty somewhat difficult.

"It has often happened, for example, that individuals have, by the providence of God, been placed in a condition the most favourable for becoming acquainted with *divine truth, where* it was frequently brought *before them as the most interesting* and *important of all subjects, and urged* upon their *attention by every consideration* that could *lend it impressive and affecting*; but it has often happened also, that they who have been so situated, have been dissatisfied with their condition on this very account, and have sought to make their escape from it, in the hope of getting quit of a subject towards which they felt nothing but aversion and dislike. With this view, such persons have been known successively to withdraw themselves from situations where they could not avoid having the unwelcome topic frequently brought under their notice; and some who had been graciously arrested in their infatuated attempt thus to make their escape from the compassion and mercy which pursued them, have been heard to acknowledge, that when, after placing themselves in circumstances where they hoped to have been set at liberty from their former bondage, they found that they were still in contact with some who could not remain indifferent to their spiritual interests, they felt as if they had been doomed to a most painful persecution, and longed for a condition where they should be altogether let alone on the subject of their souls' concerns, as for a state of permanent and undisturbed repose. These are matters of fact, and that they are of no rare occurrence is, I fear, but too evident, when we bear in mind, that many, whose spiritual advantages in early life have been greatest, are found at a future period to be pre-eminent in guilt, even among their guiltiest associates. When such, therefore, as are seeking to make their escape from all thoughts of God and of spiritual things, are permitted to succeed, when their worldly schemes do so prosper, as to place them in the circumstances in which they longed to be placed; and when they find themselves not only removed from all that can remind them of divine truth, but surrounded with every thing that tends to strengthen them in their hostility against it; is there not something deeply alarming in that very success? Is it not like an intimation from providence, that God is about to withdraw himself from them, because they have sought to withdraw themselves from him? And does not the contemplation of such a state of spiritual desertion give unspeakable solemnity to the admonition of the prophet, 'Seek ye the Lord while he may be found, call ye upon him while he is near'?" p. 148.

Most earnestly would we press upon the attention, especially of our young readers, what we have thus transcribed. Our narrow limits, and the claims of others, will not, at present, allow us to advance further. We hope, however, this work will obtain a circulation that will fully entitle us to anticipate that, at no distant period, it will become our duty to renew our attention to Dr. Gordon.

LITERARY RECORD.

New Publications.

1. *Memoirs of the late Miss Jane Taylor*, by her brother, Mr. Isaac Taylor, jun. 2 vols. crown 8vo.

2. *Solemn Recollections, before, at, and after the Celebration of the Lord's Supper.* By the Rev. B. H. Draper. 12mo. boards. 1s. 6d. Plain and pious, well adapted to promote those devotional feelings which ought always to accompany the "Communion of the body and blood of Christ," and suited, especially, to such persons as cannot purchase larger treatises, or have not sufficient leisure to read them.

3. *Hebrew Tales*, selected and translated from ancient Hebrew Works: to which is prefixed, an Essay on the still existing remains of the Hebrew Sages of a later period than the Maccabees, and on the character and merit of the uninspired ancient Hebrew Literature generally. Price 7s. 6d.

4. *The Consistent Christian, and Good Deacon, delineated. A Sermon, occasioned by the decease of the late Mr. Job Heath; preached at Maze Pond, on Lords'-day, November* 19, 1825. By Joseph Ivimey. Price 1s.—Mr. Heath was for nearly thirty years a most honourable and useful deacon of the Church in Maze Pond, Southwark, of which he had been a member almost half a century. Mr. Ivimey's Sermon, founded on 3 John, 11, 12, is a just tribute to his worth; for, like Demetrius, he had "a good report of all men, and of the truth itself." The *Deacons* of our Churches will derive much benefit from the perusal of this discourse.

5. *The Analytical Part of Principia Hebraica.* By T. Keyworth. Price 8s.

6. *The Select Works of Abraham Booth.* 18mo. 6s.—Very neatly printed, in a pocket volume, containing "The Reign of Grace," "Glad Tidings," and "Essay on the Kingdom of Christ," either of which may be had separately.

7. *Time's Telescope for* 1826; *with an Essay on the physical Powers, intellectual Faculties, and moral Perceptions of Man. By Thomas Myers, LL. D.; and Introductory Poems*, by J. H. Wiffen, &c. 12mo. Price 9s.—"Time's Telescope" is an elegant and useful instrument. It commands an extensive field of view, gives correct representations, and is well mounted, highly polished, and richly adorned. *Who, that can spare the very reasonable sum of nine shillings, would be without such a telescope?*

8. *The Dance of Death, of the celebrated Hans Holbein; in a Series of fifty-two engravings on wood, by Mr. Bewick; with letter-press Illustrations.* 18mo. Price 4s. 6d.—These engravings are admirably executed; of the letter-press illustrations we cannot speak in very high terms; and of the usefulness of the book we have many doubts. *Death* is too solemn a subject to be made the source of amusement, or even on the innocent gratification connected with the fine arts.

In the Press.

Devotional Verses. By Bernard Barton, Author of "Poetic Vigils," &c.

Domestic Preacher; or, short Discourses from the original MSS. of some eminent Ministers. 2 vols. 12mo.

Hints for Ministers and Churches. By the late Rev. Andrew Fuller.

Selections from the Works of Dr. John Owen. By the Rev. W. Wilson, D.D. Author of "Selections from Leighton's Works," 2 vols. 18mo.

The Rev. Christopher Anderson has in the press a Work, called "*The Constitution of the Human Family; with the Duties and Advantages which are involved in that singular Constitution.*"

Paley's Natural Theology, illustrated by a Series of coloured Plates, and explanatory Notes. By James Paxton, Member of the Royal College of Surgeons, London. Dedicated, by permission, to the Bishop of Durham.

A new Edition of "*Thornton Abbey*," will soon appear.

The Ordinance of the Lord's Supper, illustrated. By William Orme, Author of the Life of Owen, &c. &c.

The Baptist Family, translated from the French.

The Doctrine of Eternal Reprobation disproved. By James Hargreaves. Second Edition, considerably enlarged.

Nearly ready, "*Conversations of a Father with his Son on Natural Philosophy.*" By the Rev. B. H. Draper. Intended as a Reward Book for Sunday Schools.

A Second Edition of Mr. Gibb's Works on Baptism, enlarged, will shortly be published.

In the course of January will be published, a Second Edition of "*The Remains and Memoir of the late Rev. Charles Wolfe,*" Author of the Poem on the Burial of Sir John Moore. By the Rev. J. A. Russell, M.A. Handsomely printing in one vol. 8vo. with a Portrait of the Rev. C. Wolfe, and an Engraving taken from the Monument erected to the memory of Sir John Moore, in St. Paul's Cathedral.

OBITUARY.

MRS. ANN FULLER.

THE subject of the following obituary was the daughter of the late Rev. William Coles, of Ampthill, in Bedfordshire. She had the privilege of a Christian education, enforced by a consistent example in both her parents; but she does not appear to have entertained a permanent and prevailing conviction of the importance and desirableness of personal religion until she was about twenty years of age. At that time, a young woman called on her father, to propose herself as a member of the church of which he was the pastor. The experience of this young woman made a deep and salutary impression on the mind of Miss Coles. She reflected on the superior advantages with which she had been favoured, and felt humbled that they had not produced in her mind a corresponding decision of character. Nor were these convictions evanescent. She promptly resolved on making a public avowal of her repentance toward God, and her faith in the Lord Jesus Christ; and upon that profession she was shortly after baptized. Her relation to the Church, of the manner in which she had been brought to the knowledge and love of the truth, was remarked to be particularly clear and satisfactory. Her theoretical views of divine subjects were exceedingly correct; and a becoming deportment, through a long succession of years, proves her knowledge to have been experimental.

In 1795, she entered into a matrimonial connexion with the late Mr. Fuller, of Kettering; and, for nearly twenty years, greatly contributed to his happiness by her piety and prudence. In many respects, she was admirably qualified for the wife of a Christian minister. But she did not possess those *social habits* which induce an active and *affectionate intercourse with the members of a church and congregation*, and which, while they are eminently calculated to win the esteem of a people, form a powerful auxiliary to the instructions of a pastor. This defect, however, did not arise either from pride or indifference; but from a constitutional reserve, strengthened by an education, which, with all its excellencies, was perhaps too retired and secluded. To her husband, not less in his public capacity than as a Christian, she was a most suitable companion. His usefulness was never counteracted by her indiscretions; and he was greatly indebted, in his various pursuits, to her judicious counsels. He never undertook any thing of importance without consulting her; and he rarely, if ever, acted contrary to her advice. As long as their union was permitted to continue unbroken, it might justly be said, "The heart of her husband doth safely trust in her."

She continued to reside at Kettering until about two years since, when she removed to Bristol; where she died, on the 29th of October, aged 51. Her remains, by her own desire, were removed to Kettering, and interred with those of her husband. Mr. Hall, the pastor of the church, of which she continued a member until her death, preached a sermon on the occasion, from 2 Thes. ii. 16, 17; more particularly, from the expression, "good hope, through grace."

Previously to her last illness, she felt an habitual dread of death. She could not realize the poetic fiction of its sweetness and loveliness. Her ideas on this subject were scriptural. She considered death as "the last *enemy*;" and though she possessed, as she emphatically said, "a good hope" of eternal life, yet her feelings revolted at the prospect of the final struggle. It is somewhat remarkable, that during the last interview she was permitted to enjoy with two of her friends, her thoughts were, at their suggestion, directed to this subject. She told them her ideas were

perhaps different from those of some Christians; and promised each of them, at their request, that at a subsequent interview she would state her views more minutely. The anticipated interview, however, never occurred; for within a very short time she was called upon to experience the solemn conflict. In the trying hour, she was not harassed by any fears; for to herself her decease was unexpected. Thus, by concealing the approach of the enemy, her Heavenly Father kindly relieved her from the fear of death. The state of her mind, during the whole of her illness, was such as might be expected in a Christian, in a season of affliction. The consolations of the Gospel, as applicable to such circumstances, she fully realized; and when occasionally, in consequence of her thoughts being directed by her friends to the subject of a future existence, a sudden conviction flashed on her mind that her affliction might terminate in death, she felt those consolations more powerfully, and realized them in all their fulness. But as her prevailing conviction was that she should recover, her sentiments and feelings on the eternal world were not expressed so continuously, nor so frequently, as might otherwise have been expected. It was, however, highly gratifying to her friends, that what little she said, was indicative of a mind habitually reposing on the mercy of God, through Jesus Christ. Not that they would have entertained any doubt of her glorification, had she under such circumstances, been removed without any dying testimony; for "whom he justifies, them he also glorifies;" and the best criterion of an interest in the justifying righteousness of Christ, is the sanctification of the heart and life.

The following relics of her diary, afford a pleasing specimen of what was the state of her mind in general. They are without dates.

"*That I may be found in Him.*—O what a word is that! when any person departs this life, it is usual to say of their friends and relatives, They have *lost such a friend. True it is, they are lost to this world. They have no more* share in any thing that is done under the sun; but if they were believers in Christ, they will be *found* in Him, at the last day. Who can estimate the full extect of such an expression as this; or the state of blessedness it includes? To be found in Christ, is to be interested in all he has done and suffered—his atonement, his righteousness, his intercession. O Lord, grant that I may thus be found in that day: not having on my own righteousness; but that which is through the faith of Christ, the righteousness which is of God by faith."

"I have this evening heard of the death of a member of the church, who died full of peace and hope. I desire to feel thankful for the support afforded her, and would humbly pray that I may be so favoured in my latter end. O, to be a follower of those who through faith and patience inherit the promises!"

"I have been thinking this morning, of the privileges the people of God enjoy in *the communion of spirits*—if I may so call it. However distantly they may be situated from each other in person, there is one general place of rendezvous for kindred minds—this is a throne of grace. Oh! how much we live below our mercies, and wrong each other and ourselves, when we do not to the full avail ourselves of this distinguishing privilege. Surely this, improved as it ought, would in a great degree compensate for the absence of dear friends from each other. We might here be the means of rendering the most effectual assistance to each other. O my soul! I would now charge thee, before the Father of mercies and the God of all grace, to be found more constantly and more earnestly engaged in this important branch of Christian duty. O Thou, from whom every good and perfect gift cometh! I look up to thee for grace and strength to enable me to discharge this and every other part of duty; for all my sufficiency is of thee."

"O Lord! thy footsteps are in the deep waters. All things seem dark around me, as it respects thy dispensations, both in a way of providence and grace. Will light and deliverance ever

arise? To the upright there ariseth light in darkness. O may I be found of that number! O Lord, I have no distrust of thy veracity and faithfulness to thy promises, but I distrust myself. May it be my chief concern, to seek first the kingdom of God and his righteousness, both for myself and my children; and then I may safely trust that other needful good will be added."

REV. THOMAS CLAYPOLE.

On Sunday morning, November 27th, 1825, departed this life, after a long and painful affliction, our esteemed brother, Thomas Claypole, Minister of the Baptist Church at Upottery (Devon), at the age of 53 years. During the painful progress of the disorder (the dropsy) he evinced that the Gospel, which formed the substance of his ministry for many years past, was a source of consolation to him during his acute sufferings. He anticipated eternal felicity, through the finished work of the Lord Jesus Christ, and he was enabled to shout victory through the blood of the Lamb. His end was peace.—As a Christian minister he was perfectly biblical, aiming in all his labours to exhibit Christ as the only hope of a conscious broken-hearted sinner.—He possessed a good share of general knowledge, and being naturally of a communicative disposition accompanied with urbanity of manners, his company at once proved refreshing and desirable; in fact, it was only to know and be acquainted with him, in order to feel the sweet constraint of Christian affection. His remains were interred in the burying-ground belonging to the Meeting (close by the ashes of the late Rev. — Rippon, father of the present Dr. Rippon) by the brethren, Horsey of Wellington, and Lush of Honiton; the former of whom preached on the melancholy occasion to a crowded assembly from 1 Tim. i. 15. a text fixed on by our departed friend.—He has left a widow and five children, who with the church and a numerous circle of acquaintance mourn his loss.—W. L.

REV. GEORGE ATKINSON.

Died, on Lord's day, Nov. 20. 1825, the Rev. George Atkinson, Pastor of the Baptist church at Margate, over which he had presided about 25 years.

GLEANINGS.

MODE OF BAPTISM AMONG THE ARMENIANS.

From the journal of the Rev. Joseph Wolf, the agent of the London Society for promoting Christiauity among the Jews, we extract the following interesting particulars relative to the mode of baptism among the Armenians:

Mr. W. proposed a series of questions to the Bishop of that persuasion, resident at Bassorah, on the borders of Persia. In answer to the question, "What is their manner of baptism?" the Bishop replied:—"The *godfather* takes the child, and stands at the *door of the church. The priest* cometh, *and asks, 'What do you wish?'* The *godfather says, 'I wish the child* to be baptized.'—*Priest,* (prays and says), 'Do you believe in the glorious Trinity?'—*Godfather.* 'Yes, I myself and the child do believe in the glorious Trinity, God, Father, Son, and Holy Ghost; one of those three is Christ, the true son of God, and our Saviour, born of the Virgin Mary by the Holy Ghost, born after nine months, whom we believe to be perfect man and perfect God. He preached in the world, and suffered all the pains of the Cross, was crucified, died, and was buried for the sake of our in-dwelling sin; and by this he saved us from the power of the devil, and after three days he rose again, and then ascended upwards towards heaven, where he sits at the right-hand of the Father, and he will come again to judge the quick and the dead. Then they enter the church near the water. The priest prays over the water, and puts three drops of the holy oil into the water, and then the priest asks the

godfather three times, 'What do you wish for this child?'—*Godfather.* 'I wish you to baptise the child to be saved from original sin and the devil, and to serve the Lord.' —*Priest.* 'It shall be done according to your desire.' Then the priest puts the child into the water, and washeth the head with three handfuls of water, and prays, and saith, 'I baptize thee in the name,' &c. and then dips the child three times in the water, and names the child, and then gives it to the godfather, and says thus: 'Christ having been baptized in the river Jordan, the heavens were opened, and the Holy Ghost descended upon him like a dove.'—Then the priest prays again, and anoints with ointment, 1st. The forehead of the child, saying, 'The holy oil put on thy face, may it be to thee a seal of the Father, Son, and Holy Ghost, that his grace should be upon thee!'—2d. On the eyes of the child, saying, 'Oh! that thy eyes may be opened, and that thou mayest never slumber the sleep of eternal death!'—3d. He anoints the ear of the child, saying, 'Oh! that thou mayest hear the commands of our Saviour and the Gospel!'—4th. He anoints the nose of the child, saying, 'Oh! that it may be a savour to you of the world to come!'—5th. He anoints the mouth of the child, saying, 'Oh! that every evil conversation may be banished out of the mouth.'—6th. He anoints the hands of the child, saying, 'Oh! that thy hands may be always prone to do good!'—7th. He anoints the child upon the heart, and saith, 'Oh! that the Holy Spirit may be put into thy heart, and give thee a new heart.'—8th. He anoints the back, and saith, 'By this seal of the Holy Ghost mayest thou be kept from the insidious assaults of the devil!' and lastly, he anoints the feet of the child, saying, 'Oh! that thou mayest walk in the best road leading to life everlasting.'—The child wears for three days a white shirt and a coat of white and red colour, indicating the divinity and humanity of Jesus Christ; some drops of the consecrated wine are given to the child."

RECOLLECTIONS AND ANTICIPATIONS.

Thirty years ago, there were many hundred millions of human beings alive who are now dead. It requires not the aid of inspiration to foretel the same catastrophe respecting hundreds of millions now living, in thirty years to come.

Thirty years ago, all Europe was involved in the French Revolutionary War, the most atrocious and diabolical strife, in which the lives of men were ever thrown away, since the age of Nimrod, by the most humane, intellectual, and religious nations under the sun, in comparison with whom nearly all the rest of the people of the earth are cruel, ignorant, idolatrous barbarians! Such is the consistency of the human character. We dare not prophesy that the crimes and cruelties of a similar conflict will not be removed for thirty years to come.

Thirty years ago, Mr. Pitt was in the zenith of power, and Mr. Fox in the nadir of opposition, balancing between them our political sphere, amidst those disturbing forces of tremendous energy, which then were shaking the whole system of civilized society around. They are now sleeping side by side, under their marble tombs in Westminster Abbey, and our little world of politics is in equilibrium still, without them. "We ne'er may look upon their like again;" and yet what reason is there to question that two as great as they, and better paired to to serve their country, by union rather than by contention, may arise in thirty years to come?

Thirty years ago, the National Debt was some two or three hundred millions. By able management it has been raised in the interval, to thrice that sum. But it already shows such symptoms of decay, that unless some new war be engaged in to recruit it, there is cause to fear it may be reduced to the first-named amount in thirty years to come.

Thirty years ago, the Slave-trade was a lawful, honourable, humane, and Christian occupation. It is now piracy, and persons engaged in it are liable to be "hanged by the neck until dead," at the yard-arm. Human laws are ever varying,—justice is eternal. Slavery itself is *now* as lawful, honourable, and Christian a thing as the Slave-trade was then;—there are some signs of the times which afford a hope, that, by a natural demise, a legal execution, or actual suicide, our colonies will be rid of this curse in thirty years to come.

Thirty years ago, Bonaparte was not known, except as an artillery officer in the French army. His campaigns in Italy, Germany, Egypt, Syria, Poland, and Russia, his chief Consulship, his Imperial dignity, his abdication, his exile in Elba, his return to Paris, his overthrow at Waterloo, his imprisonment at St. Helena, and his death, have all been and gone, and are as if they had never been, except in their consequences, which will not cease to be implicated with the fate of nations till the world's end. There may be a boy at school, this day, or rather, at home, during the Christmas vacation, who shall arrive at equal eminence of power, glory, and dominion, over the destinies of man, through life and beyond the grave, in thirty years to come.

Thirty years ago, the small-pox was a perpetual pestilence walking in darkness

throughout the world, wherever ships and armies, merchants or travellers from Europe had visited. Vaccination has chased this fiend from the rising of the sun to the going down of the same, and from the shores of Greenland to Patagonia. There will scarcely be a pocked-marked face to be seen thirty years to come.

Thirty years ago, there was scarcely a poet living among us except Cowper and Peter Pindar. There are now as many authors of volumes of verse as days in the year,—aye, even in leap-year,—we had almost said hours. The works of thirty of these may perhaps be remembered for thirty years to come.

Thirty years ago, there were neither gas-lights, nor steam-packets, nor safety-lamps, nor life-boats, nor a hundred other useful mechanical and philosophical inventions. All these will most probably be improved beyond what can be anticipated in thirty years to come.

Thirty years ago, there were neither Bible, nor Missionary, nor tract, nor School Societies, for the instruction and conversion of heathen at home and abroad in the only true religion, of all that bear that desecrated name under heaven. There are now about fifty parent institutions of this kind, whose progeny of auxiliaries at least reach a thousand, and whose income amounts to nearly half a million sterling. It is not unreasonable to expect that these may be increased tenfold, at the least computation, during thirty years to come.—*Sheffield Iris.*

DIVERSITY OF COLOUR IN MATERIAL OBJECTS, A PROOF OF THE WISDOM OF THE DEITY.

"It is essential to the present mode of our existence, and it was evidently intended by the Creator, that we should be enabled easily to recognise the forms and properties of the various objects with which we are surrounded. But were the objects of nature destitute of colour, or were the same unvaried hue spread over the face of creation, we should be destitute of all the entertainments of vision, and be at a loss to distinguish one object from another. We should be unable to distinguish rugged precipices from fruitful hills; naked rocks from human habitations; the trees from the hills that bear them, and the tilled from the untilled lands. 'We should hesitate to pronounce whether an adjacent enclosure contain a piece of pasturage, a plot of arable land, or a field of corn; and it would require a little journey, and a minute investigation, to determine such a point. We could not determine whether the first person we met were a soldier in his regimentals, or a swain in his Sunday suit; a bride in her ornaments, or a widow in her weeds.' Such would have been the aspect of nature, and such the inconveniences to which we should have been subjected, had God allowed us light, without the distinction of colours. We could have distinguished objects only by intricate trains of reasoning, and by circumstances of time, place, and relative position. And to what delays and perplexities should we have been reduced, had we been obliged every moment to distinguish one thing from another by reasoning! our whole life must then have been employed rather in study than in action; and, after all, we must have remained in eternal uncertainty as to many things which are now quite obvious to every one as soon as he opens his eyes. We could neither have communicated our thoughts by writing, nor have derived instruction from others through the medium of books: so that we should now have been almost as ignorant of the transactions of past ages, as we are of the events which are passing in the planetary world; and, consequently we could never have enjoyed a written revelation from heaven, nor any other infallible guide to direct us in the path to happiness, if the Almighty had not distinguished the rays of light, and painted the objects round us with a diversity of colours:—so essentially connected are the minutest and the most magnificent works of Deity."—*Dick's Christian Philosopher.*

LORD BYRON AND CHRISTIANITY.

Captain Medwin relates the following anecdote of Lord Byron:—"Calling on him the next day, we found him, as was sometimes the case, silent, dull and sombre. At length he said; 'Here is a little book somebody has sent me about Christianity, that has made me very uncomfortable: *the reasoning seems to me very strong, the proofs very staggering. I don't think you can answer it, Shelley; at least I am sure I can't, and what is more, I don't wish it.*'"—Conversations of Lord Byron, 8vo. p. 91.

INTELLIGENCE.

FOREIGN.

AMERICA.

American Sunday School Union.

The following Extracts are taken from the First Report of the "American Sunday School Union."

"Impressed with the importance of well directed missionary labours, and the formation of a separate missionary fund having from the beginning entered into their scheme of operations, your Board, during the year, have had in their employ for different portions of time, six missionaries, whose instructions required them to establish new Sabbath schools, visit old ones, revive, animate and encourage such as *were languishing*, organize auxiliary unions, explain the objects of the Society, and by all proper means extend its influence and usefulness. And in proportion to the money and labour expended, no measure has been adopted by your Board with more signal success than these missionary appointments.

"On the whole, according to the information received by your Board, at the time of preparing this report, there are in connexion with this Society *three hundred and twenty-one* auxiliaries, *one thousand one hundred and fifty* schools, *eleven thousand two hundred and ninety-five* teachers, and *eighty-two thousand six hundred and ninety-seven* scholars. The whole amount of teachers and scholars who have become hopefully pious during the year has not been ascertained; many of the reports having omitted to give the numbers; but we have authority to announce more than two thousand of the former, and more than one thousand of the latter, as having joined the church since their connexion with the Sunday schools. Of Sunday scholars not connected with the American Sunday School Union, there are in our country, according to the best estimate we have been able to form, about forty-five thousand, which added to the eighty-two thousand under your care, make the total amount *one hundred and twenty-seven thousand* Sunday scholars in the United States of America."

[*Connecticut.*] "John and Robert, of Irish Roman Catholic *parents, were found by our teachers while visiting their district, and induced to join the school in June, 1823. John was nine years of age, and Robert seven.* Both were very backward, but John could read quite indifferently, while Robert could spell words of two or three syllables. A lesson was given to the eldest to commit to memory, which he accomplished, and recited the Sabbath following. Robert inquired with much concern of his teacher, if he could not point out to him a way of reciting as John had done, or if he must wait until he could learn to read. He was told, that if his brother John could study his lesson aloud (while at home) it would give him an opportunity of learning the verses, at the same time, provided he would be attentive. The child seemed much pleased with the plan, and on the following Sabbath recited the same number of verses with his brother, which he had acquired in the manner proposed, and which he continued to do until he learned to read, which was in the course of a few weeks, when he recited an equal number with the most forward in his class.

"The boys became much attached to the school, but as the weather grew colder, it was observed that they were alternately absent for some Sabbaths, and on the teacher's questioning Robert as to the reason, he seemed very reluctant to give it. As the school was about closing, nothing further was said, but on the next Sabbath, as John appeared, and his brother was absent, the teacher insisted on his assigning the true cause of Robert's absence, and remarked to him, that it was certainly very singular that they should be *accidentally* detained by turns from the school, and that he feared they were becoming less fond of it. This was a charge which the boy could not feel that he deserved, as was evidently evinced by his bursting into tears, and observing as an excuse for his absent brother, 'Sir, I have on Robert's shoes, and he could not come.' 'Have you but one pair of shoes, then, between you,' inquired the teacher, 'Yes, sir,' he replied, 'Robert takes them one Sabbath morning, and comes to the Sabbath school, and to church, and I take them next.' The following week another pair of shoes was provided, and the boys were both punctual at the school, until the family removed to New York, which was within a few weeks after the above mentioned occurrence, where, it is hoped, some pious teacher may be made instrumental in pointing them to the Lamb of God who taketh away the sins of the world."

[*New York.*] "The pastor of a congregation in a neighbouring town in New Jersey, has given the following interesting statement to one of the committee: In his congrega-

tion the interests of vital piety had for a long time languished. Of twelve teachers in the Sabbath school attached to his church, two only were professedly pious. These two had long mourned over the condition of their impenitent fellow teachers, and a few weeks ago inquired of their minister what they should do to induce them to become more deeply and piously engaged in the work they had undertaken. They felt that they needed their Christian co-operation, their prayers, their religious example, and their influence. After solemn consideration of the subject, and prayer for direction, it was agreed that one hour every week at a special time, should be set apart by them, to pray for their impenitent fellow teachers. The engagement was religiously observed. Not many weeks elapsed before *three* of the teachers came trembling to their minister, bowed down with a deep consciousness of their ill desert, asking the way to eternal life. Not many days passed before they found peace and joy in believing. Shortly after this, *five* more of the teachers came, and with the deepest solicitude for their eternal welfare inquired, 'What they should do to be saved.' They too are now rejoicing in a good hope through grace of pardon and everlasting life: and thus *ten* of the teachers have become hopefully pious. The revival extended to the congregation, and several others have been released from the thraldom of sin, and introduced to the enjoyment of that liberty wherewith Christ 'maketh his children free.'

Revivals of Religion.

[*Among the Mohawks.*] A letter from the Rev. Alvin Torry, a Methodist missionary among the Mohawk Indians, on Grand River in Upper Canada, dated on the 13th ult. says: "Such extraordinary outpourings of the Spirit of God, have probably not been witnessed since the days of the apostles. Last sabbath I had the satisfaction of baptizing forty-five Indians, who had lately professed faith in Christ. We have one hundred converted Indians in one society, and a very promising school at the mission house. I am about to set off to the west, to establish another mission, nearly sixty miles from this, and build a house for that purpose. The subject of Indian missions has become so popular, so interesting and important, that the governor of the province proposes to assist. The religious excitement among these red men of the forest cannot be described. There are constantly new openings for preaching, and a general turning to the Lord."

[*At Centreville, Ohio.*] "On Sunday, the *4th inst. 35 persons were* admitted to the *communion of the church* at Centreville, *Columbiana county, Ohio, and from* twenty-five to thirty more are said to be seeking the blessings of the kingdom of God. The Presbyterian congregation of Centreville was organized three years ago. Rev. James Robertson, pastor of Bethel and Bethsaida congregations, has employed there only one sixth part of his time in the performance of ministerial duty, since May, 1824; and since the third Sabbath of September following, fifty-six have been added to the church. Within the last four years, two hundred and thirty-four have been added to the churches under Mr. Robertson's care."—*Pittsburg Recorder.*

DOMESTIC.

BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will rejoice to hear that the Apocryphal Controversy is at length terminated. The following circular, containing this gratifying information, has been issued by the Committee of the Bible Society:—

London, November, 28, 1825.

DEAR SIR;

THE earnest attention of the Committee having been solicited, by certain Members of the society, and also by many of the Committees of its Auxiliaries, to the propriety of affording aid, from the Funds of this Institution, to the circulation of Foreign Editions of the Scriptures, which contain the Apocrypha; the subject was referred to a special Committee, appointed for that purpose; from which, as well as from the General Committee, it has received the most mature consideration. The result we are instructed to transmit to you in the subjoined Resolution.

It is our fervent prayer, that the harmony which has hitherto subsisted among the Members and Friends of this Institution, both at home and abroad, may be preserved to the latest age; and that the Society may long continue to prove a blessing to the Christian Church, and also to the World at large.—We have the honour to remain, dear Sir, your faithful and obedient Servants.

Andrew Brandram,
Joseph Hughes,
C. F. A. Steinkopff. } Secs.

British and Foreign Bible Society.

Nov. 21, 1825.

At a meeting of the Committee, summoned for the purpose of receiving the Report of the Special Committee, appointed on the 1st of August, to consider the proceedings and communications on the subject of the Apocrypha:—The Report of the Special Committee was read and received.

The Committee, in accordance with the spirit of the recommendation in the Report of the Special Committee, adopted the following resolution; viz.—"That the Funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books, and parts of Books, which are usually termed Apocryphal; and, that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole, or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them; and, further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation."

Nov. 28.

At a meeting of the Committee, specially summoned to confirm the proceedings of the last meeting; the Right Hon. Lord Teignmouth, President, in the chair; the minutes of the last meeting were read and confirmed.

Extracted from the minutes,

JOSEPH TARN,
Assistant Secretary.

We are informed, that since the above circular was issued, the Committee have received many letters from Auxiliary Societies, expressing the satisfaction with which the decision has been received.

LONDON BAPTIST BUILDING FUND.

MR. EDITOR,

Very few Baptist ministers from the country have visited London during the year 1825, to collect monies for the building and repairing of Meeting-houses. This is one proof of the utility of the London Baptist Building Fund. This Society, in the first nine months, distributed, to twelve cases, £1040.—They hope to make another distribution in January, at their First Annual Meeting. [See Advertisement on the cover.] To this meeting all *persons who pray for the extension of the Redeemer's kingdom, are respectfully invited.*

J. HARGREAVES, Sec.

BAPTIST HOME MISSIONARY SOCIETY.

THE Committee of this Society are under the painful necessity of renewing their appeal to the liberality of the religious public, under circumstances of greater urgency than at any former period.

The Society has now TWENTY-FIVE Missionaries, who are chiefly dependent on its funds for support. To meet the just claims of their labours, at the close of last quarter, the treasurer was called upon to advance a sum much larger than any previous deficiency has required at this season of the year. The time is now arrived, when assistance has annually been afforded to a number of village preachers, in defraying travelling expences; and when it was hoped some of the numerous and urgent applications for additional Missionaries, would have been attended to: but without funds, the Committee can, at present, proceed no farther. Whilst they hereby inform those Individuals who have been long waiting for aid, the *true* and *only* reason of its being delayed, they would, at the same time, renew their urgent and affectionate appeal to every disciple of the Lord Jesus, "*who has this world's goods, and knows that many of his fellow-countrymen are in want*" of religious instruction, which, by a trifling sacrifice on his part, might be sent to them; and beseech him, by the mercies of God, not to shut up the bowels of his compassion against his kinsmen, according to the flesh; but, by the promptitude of his liberality, shew in what degree "*the love of God dwelleth in him.*" Donations and subscriptions will be thankfully received by the Secretaries, and by Samuel Salter, Esq. No. 50 Newgate Street.—Committee Room Fen Court, Fenchurch Street, Dec. 24, 1825.

F. A. Cox, LL. D. } *Secs.*
John Edwards. }

ANTI-SLAVERY SOCIETY.

A general Meeting of this Society was held at Freemason's Hall, on Wednesday, Dec. 21, W. Wilberforce Esq. in the chair, when it was unanimously resolved to petition Parliament to adopt decisive measures for the gradual abolition of Slavery throughout the Colonial possessions of Great Britain. We hope our friends will not be inactive on this important occasion. Petitions from congregations in the country may be sent to the Publishers of this Magazine.

ORDINATIONS, &c.

BURSLEM, STAFFORDSHIRE.

ON Tuesday, Sept. 27, 1825, Mr. B. Hodgkins was ordained pastor of the Particular Baptist Church, Burslem, Staffordshire.

shire Potteries. The Rev. H. Smith, of Newcastle, commenced the service with reading the Scriptures and prayer. The Rev. A. Smith, of Uttoxeter, delivered the introductory discourse, asked the questions, and received the confession of faith.—The Rev. C. E. Birt, M. A. of Derby, offered the ordination prayer, and also delivered the charge to the minister, from Col. i. 28, 29; the Rev. S. Phillips, of Witchurch, preached to the people from 1 Thess. v. 12, 13; the Rev. R. W. Newland, of Hanley, (Independent,) concluded in prayer. The Rev. E. E. Elliott, of Burton-upon-Trent, preached in the evening from Luke xxiv. 50, 51.—A pleasing solemnity pervaded the whole assembly, which was respectable and numerous. The prospects are encouraging here, and the congregation gradually improves.

MILL END, RICKMANSWORTH, HERTS.

On July 7, 1825, Mr. W. Bolton was ordained pastor of the church at Mill End, Rickmansworth. Mr. W. Upton delivered the introductory discourse; Mr. Tomlin, of Chesham, offered the ordination prayer; Mr. Chin, of Walworth, gave the charge, 2 Tim. 4, 5; and Mr. James Upton, senior, addressed the church, Heb. xiii. 20, 21.; Mr. Stodhart preached in the evening. Messrs. Cooper and May, of Amersham, and Mr. West, of Chenies, engaged in the devotional services.

LIVERPOOL.

Another Particular Baptist Church was formed at Liverpool, Nov. 3d, 1825. The individuals composing it were heretofore members of the church meeting in Byrom-street, late under the pastoral care of Mr. Moses Fisher. They were sixty-two in number. The circumstances which led to this interesting event cannot be here detailed, nor is it necessary; suffice it to say, that the separation of these members for this purpose was effected amicably and honourably; and the field of labour is important and extensive, as may well be supposed in so large and populous a town as Liverpool, which affords abundant room for extended and increased exertions in the Sacred cause.

The meeting was held in the Welsh Baptist Chapel, Edmund-street, the use of which was kindly granted for the occasion.

Mr. Hawkins, of Weymouth, now supplying the church in Byrom-street, commenced by reading the Scriptures and prayer; Mr. Stephens, of Rochdale, delivered an introductory address, founded on Titus iii. 5, 6, peculiarly expressive of the views of Divine truth entertained by the persons about to be thus united in Gospel bonds. The members then gave to each other the right-hand of fellowship, and appointed four deacons (two of whom previously held that office in the church at Byrom-street): Mr. Lister, pastor of the Baptist Church in Lime-street, then commended them to GOD in prayer, and Dr. Steadman, of Bradford, preached from Philippians i. 12. Mr. Daniel Jones, minister of the chapel, concluded the solemn service by prayer.

The church has given Mr. M. Fisher an unanimous call to the pastoral office over them, which call he has accepted.

SOHAM, CAMBRIDGESHIRE.

On Wednesday, October 19. Mr. J. C. Ward was ordained to the pastoral office over the Baptist Church, Soham, Cambridgeshire. Rev. R. Compton, of Isleham, commenced the service by reading and prayer; Rev. J. Reynolds, of Isleham, delivered the introductory discourse, and asked the usual questions; Rev. G. Norman, the late pastor, stated the leadings of Providence, and offered the ordination prayer; Rev. S. Thodey, of Cambridge, delivered a most serious and affectionate charge from 2 Cor. ii. 14, 15, 16; and Rev. R. Rool, of Soham, concluded in prayer. In the afternoon, Rev. J. Shephard, of Burwell, commenced by reading and prayer; Rev. S. Green, of Bluntisham, preached to the people from 1 Thess. v. 12, 13, and concluded in prayer; Rev. W. Langridge, of Cheshunt College, gave out the hymns in the morning, and Rev. W. Dallison, of Soham, in the afternoon.

OXFORD.

On Thursday, Nov. 24th, the Rev. Wm. Copley, late of Watford, Herts, was publicly recognized as pastor over the church in Oxford, late under the pastoral care of the Rev. James Hinton, A. M.

The services of the day were commenced by the Rev. J. Tyso, of Wallingford, with prayer and reading the Scriptures: Rev. T. Morgan, of Birmingham, delivered the introductory discourse, and received the statements of the church, and its newly elected pastor. The general prayer was offered by Rev. T. Helmore, of Stratford, and the Rev. William Steadman, D. D. addressed the minister from Luke xii. 42, and concluded with prayer.

In the evening, the Rev. T. Coles, of Bourton, preached to the people from Phil. ii. 29; Rev. T. Price, of Coate, commenced; and Rev. James Hinton, of St. Clements, Oxford, concluded.

THRAPSTON.

On Wednesday, 30th Nov. the settlement of Samuel Green, jun. over the Baptist Church, Thrapston, Northamptonshire, was publicly recognized. Brother Hall, of Kettering, read a portion of Scripture, and prayed; and Brother Heming, of Kimbolton, stated the reasons for dissent with especial application to the engagements then conducting. Mr. Reynold Hogg, formerly pastor of the church at Thrapston, offered the ordination prayer, and Samuel Green, sen. delivered an affectionate and impressive charge to his son from Acts xx. 19. Brother Gray then addressed the church from Psalm cxviii. 25. In the evening, a sermon was preached by Brother Simmons, of Olney, from Numbers xxiv. 17. The devotional exercises were conducted by Brethren Pickering, (Independent) of Brigstock, Manning of Spaldwick, and Simson of Bythorn. May the connection thus formed be increasingly beneficial while time shall last, and be perfected in the regions of blessedness above!

YEOVIL, SOMERSET.

On Wednesday, October 26, Mr. J. M. Chapman, late of Bristol Academy, was ordained pastor of the Baptist Church meeting in South Street, Yeovil. In the morning, at eleven, Mr. Crook, of Crewkerne, read the Scriptures and prayed; Mr. Murch, of Frome, delivered the introductory discourse; Mr. Horsey, of Wellington, asked the usual questions, and received the confession of faith; Mr. Toms, of Chard, offered the ordination prayer; Mr. Saunders, of Frome, Mr. Chapman's pastor, delivered an impressive charge from 1 Timothy iv. 6. "A good minister of Jesus Christ," and Mr. Jukes, (Independent) concluded by prayer.

In the evening, at six, Mr. Caston, of Sherborne, read the Scriptures and prayed; Mr. Winter, of Bristol, preached to the church from 2 Cor. chap. xiii. verse 11, "Be perfect, be of good comfort, &c." and Mr. Edwards, of Loudon, concluded by prayer. The other parts of the Service were conducted by Mr. Aveline, of Barnstaple, and Mr. Price, of Montacute.

The congregations were very large, and the Independent Chapel was very kindly lent for their accommodation.

The Rev. Robert Hall, *M. A. of Leicester, has accepted the unanimous invitation of the Church meeting in Broadmead, Bristol, to succeed their late beloved and revered pastor Dr. Ryland.*

WATTISHAM, SUFFOLK.

On Tuesday, August 2d. 1825, a neat and commodious chapel in the Particular Baptist Denomination, at Wattisham, Suffolk, was opened for divine worship. Mr. Elvin, of Bury St. Edmund's, preached in the morning from Isaiah xxxv. 10. Mr. Stevens, of London, in the afternoon, from Acts v. 42; and again in the evening, from Phil. i. 6. The congregation was numerous, and the Lord's presence was evidently much enjoyed. The chapel is a well-built brick building, and will hold about 500 people. The old place of worship (being at first only cottages), having been used by that church and congregation 62 years, was found to be too much decayed to be repaired, so that urgent necessity obliged the church and congregation to build the present one, which is legally put in trust for the use of that cause. The attendance is numerous, and the prospect encouraging.

REV. J. HARTNELL'S ORPHANS.

Additional Subscriptions:

W. B. Gurney, Esq. 3 3 0

A widow's mite, Watford..... 1 0 0

MY DEAR SIR,

I have this day been informed by R. D. Alexander, Esq. of Ipswich, who has kindly acted as Treasurer to the fund raised for the orphans of the late Mr. Hartnell, that the Trustees conceive the sum which has been raised sufficient for the purpose. Five hundred pounds have been invested for their benefit, and a little balance remains on hand for present expenses. The children are educating with a view to support themselves in future life by their own exertions.

I am, &c.

Dec. 12. 1825. J. D.

STEPNEY ACADEMICAL INSTITUTION.

The Annual Meeting of the subscribers to the Stepney Academical Institution, will be held (Providence permitting) on *Friday* evening, Jan. 27. at the King's Head, Poultry, at half past five o'clock. The chair to be taken at *six o'clock precisely*,

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HALF YEARLY DISTRIBUTION OF PROFITS.

Sums voted to the Widows of Baptist Ministers from the profits of this work, Dec. 16. 1825.

S. I. 5*l.*—A. P. 5*l.*—M. B. 5*l.*—R. 5*l.*—M. M. 5*l.*—E. J. 5*l.*—E. B. 5*l.*—E. C. 5*l.*—*H.* N. 5*l.*—M. C. 5*l.*—J. F. 4*l.*—A. E. 4*l.*—M. H. 4*l.*—M. S. 5*l.*—A. W. 5*l.*—M. E. 4*l.*—E. A. 5*l.*—J. 5*l.*—A. M. 5*l.*—S. 5*l.*—S. D. 5*l.*—M. A. 5*l.*—A. A. 5*l.* Total 111*l.*

MONTHLY REGISTER.

PRELIMINARY OBSERVATIONS.

We live in a period of unexampled interest. A grand and simultaneous movement has affected the whole body of society, and promises delightful results, which, we trust, will ere long be realised. The desire for an improved state of things, in every point of view, is as general as it is active; it pervades all ranks of the community: it must issue in consequences of the highest moment. Wisely to observe, and duly to take advantage of such circumstances, are duties incumbent on every Christian.

Whether we contemplate the political occurrences of the last thirty years, or the individual and combined efforts of Christian zeal, or the extraordinary impulse that has been given to the bulk of our population, and has led them with such eagerness to engage in the pursuit of general knowledge and science, we feel ourselves irresistibly led to the conclusion that a great mental and moral revolution is about to take place, that will elevate our species more than ever, and bring great glory to Him who "worketh all in all." Of the precise manner in which it will be brought about, we presume not to say any thing, but of its effects we have no doubt. We anticipate an immense enlargement of the intellectual prospects of man, and a most salutary influence on social happiness and order: we even hope to see the day, when knowledge being sanctified by religion, and religion aided by science, the cultivation of the mind and of the heart will be simultaneous, and genuine piety will keep pace with the progress of civilization and refinement.

It becomes us, therefore, to observe in passing events the directing hand and controuling wisdom of the Most High. A threat is denounced against *those who "observe not the works of the Lord, nor consider the operation of his hands."* *On the contrary*, it is said *that "whoso is wise,* and will observe these things, even he shall understand the loving kindness of the Lord."

Influenced by these considerations, we have resolved to devote a small portion of our Magazine to a brief notice of the general history of our age, and of our own country in particular, with a special view to those occurrences which are connected with philanthropy and Christianity, and to the bearing of the whole upon the interests of that kingdom which "cannot be moved." We do not profess to be expert in politics, or adepts in the science of government; but we hope to be instrumental in inducing our readers to regard, with devotional feelings, the history of the age, and to recognize, in the times that are passing over us, the providential administration of that great Being who is "wonderful in counsel, and excellent in working."

To those who may be disposed to inquire into our political sentiments, we should say, that it would be utterly abhorrent from our feelings to make this work the vehicle of the effusions of party-spirit, or to identify it with any system of worldly policy. If ever we venture to express our approval or dissent from any measures, such approbation or disapprobation will be solely affected by the tendency of those measures to promote or impede the general good, from whatever party they may emanate; while, for the most part, we should rather wish to be regarded as *observers* than as *judges*. This pledge only are we desirous to give, that as the firm friends of civil and religious liberty, our pages will not be stained with any attempt to palliate oppression, or restrain the activities of generous spirits. We shall not forget that we are *Protestant Dissenters* and *Englishmen*.

Such are the principles on which we intend to act in this department of our work. The *plan*, we are inclined to hope, will be generally approved: in the execution of it, we shall willingly receive the assistance of our friends.

IRISH CHRONICLE,

THERE is no benevolent undertaking, in which human endeavours are employed, to which the inspired counsel is not applicable — "*Be not weary in well doing; for, in due season, ye shall reap if ye faint not.*" Even in those countries where science and religion have most successfully extended their benignant influence, if impediments were permitted to discourage exertion, objects of the greatest importance would soon be totally abandoned. *The Baptist Irish Society* has certainly not had more than a common proportion of difficulties to encounter in carrying forward its benevolent operations. On some occasions, indeed, obstacles sufficiently formidable to induce the inquiry, "who shall roll us away the stone?" have occurred; but, even in these instances, *on looking*, it was soon perceived "that the stone was rolled away, for it was very great." It is very gratifying, also, to observe that the interest originally taken in the transactions of this society has not been suffered to decline: but, on the contrary, it has rather "grown with its growth, and strengthened with its strength;" and it is sincerely hoped, that every friend of Ireland will continue at his post, earnestly soliciting the outpouring of the Holy Spirit, "until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

To detail the circumstances which occasioned the unusually late appearance of the Annual Report of last year, would answer no valuable purpose; but the subscribers and friends of the Society are respectfully informed, that arrangements have been made to prevent such delay in future.

From the Rev. J. Wilson to the Secretaries.

Boyle, Nov. 14, 1825.

DEAR BRETHREN,

I HAVE just returned from Drumdaff, where I preached last evening, to, as usual, a numerous and very attentive congregation. We have there also a daily and an evening school, that are very useful; and I called this morning to a newly established school about three miles from the above, where I found 47 pupils, and which promises to be a large school, as it has the sanction of the priest of the parish. These are both in remote parts of the county of Leitrim; and it would amuse some of our English friends to see the "bog-trotting" we occasionally have in getting to such places.

I have not a word to say respecting the schools this month, for since my last they have been nearly deserted in consequence of the digging the potatoes, which is, however, nearly over. Last week I accompanied Mr. Briscoe to Ballina, after spending a few days with me in Boyle, where he preached twice to the gratification, and I hope, profit of our friends here. Mr. B. is greatly debilitated *by his long indisposition, and I fear it has had some influence on his spirits; but I am not without hope, that the change* of scene, and the exercise he will have to take, will be of considerable service to him. I shall be happy in having him as a *companion* and fellow-labourer, should it please Providence to give him sufficient health and strength to discharge the duties of the station. I introduced him to some esteemed friends in *Ballina*, and should he be able to continue, I shall hope to introduce him to some more in the *country*, when I go to assist him in collecting the subscriptions in February or March next.

I enclose the journals of the readers, some of which are, indeed, not so interesting as could be wished; but one reason is, the hurry of business with the country people, in connection of course with another, the want of the divine influence.

Yours sincerely,

J. WILSON.

Ladies' Pocket Book for 1826.

A benevolent lady in Ireland publishes annually a Pocket Book, entitled "A Christian Remembrancer," containing, besides much interesting matter, a text of Scripture for every day in the year. The profits of this excellent little publication are devoted to the service of Mission Societies in

general, and we recommend it to the notice of their friends. The one just published for 1826, (sold by Hatchard & Son) has an engraving of an "Assembly at Blind Philip's Cabin," the following explanation of which we have taken the liberty of extracting.

"The frontispiece of this book is designed to represent a scene which is not imaginary. The story of 'Poor Blind Philip' suggested the idea of the drawing, and the kindness of a friend to whom it was shewn, has supplied *authentic documents* relative to the poor peasants, who are in the habit of assembling weekly in the cabin in which 'Old Blind Philip' resides, to hear the Bible read.

"While there is reason to hope from general statements, that much good is following the steps of those humble labourers, who, in every part of this island, are endeavouring to gain the attention of the peasantry to the holy word, which can make them wise unto salvation, through faith that is in Christ, it is gratifying to know particular cases, where it seems to take effect; and, amidst the darkness which shades what is valuable in the national character of a people never yet placed in a situation favourable to its development, it is pleasing to fix the eye on any spot where the light appears to be gleaming.

"The scene which the drawing portrays is situated in the wilds of Connaught, and the individuals that compose the little group, have trudged many a weary step, barefooted, and some of them bare-headed, over bog and over hill, to meet 'the good gentleman,' who with matchless perseverence, never fails in his appointment, but seats himself in the midst, to read to them the book of God, and to converse simply with them on the subjects of vital importance to their present and future happiness: he lately wrote to a friend relative to his interesting congregation, as follows:—'The cabin we meet in is in a wretched state of dilapidation: the little drawing *(for truth must be told)* gives no idea of it: the roof has nearly fallen in, and is chiefly supported by two posts resting on the ground, and in an inclined position supporting some broken rafters. The house consists of two rooms: the kitchen part has a row of seats on either side, and two at the end (presented by a friend), besides those at the fire and in the little bedroom. About an equal number of Protestants and Roman Catholics attend, generally 40 in all.

"'When this meeting was first established, nothing could exceed the anxiety of the people of the house: a desire to hear was mixed with an apprehension of being exposed in the *chapel, for having their house full of people on a Sunday, and for such a purpose*; and *this too often distracted their attention.* Even *when, to ease their fears, I desired* the door next the road to be shut, there were always persons outside listening. Now they seem to have lost all this apprehension, and they are not afraid to say they account the week long, until we may meet again.

"'Whilst I mention some encouraging circumstances, I would not imply that every thing goes on smoothly; it may be safely said, however, that a spirit of inquiry exists among them, which is kept alive in a very good-tempered manner by the Protestants, who form part of the congregation; nor do some of the Roman Catholics receive every thing that I assert, but at times boldly advocate their own opinions: when their minds shall become in some degree enlightened, (and 'the entrance of thy word giveth light!'), and when they shall begin to use their reasoning faculties, I anticipate happy results.

"M. C. is the owner of the cabin in which we meet; he is about 70, is a Carmelite, and has been considered next to H. the strictest and most exemplary person in the parish. It was some time after I had been in the habit of visiting 'Blind Philip,' that I met with him, at his employment of breaking stones. Whether it was a desire to know the way of God more perfectly, or curiosity to hear what could have awakened such an interest in poor Philip's mind, or both, that led him to come and hear, I cannot say; but I learned that Philip was continually urging the whole family on the subject. C. at length came to the determination of remaining at home, and after some time, I was much struck with the impression which the word seemed to make upon his mind. I have seen him suddenly burst into tears, and exclaim at the darkness in which he had so long lain. He now began to stay at home every Saturday, which was the day I visited the cabin, and when I saw his anxiety, being unwilling he should make so great a sacrifice of his daily employment, I changed the day to Sunday; and since that, during the last two years, the encouragement is such, as to justify the hope, that some lasting impressions have been made.

"'Poor blind Philip!—the most gentle, and the most ignorant of human beings! How is he to be made acquainted with the evil of his heart, or apostacy from God, whose life has been so inoffensive? Or how is he to be instructed in divine things, who cannot comprehend if he be told of earthly things? It is not easy to give any adequate idea of the state of darkness and mental imbecility in which he lay when first I knew him. Being very deaf, as well as quite blind, the family little broke in upon the reverie of his thoughts, or disturbed the dust which thickly covered all the furniture of his mind—in one word, he knew nothing, nor seemed capable of comprehending an idea. Though

confidant, at first, that I should be able to give him at least an acquaintance with the way of salvation, by patience and perseverance and plainness; yet I found, at length, after much labour, that not the smallest light had entered, nor the least impression had been made. I have told him the simplest truths in the simplest manner; and afterwards when I would ask him the way of salvation, he uttered the most extraordinary nousense. Sometimes the family requested me not to weary myself with him. Other times, his brother would tauntingly say to him, 'A pretty fellow you are to teach us, that can't learn yourself;' for he used sometimes to keep them half the night awake, speaking about what he heard. I used to make his brother, M. C. and his wife, repeat in *English* and *Irish* what I had said, that if possible he might understand it better in the words they might adopt; but all to no purpose. One day (after being in the practice of visiting them for a year) I repeatedly told him that in the Lord Jesus Christ alone was found salvation for sinners, and then begged of him to tell me how he hoped to be saved. He considered for a time, the perspiration pressed through every pore of his face, and he replied, in the most placid manner I ever witnessed, 'Don't you think, Sir, that if I was to spend a cold frosty night under a hawthorn bush, it would go a good ways towards it?' Thus diffidently did he withdraw the veil which covered the darkness that reigned within. At last I changed my plan—I read the Bible and explained it, without taking any further pains with him, leaving him merely to gather up whatever he could. However, I must add, I did not altogether neglect him. Finding the Romish part of my congregation so totally ignorant, I thought it absolutely necessary to begin the book of Genesis, and give them some acquaintance with the history of the world, of the children of Israel, the prophecies, &c. which I find attended with the best results: I have nearly finished Deuteronomy. How different is poor Philip now from what he was three years ago! As soon as he hears I am come, his usual reply is, *He is welcome*, and rising from his little stool, which is always placed before the fire, he feels his way into the middle of the room, and as soon as he finds me, he places his two hands on my knee, fixes himself opposite me, and quite brightens up. Before I began to read last Sunday, he asked me, if it was right to pray for the dead:—what a question from him! I told him not, and the reasons; and afterwards spoke of the love and sufferings of the Lord Jesus. He soon struck the same chord, and said 'When I think of all he suffered for us upon *the cross, the drops fall from my eyes.' When we conclude prayer, and are separating, he always asks for my hand,* and gives me his blessing, praying for health, the use of my senses, &c. and the Lord Jesus to wash my soul in his blood (and here he always gives my hand a squeeze), and at last to give me heaven: he then kisses my hand, and retires to his place beside the fire.

"'P. K. a poor man nearly blind: though knowing who he was before, yet it was during the hard summer of 1822 that I became more immediately acquainted with him. A person told me, that if something was not done for him, he would be found dead; that he was at that time in the utmost distress, and from his passive and modest spirit he would bear the extremity of want without complaining, or even begging for support. I went that evening to his cabin; it was situated in a valley out of view of the road. He has one daughter, at that time about 15 or 16, whose intellects are rather deficient—is a widower, and possesses not a blade of grass among the millions that cover this globe. The door was fastened, and the unusual noise of knocking at it, brought, instead of himself, the enquiry, who was there? It was some time before I got in. The evening was very chilly; but I found his hearth as cold as his store was empty. One single handful of meal, a woman had given his daughter, was all the food he had tasted for two days. I really was hardly able to say a word at the sight of so great patience in the midst of starvation!—To see his blue lips, and his pale face, with every muscle unbraced, and he exhibiting the most resigned submission, could not but impress me with wonder at the contrast of his circumstances and mine. As soon as work was provided for the poor, this poor fellow got some, and the overseer told me that his hammer broke more stones than any other in all his party, and yet that none seemed so feeble as he.

"'The next circumstance that brought him under my notice, was a petition of his to a benevolent lady, who sent me with money to provide lodgings and support, during an operation a surgeon was about to perform on him, cutting a cancer off his under lip. He was an instance of the greatest disinterestedness I ever met, under an opportunity so propitious to base minds. Before his lip was quite healed, he resolved to return home, and come in daily to the surgeon, in order to avoid putting the lady to expense; and whilst in town, he would only take one meal a day from the same motive!—A rare instance of self-denial! Such a man might with safety be shut up in the national treasury.

"'Not long after this, his little cabin fell! and he has been since a pensioner on a neighbour's charity, in whose house he sleeps.

"'When I began to hold the meetings at Philip's on Sunday, he came of his own ac-

cord, and has been unremitting in his attention. More than once I have drawn from him a simple and interesting confession of his faith in the Lord Jesus. His comprehension is clear, and his memory very good; and he seems to increase in attachment to the Holy Scriptures.

"'In C.'s house reside a labouring man and his wife and daughter: they are among my constant attendants. The woman can hardly speak a word of English, but nothing could exceed the apparent agony of her mind whenever Philip gave any of his wild answers. Sometimes she would speak to him herself in Irish, or shake her head and toss out her arms, as if it was all no use; and yet if I spoke to her myself, I could not get a word from her. If I do not appear to take notice of her, she listens with the utmost attention; but if my eye catches hers, she shuts her mouth and sometimes places her face on her knees.

"'There is a young woman, I should think above 30, whose history I will set forth as briefly as I can. She comes from some of the wild parts of the mountains. For two years she lived with the school-mistress of a neighbouring school: here she got so interested with the subject of the Gospel, which she heard so often from, and saw so exemplified in the mistress, that her friends at length thought of removing her from the situation. In order to allay the apprehension of her friends, she gave every farthing of her wages among them: nothing was expended on herself. But their enmity was not to be removed; and in the end they succeeded in effecting their object. Shortly after her return home, her mother died, and she came into a neighbouring town to look for a place. At this time she began to frequent meeting in the town, and seemed so gratified, that she refused to go to service in the country, lest she might lose the opportunity of hearing the Bible altogether. After waiting in vain for a place, she at last engaged in one not far from Philip's, *without wages*, that she might be able to sleep in town, so as to attend our morning and evening meetings. Thus far of her history I gathered from her, one morning that I was returning home after the meeting. She is now living with a woman in town, *without wages*, and comes occasionally to the meeting there. She has the care of a child; and sometimes I see her in the evenings about our sanctuary, if so be she may gather some of the crumbs. She is afraid to bring the child into the room, but stands on the stairs. On Sundays it is customary with masters to allow their servants to walk for a few hours, *which affords her* an opportunity of going *to Philip's. I have sometimes seen her posting along, and passing me on the road in great haste, that she may hear the sacred* truths of the Bible: this is her pleasure. She is remarkably clownish; it is impossible almost to speak a word to her, for she disappears in a moment.'

"Old P. and E. H. were between 90 and 100 years old before they became acquainted with the Gospel. He used to exclaim, 'O the eleventh hour!—'Yes,' he would say, 'at the eleventh hour I was called into the vineyard!' It is to be remarked, all their lives they were remarkably moral, and strictly honest, and in worldly circumstances independent; and they mutually agreed that they would set about, and work out their own salvation. Accordingly, they distributed largely to the poor; then performed the stations of Creagh Patrick, Lough Derg, Bal Theckran, and other places, until they considered that by performing these penances they had done a great deal more than was necessary for their own salvation, and the superabundance they would transfer to their nearest relations. In this belief and hope they continued until they were above 90, and they were both in one night brought to the knowledge of the saving faith of the Gospel. He died sitting in his chair, and she shortly after. She was grievously harassed and persecuted by her relations on her death-bed, and in her agony composed a *poem* in the Irish language, expressive of her trust in the Saviour's all-sufficient sacrifice, and of her determination to look to him alone as her Advocate and Great High Priest, to present her faultless before the throne of God. She comforts herself in her affliction by a consideration of our blessed Saviour having drank the very dregs of that bitter cup, which she was only to taste. The poem concludes with a prayer to 'the great Physician of the souls of men,' 'who paid her ransom and set her free,' that he would hide her in the hollow of his hand, and not linger, or delay his coming."*

The Secretaries acknowledge the receipt of a liberal present of clothing from the Rev. William Shenstone, for the use of the Alie Street School, and a winter shawl for the mistress.

The Eleventh Annual Report may be had of the Publishers of the Magazine, and at 20, Harpur Street.

Erratum in our last.

In the list of money received, *after* Mr. E. Nice, Colchester, *for* £20, *read* £21.

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* This last interesting account refers to Patrick and Elizabeth Hart, mentioned in the History of the Hart family, published by the Baptist Society in 1817, entitled, "An Authentic Narrative," &c. &c.

MISSIONARY HERALD;

CONTAINING

INTELLIGENCE, AT LARGE,

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY;

AND

RECORDING THE PRINCIPAL TRANSACTIONS

OF

OTHER SIMILAR INSTITUTIONS.

BAPTIST MISSION.

SUBSCRIPTIONS and Donations, in aid of the Funds of this Society, will be thankfully received by the Treasurer or Secretary, at the Mission House, No. 6, Fen-court, Fenchurch-street.

HOME PROCEEDINGS.

OXFORDSHIRE.

THE Tenth Annual Meeting of "The Auxiliary Missionary Society for the district of the Oxfordshire Association and places adjacent," was held at Astwood, near Alcester, on Wednesday, Sept. 21st, 1825. On the preceding evening, the Rev. H. Page preached from Hosea xi. 4. Wednesday morning, eleven o'clock, the Rev. W. Gray read and prayed—the Rev. Eustace Carey preached from Revelation i. 5, 6. and concluded in prayer. In the evening, the Rev. T. Coles read and prayed—the Rev. W. Gray preached from Hebrews x. 12, 13.; and the Rev. James Hinton closed in prayer. The meeting for business was held at the Meeting House in the afternoon, when the Rev. T. Coles prayed, and Mr. C. Smith was called to the chair, who explained the object of the meeting; after which, the Report was read by the Secretary, and the resolutions moved and seconded by brethren Page, Carey, Coles, Davis, Howlett, Hinton, Taylor, Smith, Gray, and Miles, *several of whom addressed the assembly on topics connected with Missions in general, and the Baptist Mission in* particular. A deep and lively interest was evidently excited by all the services of the day, which were very numerously attended. A general feeling appeared to pervade the minds of all present, that the success with which it had pleased God to follow the efforts of the Baptist, and other Missionary Societies for the diffusion of divine truth, furnishes a powerful motive for devout acknowledgment and persevering exertion. The meeting expressed its sympathy with the Parent Society on the death of the justly revered Dr. Ryland, and other active and zealous friends of the Mission, and its desire to regard such events as a call for earnest prayer, that God would raise up and qualify others for active service, and grant larger measures of that influence which is indispensable to the success of Missionary labours. The Rev. W. Gray, in consequence of his removal to Northampton, resigned his office of Secretary to this Auxiliary, which office he had discharged with distinguished ability and zeal for the last ten years. The meeting expressed its sincere regret that his important services could not be enjoyed any longer, and its ardent wish, that his usefulness might be extended in that part of the vineyard to which those services would be transferred. The Rev. T. Coles was appointed Secretary in his stead.

T. C.

FOREIGN INTELLIGENCE.

HOWRAH.

IN presenting such details as the following to the notice of our readers, we fulfil a painful part of our duty. How would it rejoice our hearts to announce that British humanity had at last interfered, to abolish the *Suttee* for ever! The communication we give was made by Mr. Statham of Howrah, to his brethren at Calcutta.

"ABOUT the middle of April 1824, I was informed by my Sircar, that a Suttee was about to take place, at a short distance from my dwelling. I immediately repaired to the spot, and found the corpse of the man lying on the ground beneath a large tree, at the entrance of the ghaut: this was on a Saturday morning. It had been brought there the preceding evening, and a messenger had been despatched to gain the necessary permission from the magistrate. On enquiry, I found that the deceased was a milkman, and possessed of no great property. There were two of his children, boys about 10 and 14 years of age, who both cried, and seemed much affected by the occurrence. I asked where the woman was? They said, at a house at the back of the Cotton-screw house. I wished to go to speak with her, but was refused by her relatives at that time; but later in the evening, I went again, accompanied by a gentleman, who speaks the Bengalee language fluently. We solicited the relatives to permit us to speak with the widow, which at length, by the persuasion of an intelligent Sircar, they granted; but insisted, that only one of us should go. As my friend could speak the language better than I could, he went; whilst I was obliged to stay at the entrance of the narrow gully that led to the house, to keep back the crowds that endeavoured to follow, prompted, no doubt, by curiosity to discover what effect his arguments would have upon the widow's resolution. Whilst this gentleman was gone, the two little boys came and embraced my knees, begging me to prevent their mother from burning. "What shall we do?" said they: "no father, no mother." But they were soon rudely dragged from me by an old man, who I found was their mother's uncle, and who threatened to beat them, if they repeated their cries. When the gentleman returned, he said, that the widow *would not listen to his entreaties.* He had *offered to allow her for life a sufficient maintenance; but this she rejected, and urged him to gain the order for her to burn,* as the greatest act of kindness he could do for her. I saw her afterwards, and nearly the same language was used. About ten o'clock at night, I walked to the tree, and found the two children sleeping on a mat, by the body of their father, and about ten or twelve of the family sitting round. On remonstrating with the old man (who pulled the children away from me,) respecting his unnatural conduct, in persuading his niece thus to destroy herself, he replied, that so far from that, she would not only gain happiness to herself, but for her husband and all her relatives; *and also that the whole family would be held in much greater esteem, by their having had a Suttee amongst them.* They were anxiously waiting for the return of the eldest son of the deceased, who had gone for the Perwannah. I believe he came back soon afterwards, as I saw him there, when I went about gunfire the next (Sunday) morning. I asked him, if he was not ashamed to be thus active in taking away the life of her, who had nourished him in his infancy. He replied, No, it was his glory; but that he and all his family should have *shame,* if his mother did not burn. I asked, if the order was come. He said, Yes, and that the Suttee would soon take place. I left a servant to bring intelligence, and went home. Soon after, I went again, accompanied by several gentlemen, and found the widow seated by the corpse, fanning away the flies with a branch of toolsee. A young woman was painting her feet, &c. with the red colour they use. She was the most interesting in appearance of any Bengalee woman I remember to have seen. She was very careful that flies did not settle on the corpse, the legs and feet of which she had covered with the cloth she wore, so that she was naked from the waist upwards. Her daughter, about 17, sat at her head, and fanned her. An old withered dame was engaged in encouraging her to persevere in her resolution. All at once she would jump up, and with a kind of frantic yell, shout Hurree bol! in which a few would join; and the little boys were forced to do it by their relatives. From the heat of the weather, the corpse now began to be very offensive; yet she never left her situation.—The whole of Sunday passed much in the same manner. We had chairs placed near the Suttee, and I observed a fearful expression of countenance, amidst all her assumed fortitude. No arguments were left untried to dissuade her. A double sum was offered for her support, but of no avail. Her relatives, one and all, endeavoured to prevent our efforts from proving of any avail. They were anxious to finish the work, being very hungry, as none of the family taste food, after the woman has said she will eat fire, until the murderous deed is accomplished. During the

whole day, they were watching for the arrival of the order. Crowds assembled around them, which made it excessively hot; and the stench proceeding from the corpse was dreadful indeed. It turned out, that the eldest son, in his haste, had brought away the order from the Sircar of the court, without the Magistrate having signed it: so that, when he presented it to the Daroga, he had refused to allow the ceremony to be performed, until the signature was obtained; and this being Sunday, of course they were obliged to wait till Monday, before it could be again presented at the court. O what disappointed features did they exhibit, when they found they must *fast* another day! The woman seemed to lose all her strength: she asked permission of the household Brahmin to lie down: this he refused, till she assured him she could sit up no longer, when he assented. She laid down on the right side of the corpse, embracing it with her right arm: in this situation I observed her at ten o'clock, when I passed by; and was afterwards informed by the natives, that she had done the same all night. It must indeed have been a dreadful situation; for I could not approach within ten yards of the corpse without a handkerchief to my nose. In this distressing situation she remained till one o'clock on Monday, when the servant I had left there, came running to say the order had arrived; and such was the haste they were in to finish the dreadful work, that although I ran as fast as I could, (about 300 yards,) yet they had hurried the poor woman to the water side. Crowds of natives were pouring in from all sides, laughing, hallooing, and asking, if the *tumasha* (fun) had begun. It reminded one of the rush that takes place in a village at home, when the news is spread, that a battle, or a bull-bait, is begun in such or such a meadow. The corpse was now brought down; and after washing it, they placed it upon the pile, which had been ready for two days. It was about four feet high, and consisted of large logs of wood, with layers of dry cocoa-nut leaves, and flax spread between, with ghee, &c. thrown over the whole—around it an immense quantity of wood, flax, dry leaves, &c. ready to cover the bodies. The corpse was then laid on the pile, and never shall I forget the awful spectacle it presented: when it was uncovered, it was of all colours, red, green, and blue: large blisters were raised upon it, and the features of the face were not discernible, as the head appeared a lump of corruption. The necessary ceremonies having been gone through,—the son having also been purified, in order *to fit him for the unnatural office he had to perform, in setting fire to the pile.—the Brahmins led, or more properly speaking, dragged the poor creature* round the pile seven times. They then lifted her up, and placed her between the arms of the putrid corpse, and with two bands of flax, which were hanging down on each side of the pile, they bound them together. O! it was the most disgusting scene, a terrible demonstration of that text which says, "Their habitations are habitations o cruelty." When thus tied, wood and combustibles were thrown upon them to a great height. Over all two green bamboos were thrown; the end of the one at the head of the pile was fastened to a stake, and the other end pressed down by men;—the other bamboo was held at both ends. The son now set fire to the pile. It was in an instant a pyramid of fire—and such a shriek proceeded from the poor creature thus murdered, (for I cannot find a softer term,) that I never heard before: it still vibrates in my ear. Then she cried, "Take me out!"—which the old Brahmin hearing, with a distorted countenance and violent motions called, Hurree bol!—The shout was dreadful. The screams ceased, the spectators departed, and I returned with feelings better conceived than expressed.

"During the four days which the poor widow passed in this dreadful state, she tasted nothing but a little water: and if I ever saw a countenance indicative of repentance for a rash act committed, it was the countenance of this woman; and I have from that time considered, that had she not been stimulated by Brahmins and friends, she would, during the interval between her rash vow and her burning, have certainly recanted. One old Sircar present said, "Why do you cover the bodies with wood? The right way is to make the pile, and set on fire, and then let the woman get into it." The answer was, "That may do for your up-country folks, but it will not do for Bengalee widows." By this I consider was meant, that unless they were thus secured, many would escape from the pile.

"I cannot conclude this paper without testifying, that several learned natives expressed their wishes, that this inhuman practice might be abolished; and when the dreadful act was committed, the most respectable amongst them, instead of running to the place, walked away.

"Another Suttee has taken place at the same ghaut since then, and the circumstances were exactly similar in all respects, except that the last widow *had an infant at her breast, and seven other children!*

J. STATHAM.

DELHI.

WE conclude the extracts from Mr. Thompson's journal. Their

interesting nature will sufficiently apologize for their length.

"*Hurdwar, 6th of April*, 1824.

"At Sirdhana, being desirous of seeing the bungalow occupied by our dear departed brother Chamberlain, I called and found it occupied by an Italian priest, who is endeavouring to make the thick darkness worse, by exhibiting to the heathen the professing people of God *without the light of revelation*. Considering his obligations to the Lord Jesus, and his privileges as being placed in the midst of so large a body as five hundred persons professing Christianity, I could not but advert in our conversation, to his withholding the word of God from them. He, however, considers the scriptures *injurious food* which no wise parent would give to his child.

"In visiting the villages from Sirdhana, I was delighted with the anxiety of the people to hear. At *Muzuffer-nager* many books were distributed among the people, who flocked to me to hear them. At *Munglour* and *Debun*, crowds heard the word: one man, as though he had caught a peculiarity of the gospel, cried out, 'and all his *past* sins are done away.' 'Yes,' said I, 'and his mind is renewed, for the spirit of God entering it sanctifies him.' At another village in the Begum's territory two brahmans were peculiarly anxious to know the contents and possess the word of God. The one before many of his village friends, and the other, in the face of opposing brahmans, expressed his desire for the word of Jesus as containing the knowledge of salvation.

"Coming to Hurdwar, I hastened to the people as to those of my charge to whom I am peculiarly bound to preach the gospel. Many came around me, and we entered immediately upon the two distinguishing features of the gospel, the insufficiency of all human righteousness and the all-sufficiency of the Saviour. I find it never unseasonable to enter upon a plain declaration of the gospel. A sceptical brahman first opposed in a subtle manner, not the truth of the gospel, so much as the universally received truth, that there is a heaven and a hell: but after acknowledging this, he saw the propriety of conceding that salvation is of divine grace, and of grace as exhibited in the way revealed in the gospel. A man who heard this discussion, said the next day, that he would remain in his village *believing and praying*, and come no more on pilgrimage, satisfied that God could save him *there*. I had before told him *what* we were to believe, and on *the ground of whose propitiatory death and merits we were to pray.*

"*Admonishing a poor idolater engaged in his mummery, he very naturally engaged,* '*What then shall I do, Sir?*' The appeal went to my heart; but alas, I could scarcely in a few words effectually direct him. Do *thou*, O God, graciously deign to answer the enquiry! Not a few such appeals are almost every where made, and many from a sincere desire to know the way of salvation. Although the books of the Hindoos are studied by some with a view only to a maintenance, and are read by others for the idle, romantic, or lascivious tales they contain; I believe the *knowledge* of them is desired by a few as capable of bestowing salvation. Of this last class, I have met with numerous instances. I have no doubt this desire to obtain the *knowledge of salvation* forms the leading feature in the minds of many who either take books or attend daily to hear. Throughout the day, beside the crowd around me, there are groups here and there talking of what they have heard, and appearing to take great interest in the subjects discussed.

"Among the people from the west, I have had numerous applications for Punjabee books from brahmans and other Hindoos who understood *no other* character. May we not hope that the sacred scriptures in the various languages of the country possessing the same advantages, will in like manner obtain an extensive reading? Hindoos from the country of Jumboo, five hundred miles distant, from Kangha, four hundred miles distant, from Shikarpore, a thousand miles distant, and from other countries north and west, and south, eagerly desire the books of Jesus, knowing them to be such. This is encouraging.

"Among others at the mela, I met with an interesting young Sikh who had met with Watts's Catechism and the Scripture Selection in Punjabee; and being asked what he had read therein, he replied, 'Of Christ, who had become incarnate.' Being asked for what purpose he had become incarnate, he said, 'To do away sin.' A brahman from the banks of the Attock being about to read, took off his shoes; and on my asking the reason, I was told that it was a custom of the brahmans. And indeed in some parts of these provinces brahmans and viragees have thought I did not pay sufficient respect to the book I deemed the word of God, when I read it (as of course I always do) with my shoes on. A Sikh taking up one tract and then another, and finding both commence with God as the author of all things, exclaimed with apparent pleasure, 'Surely all things have had a *beginning*, and God, the Great God, is the Creator of all!' On questioning him, I found that certain freethinking viragees had gone about endeavouring to explode the idea of a God, of the creation of all things, and consequently, of all accountability.

"Seeing a poor idolatrous Hindoo torment himself by constantly standing, or at night

resting his arms on a swing, till his legs were swollen, I went down to the water to him, and reasoned affectionately with him, assuring him that his self-torment could neither procure the pardon of his sins nor be pleasing to God, and directing him to a better, a divinely ordained righteousness for acceptance with God. He heard me smilingly (being under a vow of silence) and by his looks seemed to acquiesce. The next day, looking for him, I found he was gone, having quitted his tormenting posture at night and departed, but whether from conviction of mind or pain of body, I do not know.

"The evidence in favor of the gospel arising from *prophecy* seems to strike many, and comes with a divine force to the mind. Neither Nanuk nor Mahomet were prophecied of, but our Saviour was long the subject of prophecy, and as such expected by the world. The Hindoos say that they have lost their Prophetical Writings, they having been sunk in the ocean; a mere fable. Christians possessing theirs, however, gives them a decided superiority. I have heard some brahmuns talk of the gospel as the 'religion prophesied of,' and they have said that on their examining and satisfying themselves from our prophetical writings, they would both embrace and propagate the way of salvation thus attested.

"A poor ignorant Hindoo said, that he would believe the gospel if our books would go of themselves to the blind and deaf, and impart to them the power of seeing and hearing that they might read for themselves. I told him, that if he took the trouble to read them, he would find that the author of the gospel had given sight to the blind and hearing to the deaf already. And a young viragee made, I think, a more appropriate reply by asking, 'Why does not Gunga-jee go to the pilgrims, instead of their coming to her?'

"The labors of each day being solemnly ended with prayer to the Lord Jesus Christ that his kingdom might come, was in some measure a new scene to the pilgrims; and as it constituted a solemn appeal to God for the purity of my motives and the success of the labors pursued, it much impressed the beholders.

"*Delhi, 27th April*, 1824.

"Since my last, I have baptized two young men of H. M.'s 14th Regiment of Foot, who had for some months given proof of their being pious, and expressed their desire to join the church. My pundit Ram-churuna again visits me, and attends worship once every day. His eldest son and some friends, lately made a fruitless attempt to take him away to his village, his paternal estate. *The brahmun who accompanied me from Hurdwar, still continues, reading or hearing, and examining things himself. I intreat you to pray for him, that he may be converted to God.*

"*Delhi, 17th July*, 1824.

"I have the pleasure to acquaint you that this day I baptized three persons; two Europeans, Mr. and Mrs. C. and *Sookha-mist*, a brahmun, on a profession of faith in Christ.

"*Sookha-mist* is the brahmun who accompanied me from Hurdwar. Having taken some tracts from me at Hurdwar the year before, he travelled with them to the north and west, to various places of pilgrimage. He read of the Lord Jesus Christ being the Saviour proposed by Europeans as from God, he read of idolatry being opposed to the spiritual worship of God, and he read in one of the little tracts ('The purport of the Gospel,' last sent up by our dear Mr. Ward,) that in following the Saviour he was required to 'forsake father, mother, wife, and children,' &c. and make a sacrifice of all he possessed in the world. These truths affected him variously during his travels for a whole year, and at last issued in a desire to become a *follower* of Jesus, and for this purpose he desired to see me in the following year at Hurdwar. This year he came among others. I recognized him, and asked what he had done with the tracts: he replied, that he still had them and wanted more. Said I, 'Why do you wander about? sit still and be instructed in the words of Jesus.' Having previously made up his mind, he observed very justly, that having thrown away his thread, cut off his tuft of hair, and wholly renounced Hindooism, what should hinder his being admitted to the privileges of a believer in Christ? After this he read the New Testament with much attention, numbering the books and chapters it contained, collecting the names of persons, places, mountains and rivers; and what is of more importance, making a selection of striking passages and narratives.

"His mind seems wholly purged of all regard to Hindooism, and he gives strong proofs of faith in Christ as the Saviour of the world, and in the blessed Spirit as the Sanctifier: but his unsettled disposition makes me fear that he will not stay here for any length of time.

MONGHYR.

THE following extract of a letter from Mr. Leslie affords pleasing evidence of a continued blessing resting upon the means of grace at that station:

Monghyr, May 27, 1825.

"Nothing particular has occurred at this station since I last wrote, excepting the baptism of two other persons, which took place on the 8th instant. One of them

the wife of one of our members; a woman who was for years the plague, not merely of her husband, but of the whole neighbourhood. Her character was notorious for gossip, for scandal, and for sowing discord among her neighbours. But, we trust, she is now a different character. For the last eight or nine months, complaints against her have ceased; and so much has she been humbled, that she has gone and asked pardon for offences committed years before. She has now become a comfort to her husband; and has given him, as well as us, convincing proof that the Lord has touched her heart. The other is the adopted daughter of one of the persons who was baptized last January. She came here some time ago, and was brought to a sense of her state as a sinner, by the preaching of our native brethren. In her conduct she gives us great pleasure. She is constant in her attendance at every meeting; and it is not among the least gratifying of the circumstances connected with her, not only that she has learned to read Hindoostance herself since she came to Monghyr, but that the appearance of her children, and the devout posture in which they place themselves during the time of prayer at public worship, and her diligence in sending them to school, all tend to shew how operative have been the effects of Christianity on her own mind. I had the pleasure of baptizing them in the same place where I baptized the others; and every thing was conducted with the greatest decorum. Thus kind has the Lord been to us in this dark quarter of the globe. He has been pleased to make the beginning of this year to us an eventful period. Our heart's desire and prayer to him is, that he would continue his mercies, and save the poor deluded people, with whom we are surrounded. At this moment I hear the sound of the music which is played at the offerings presented to the Ganges; and I can see, from the house in which I am now sitting, crowds of people pouring in their flowers, as presents to the insensible stream.

"With regard to the schools, although we keep up the same number (eleven) yet we are greatly troubled with the indolence and carelessness of the teachers. We cannot get them to attend to their duty; and are, at this time, about to adopt decided measures with them, either to discharge them, or make each of them always have a certain number of children in his school. We know the teachers can get children to attend. And we have little doubt that they will do so, rather than be deprived of their wages. *However, it is some consolation to reflect that schools are not the principal means of the conversion of souls. The preaching of the cross is what God has appointed, and I, therefore, feel the less anxiety about the fate* of schools. For my own part, I think that too great a cry is made about education in India, and I cannot help placing it alongside of what you have often heard in England, 'first civilize, and then preach.' No! I would say, let the preaching of the gospel be the grand object, and education will soon follow in its train. When people begin to feel the power of God (and this they can do without education, as the American Indians and the South Sea Islanders fully demonstrate) then will they see the benefit of education, and begin to seek it with diligence. Certainly it will be admitted by all, that the Apostles did not place so much dependance upon education, as we in this age are apt to do.

"The weather at this time is excessively hot. It is with the greatest difficulty I can write this letter, the perspiration runs so profusely off my hands. The thermometer stands now at 90 in the room where I am now sitting, and this although I have all the venetians shut to keep out the heat. My health is on the whole good, although I have been rather poorly this week.

JAMAICA.

OUR last Number mentioned, that several Moravian Missionaries had been removed from their useful labours on this island, into the world of spirits; some of whom had but just arrived at their post. Little did we then expect that tidings of a similar bereavement, in reference to our own Society, were just at hand. Such, however, is the painful fact. Mr. Phillips, of Anotta Bay, whose convalescence was announced in the same article, had been laid in the grave some weeks before it was prepared for the press, and only two days afterwards was followed thither by his amiable and affectionate partner! Of this very mournful dispensation, we extract the following particulars from letters just received. Mrs. Coultart writes as follows:

"Kingston, October 14th, 1826.

"Last evening, an express from Anotta Bay, brought the painful news of Mr. Phillips's death. He had suffered from ra-

peated attacks of fever; but after visiting Kingston for change of air, some weeks ago, the accounts we received were very pleasing, informing us, that they were all in tolerable health, having benefited greatly by the visit. When the servant left yesterday morning, Mrs. Phillips and the babe were both in bed, ill of a fever: the former quite ignorant of her dearest friend's departure, having been removed to another house. Mr. Coultart is gone to the scene of affliction, intending to bring hither the bereaved, if able to bear the journey.

"Anotta Bay and Mount Charles, both of which could be supplied by one individual residing at the latter, because the most healthy, now call loudly for immediate attention. Yet, dear Sir, my heart almost misgives me, while making this earnest request, when I think of the numbers already fallen. At present the ravages making by death are alarming. In each house, on our right and left, is one sick; and almost opposite, a good man, member of the church, supposed to be past recovery."

Extract of a Letter from Mr. Wm. Knibb, to a friend in Bristol, dated October 16th.

"Thus far had I written, my dear friend, when circumstances of a truly distressing nature have engaged all our attention, and have shed a deep gloom over our prospects as a Mission. You may have heard that it is woefully sickly here at the present time, and it has pleased the Divine Being to weaken our strength, and to translate to the realms of bliss our dear brother Phillips, who had just formed an interesting Mission at Anotta Bay. The scene was truly distressing, and so rapid was the deadly fever, that time was not given to send for medical aid, ere he was a lifeless corpse. Mrs. Phillips was at the same time deranged with fever, and but small hopes are entertained of her recovery, if she be yet alive, and the dear little infant also lies on the verge of eternity. This afflicting and mysterious dispensation of Providence has bereaved us of a valuable Missionary. Oh! that God may be pleased to sanctify it, and raise up others to fill the places of those who are called to their final rest. He fell asleep in Jesus on the 11th October, at one in the morning. Brother Coultart went over as soon as we were informed of the event, but he was too late to attend the funeral. He was interred the same day without any kind friend to bedew his lonely grave, or to say a word over it. A hole, dug in the sandy beach, contains his earthly remains; but Jesus can watch over it even there, and raise it at the resurrection of the just.—Yesterday, the 15th, I preached at Mr. Tinson's chapel, and he improved the event in the afternoon, at Mr. Coultart's, from Rev. xxi. 4—10. to about 2,500 persons. It was an affecting period. O! that it may appear to have been useful to the souls of the poor benighted negroes."

"P. S. Since I finished, Mr. Coultart has just written to say, that Mrs. Phillips died two days after her husband, and the child is at the point of death. O! it is afflictive: the day before they were taken ill, Mrs. P. said to Mr. P. that she hoped they might die together. This God in mercy answered."

In a Letter to the Secretary, after stating the particulars of this distressing event, Mr. K. adds,

"Truly, we have need to work while it is day, for the night of death seems always at hand. I do hope that God will put it in the heart of some to venture their all for Christ. It is a glorious work; really I bless God for bringing me here, though I feel that I may be on the verge of eternity. There are many stations here which cry earnestly for help, where the people are daily perishing for the lack of the knowledge of Jesus. Mount Charles is as healthy as England, and a Missionary there might be extensively useful. I have been there several times, and would go much oftener, did my strength permit. It is a station, which of all others, I would choose; a school might be established, and much good done, under the divine blessing, to the guilty population around."

We trust the spirit that animates this brief extract will be felt at home as well as at the post of danger. Men who go to Jamaica with secular objects in view, are hurried off the stage with even greater rapidity than Missionaries are—but others immediately press forward to occupy the places they leave vacant. Shall it be otherwise in the case of Christian Missions?

Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1825, inclusive — not including Individual Subscriptions.

FOR THE MISSION.

	£.	s.	d.
Essex, Auxiliary Society, Langham, Subscriptions, &c.	16	5	8
Chatham, Juvenile Society, by Captain Pudner	19	0	0
Plymouth, How's-lane Auxiliary Society, by William Prance, Esq.	17	11	9
Towcester, Subscription and Collection, by Rev. I. Barker	4	9	0
Isleham, Half Collection of the Associated Ministers of the Isle of Ely, by Rev. J. Reynolds	3	3	0
Huntingdonshire Society in aid of Missions, by Mr. W. Foster, Treasurer,	59	9	0
Kislingbury, Collection, by Rev. William Gray	9	2	8
Worstead, Collection, by Rev. Richard Clark	13	10	6
Aberdeen, Auxiliary Society, by Mr. W. Thomson	14	12	0
Ross, Subscriptions, &c., by Mr. Lewis	13	0	0
West York, Assistant Society, by Michael Thackeray, Esq.:			
Leeds, (including Translations and Female Education) 53 11 8			
Howarth, 2d Church (additional) 1 0 0			
Long Preston 8 0 0			
Barnoldswick 4 9 2½			
	67	0	10½
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Abingdon 68 10 7½ — Chipping Norton 32 11 2			
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Astwood 25 9 0 — Coate 17 0 0			
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Bicester 0 10 6 — Faringdon 1 0 0			
Bloxham 1 1 0 — Hook Norton 4 4 0			
Bourton 17 15 10½ — Naunton 5 2 1½			
Burford 4 2 7½ — Oxford 44 15 0			
Campden 1 0 0	286	2	1½
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Saffron Walden 23 5 2½			
Earls Colne 8 6 0			
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	36	11	2½
Mrs. Hall, *Cheltenham*, by Rev. T. S. Crisp Donation	10	0	0
Cornwall, Auxiliary Society, by Rev. E. Clarke, viz.:			
Falmouth, Branch 39 8 3			
Helston, do. 22 13 7			
Penzance, do. 40 15 7			
Redruth, do. 46 9 10			
Truro, do. 49 4 1			
	198	11	4

TO CORRESPONDENTS.

Parcels of Books, Magazines, &c. for the Mission, have been thankfully received from *the Rev. J. H. Hinton*, of Reading, Mrs. David, of Fenchurch-street, and a Friend *at Watford.*

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.

THE BAPTIST MAGAZINE.

FEBRUARY, 1826.

The Requisites to true Weight of Character.

It is almost universally allowed that man is a *social* being—various are the arguments which have been proposed in opposition to the assertions of some, who, strange to tell, have appeared to doubt the truth of this self-evident position. The distinction of sex—the necessary dependence of man upon his fellow man—the high delight of society, of love, of friendship and of sympathy—the law of instinct and the law of reason, declare, with the plainness of a demonstration, that man was never intended to be the solitary inhabitant of a retired spot—to pass his days in the character of a hermit—or to be cloistered within the walls of a convent, and thus to bid adieu to the refinements of general and social intercourse. True however as it is, that man was designed for society, it is equally true that all men do not possess those qualities which are calculated to render them the most desirable object of social regard: they are destined, it is true, to pass through life, but by no means are they all fitted to do so with either the greatest credit to themselves or benefit to others; this, we suppose must be evident to the most superficial observer. Amongst the various excellencies which adorn and dignify mankind in this social capacity, "weight of character," the requisites of which *we propose to mention, claims much regard. When, indeed, we contemplate its superior importance and its great advantages, we cannot but feel very deep regret that so many persons are entirely destitute of its possession. Such persons may, upon the whole, regard the claims and interests of morality; they may be just in their dealings, chaste and decent in their conduct and conversation, and may pass along the vale of life without being noticed as the enemies of social order; they may possess *mediocrity* of character, and may *preserve* that mediocrity amongst the multitude, whose attention their actions never excited either to praise or blame; and this seems to be the situation of the greater part of mankind: but these persons may be destitute of almost every requisite to the attainment of the object which we are now considering. There are other persons, it may be observed on the contrary, who, by some great action, or by a number of great actions, may have raised themselves from the level upon which most around them stand, may thereby have drawn forth the admiration of some, and the wonder of many, and yet they may be destitute of those things which contribute to true greatness and real excellence. Many things they do may be great, and some may be good; but they may not truly delineate the character of those who do them: the beholders may see cause to admire the actions, while they deprecate the actor. True excellence does not necessarily imply great actions, though it never fails to elevate its possessor above

the common level of society. By "weight of character," we understand the possession of that real excellence, which places us in the good opinion and cordial esteem of the best part of mankind—the esteem and love of those persons who know in what "weight of character" consists, who are competent to its discovery wherever it may be found, and who are noble enough to estimate its worth. This being the nature of the object under consideration, we cannot but be delighted with its advantage, nor can we fail to see how every generous feeling of the soul should spring forward with desire after its attainment.

As one of the leading requisites to the possession of this invaluable treasure we would mention—AN INFORMED MIND.—Man is a being constituted of two parts—the body and the mind; of which the intellectual part is by far the most important and valuable: *this* is it, which constitutes the man; it is *this* which thinks and reasons and impels to action. The body is a mere lifeless mass without the mind; the latter therefore deserves the greatest cultivation and care; and particularly will this appear, if we consider its amazing powers and abilities, and the great injury it receives from neglect and inactivity. The mind of man is capable of great expansion; but without cultivation, it loses its elasticity, and shrivels into insignificance. The mind is capable of great strength of effort and retention of thought; but if deprived of knowledge, which is its sustenance, it becomes puerile and weak. The human intellect is susceptible of the finest polish; but if neglected, and left incrusted in its native ignorance, it fails, like *the diamond in* its roughness, to *attract the attention* of beholders, *and the incrustation* that hides its beauties, deprives it of all real use. Various are the sources of the mind's information; and a judicious application to those which are the most dignified and pure, is essentially needful to the possession of real excellence. The information of the mind is that which will induce the wise to conceive well of us; the exterior of the man is of little weight with them; they look inward with keen discrimination, and form their good or bad opinion of a man in accordance with his mental furniture: if this is extensive and well selected, it influences them most favourably in the judgment which they form of us. A wise man delights in knowledge wherever he finds it; and when he meets with an informed mind, he meets with an attracting and uniting object, an object, which, from his own experience of its worth, he cannot help esteeming: an informed mind appears to him like a delightful well-watered garden, in which he views with pleasure the various beauties planted by the hand of industrious exertion, or like the well-stored hive, whose contents reflect high honour upon its inhabitants, and present moreover a rich supply for future necessity. The favourable opinion which such persons form of any one's character on this account, will derive additional strength from the recollection of the tendency of real information as operating upon the mind, and thence upon the character. Character is the development of the mind—the mind's index: between the two there is an inseperable union, and this induces those who can estimate character to expect the natural results of an informed mind to be displayed in the actions of its possessor: from persons possessing such a mind they look for something nobler than they expect from an ignorant person,

arising from the nature itself of real information. A person destitute of this advantage may be esteemed for many qualities which he may be discovered to possess; but it seems incongruous to suppose that he can possibly possess "weight of character."

Another requisite to this excellency appears to be A SOUND JUDGMENT. The requisite first mentioned relates to the furniture of the mind; *this* refers to the use and disposal of that furniture: the afore-mentioned requisite refers to the mind's riches, *this* to its strength. The judgment is the leading faculty of the soul: it is that by which we regulate our conduct, lay out our plans, and adopt means which are suited to the accomplishment of our designs. A sound judgment is necessary to enable us properly to appreciate, and use the knowledge we possess: without this, the most extensive knowledge will avail us little. A sea captain may be a perfect master of the science of navigation; but if his compass be incorrect, his knowledge of seas and ports, of longitude and latitude will afford him little or no assistance; so a man may possess extensive information; but if destitute of a sound judgment, he will never either estimate its worth, or use it to advantage; he will always be hovering upon the surface of things; he can possess no judicious selection of ideas; and as to those ideas which float in his mind, he has no strength of intellect to guide him in their appropriation. A sound judgment is necessary to that decision of character which is so essential a part of real worth.—"Without decision of character," we are told*, "a human being, with powers, at best, but feeble, and surrounded with innumerable *things tending to* perplex, to disturb, or to oppress their operations, is the sport of every casual impulse; and without a sound judgment, it is hardly conceivable how a man can possess true decision: he may have some of the essential parts of a decided character, such as an ardent will—courage:—but unless he can upon the whole depend upon his judgment, he must often hesitate rather than decide, and particularly if conscious of his own weakness. Such a person, when called to undertake any new or difficult enterprise, which demands the exercise of a sound judgment, and for which he knows no precedent, can never act with decision: he is perplexed amid the possibilities and chances of a wide untrodden field; he is surrounded with a mist, through which he cannot penetrate." A person void of a sound judgment will be often betrayed into the most inconsistent actions: there will very frequently be found the greatest disagreement between his intentions and his actions; his motives may be upon the whole good, but error in judgment leads him to adopt means so unadapted to the end which he has in view, that sometimes they produce an almost contrary effect. This seems to be illustrated in the conduct of the men, who, to preserve morality in society, introduced the fascinating and corrupting amusements of the stage. A man of an unsound judgment is comparatively a useless character: he may, it is true, be occupied in some simple mechanical employment; but as it regards the high engagements of intellectual exertion, he is nothing. Should it once be said of us, "he has no sound judgment; you cannot rely upon his opinion": though he knows much, yet he has not learnt to appropriate his knowledge; he has scarcely any notion

* *Foster's Essay on Decision.*

of adapting the means to the end which he has in view;" should *this* be truly said of us, we may then, notwithstanding our good motives, or other excellent qualities, bid farewell to weight of character, and retire to those shades which are best adapted to conceal our mental imbecility.

We now suggest, as a third requisite, TRUE HUMILITY. This is one of those excellencies which most adorn the human character: without it we shall never be extensively useful, nor can we ever engage the affections of those around us. Pride is that which operates against both these objects; for however fondly men may indulge the passion in their own breasts, a view of it in others is sure to excite their disgust, and the possession of it is certain to be discovered by those around us: it is a feature in the human character which sustains a similar situation to that of the face in the human body; it is seen by all but by the person who possesses it; and it is so monstrous a deformity, that it never fails to draw forth the hatred of all who love goodness, and to detract amazingly from the excellencies of those in whom it is discovered. When it is seen in persons of no eminence of character or situation, it is odious; when discoverable in persons of eminence, it is intolerable. On the contrary, the union of greatness and humility presents an object which delights and charms the soul. Some great minds have scorned to be proud; Sir Isaac Newton possessed a mind, the powers of which reached far beyond the ordinary limits of mental extension; yet so great was his humility, that we scarcely know which to admire most. The apostle *Paul possessed a mind of amazing worth and true greatness*; and with *this he was placed in* a situation far above men in common; but at the height of his elevation, both of intellect and situation, his language was, "I am nothing." It was remarked by the Romans, in the election of their consuls, that those were men of the most worth, and most capable of a wise administration, who were the most backward to assume the purple, (that is, the robe, which was significant of the consular office): this gave dignity to their excellence, and added weight to their characters. Indeed it seems absurd and vain to suppose, that weight of character can be attained or preserved, without genuine humility. A man who has high thought of himself, a violent thirst for applause, together with a scornful contempt of other men, can never secure their attention or esteem: pride is so opposed to every fine and generous feeling; but humility marks a lovely character; a humility which scorns the parade and glitter of the world; a humility which shrinks from public admiration. An humble soul, which claims to itself nothing but what is its own, and when constrained to speak of that, does it with a retiring modesty, must possess something beyond the attainments of common minds, and the excellence and beauty of such a character, never fail to elevate it in the sincerest regard of the wise and good.

A PERSEVERING REGARD TO THE PURSUITS WHICH ARE ESPECIALLY CONNECTED WITH OUR STATIONS IN LIFE, appears as another requisite to weight of character. The present state of society has been compared to a complicated machine, in the arrangement of which every wheel, lever, and screw has its proper place; so every man his place in society; and as the value of each individual arises from his usefulness, our excellence of character

will increase or diminish in exact proportion with the benefit we impart. Weight of character does not depend so much upon the situation which we are called to fill, as it does upon the manner in which we fill it; and to act well the part assigned us in society, we must devote all our energies to its particular interests. The industrious application of our whole powers here must be essentially necessary; a laxity or indifference of mind, as it can accomplish nothing of importance, will lead to nothing but disgrace and neglect. An idler will always be a worthless character; and as the devotion of every energy is necessary, so those energies must be confined to the situation in which we are placed, to the sphere in which we move. This assertion by no means condemns the attainment, as far as may be, of general knowledge; but discountenances the attempt at general exertion. The man who wishes to excel in pursuits, which are unconnected with his own station, almost always fails of success. Men have seldom been found to excel in more than one thing, and the reason they excelled in that seems to be, that they gave all their powers to the pursuit of that object. There may, it is true, be some minds, whose strength of intellect, and grasp of thought, enable their possessors to fill more than one important station in society, or to rise to eminence in more than one valuable pursuit; but observation seems to reduce the number of such to a very few. Some men, we are aware, have assumed to themselves more than one important situation; as for instance, an office of eminence in the church, and another in the state at the same time; *but the result has frequently been, that such have excelled in neither. The reason of this is obvious: the individual interests of either situation are of such importance, as to demand the undivided exertion of every energy. Lord Wellington has distinguished himself, as a warrior,— Lord Chatham, as a statesman,— Milton, as a poet, and Dr. Owen, as a divine: but we have not heard that they arose to great superiority in other and opposite pursuits: they acted the part designated to them by their situation, and in so doing they excelled. A disposition the opposite of this, would derogate from weight of character, as it would display a want of prudence. Prudence, is the acting under the influence of right motives, and a sense of propriety; but, were an officer in the army, for instance, to lay aside the calls and duties of his situation, every now and then, to make himself acquainted with the penal code, and to study the eloquence of the bar, it would evince a great want of prudence: and the same might be said of a minister of the Gospel, who, in connexion with the important duties and responsibilities of the sacred function, should labour to make himself a perfect artist in sculpture or painting. If, therefore, we wish to be respected, we must labour in the sphere marked out for us by Providence, to excel in which, requires our whole attention; and to this, in order to weight of character, we must add *perseverance.* A man's character is not established in a day: none but ignorant people will decide upon a man's character at the first interview; time is always requisite for its developement. The supposition of real excellence in favour of any person, arises from the *frequent* evidence of knowledge being possessed, of a sound judgment being exercised, in the various affairs of life, and the existence of other amiable qualities, which are re

quired to render the individual worthy of regard. It is not enough, therefore, that we set out well in life; perseverance is necessary to ensure respect. Had the venerable Dr. Carey shrunk back from the difficulties which presented themselves before him at the commencement of his missionary labours, he would, at the same time, we have no reason to doubt, have sunk in the opinion and esteem of those who were connected with his enterprize: but his amazing perseverance, joined with ardent labour, and accompanied with the Divine blessing, has not only accomplished objects, which in their nature are unparalleled in the annals of later ages, but has also raised him to such an eminence of character, as to elevate him to the best place in the hearts of all the friends of religion who are acquainted with his worth. On the contrary, a versatile turn of mind, though possessed by many, yet can never be admired: it has too much of the littleness of a child in it to comport with the dignity of a man; and as the person possessing it can never be extensively useful, or in the estimation of great minds truly amiable, so he can never lay claim to weight of character.

The last requisite which we shall specify is REAL RELIGION. This we conceive to be indispensably necessary to the excellence we are contemplating. Indifferent as many men of talent and genius are to the great concerns of godliness, we can hardly conceive of weight of character unconnected with it. Acquainted in some measure with the propensities of human nature, when it is unawed by the majesty of the divine character and untaught by *the illustrious truths of* revelation, *we can hardly be induced to* attach *to it, while in such* a *state,* any*thing like real excellence* or true greatness. An infidel, whether a practical or speculative one, may be possessed of much information, may have raised himself above many, even of eminence, may discover some traits of disposition, which are in themselves really excellent, and may appear, in many things, almost amiable; but the awful fact of his being a hater of God, stands as a blot in his character, which all his excellence, and all his elevation, are unable to efface. He is like a limpid lake, whose waters present a beauteous cheering prospect, and which might be an invaluable blessing to all in its vicinity; but the sediment at the bottom is poisonous; the least motion raises it to the top and mars the whole. Contemplate, on the other hand, a man with enlarged percipient powers, with a sound judgment, endowed with capabilities for great exertion, and all this connected with the benign influences of true piety, and surely there is not an object in the world more amiable. "That man is *designed* "to be a religious creature, must "appear evident from the very con- "stitution of his nature; he is in- "timately connected with the Dei- "ty, and necessarily dependent "upon him; and this being the case, "surely to have respect to *him* in "our temper and conduct, to vene- "rate and love *his* character, to "adore *his* goodness, to depend "upon and resign ourselves to *his* "providence, to seek *his* approba- "tion, and act under a sense of *his* "authority, must be the comple- "tion of the highest destination of "our nature." In addition to all this, there is the recollection of the facilities which those who are thus pious have, of enlarging the powers of the mind, by the contemplation of the best and most glorious objects, not excepting even the transcendent dignity and perfection

of the Great God himself; and then farther there is the blessedness of having these powers of the mind brought off from the side of sin, and engaged on the side of holiness; all the energies of both body and soul, of the entire man, devoted to God, the greatest and the best of Beings, and employed for his glory, and exerted for the best interests of man. Surely this must stamp a dignity upon the human character which can be derived from no other source. Indeed, however the advocates of infidelity may congratulate themselves upon their self-supposed superior discernment, and however great may be our love of refinement and science considered in themselves; yet, we *cannot*, with the exercise of the greatest candour, attach true weight of character to a man, who is a stranger to himself, and an enemy to God.

Sheffield. L.

On Election.

To the Editor of the Baptist Magazine.

Sir,

It is generally admitted, that just views of the doctrines of divine revelation are of great consequence; for although this is not all that is necessary to our everlasting salvation, and we by no means wish to exalt even correct sentiments to an importance they cannot claim; yet it is not only desirable to be right, but there is a certain tendency in error, of whatever kind it may be, to do us harm. The doctrines generally called *Calvinistic*, have been the source of much contention; they have met with great opposition; they have often been treated with scorn and ridicule; they have been *misunderstood by some, and grossly misrepresented by others; yet, taking a fair view of them, they* are so REASONABLE and SCRIPTURAL, that wherever the *principles* by which they are supported are disbelieved and opposed, true religion will disappear.

If you think a few papers on these subjects are likely to be acceptable and useful, I will, God willing, send you a succession, as time and opportunity may give leave. I am aware that you have many calls from others; that your room is valuable, but I will endeavour to be brief, and rather state *principles*, than extended *illustration*.

I begin with the doctrine of ELECTION. We read in the New Testament of the *Election of Grace;* we frequently find mention made of the *Elect*;—we are told that they were from the beginning *chosen* unto salvation through sanctification of the Spirit and belief of the truth; and that they were *chosen* in Christ *before the foundation of the world.* In still stronger terms, that their election was according to God's *purpose* and *grace*, given them in Christ Jesus *before the world began*;—that they were *predestinated* to be conformed to the image of the Son of God;—*predestinated* unto the adoption of children by Jesus Christ;—*predestinated* according to the *purpose* of him who worketh all things after the counsel of his own will!

The question is not, whether ELECTION is, or is not, a doctrine of the New Testament; this cannot be denied: but the query is, how is it to be understood? Two views are given of it;—one is, that those whom God foresaw would believe and persevere unto the end in their faith, he declared to be his elect;—the other, that God, according to his own good pleasure, for reasons which he will explain in a future day, chose some to eternal life, through sanctification

has depths which I cannot attempt to fathom; but a few plain observations which lie on the surface may yet be made. In the mean time, let us look *to him*, who understood far more of this awful and sublime subject than any other personage who ever lived on the earth, and mark his act of holy adoration; "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight," Matt. xi. 25, 26. However we may understand these words, they clearly shew, that there was a discrimination in the gifts of sovereign grace, not yet explained: and if such was the feeling of the Lord and Saviour, what an example does he exhibit to us!—and what should be our humility of mind, while contemplating a subject we are so unable fully to comprehend!

I am, Sir, yours,
MICROS.

Nov. 1825.

ON THE ROMAN CATHOLIC SYSTEM.

No. II.

Historical Notices.—General Principles.

How delightful must have been the sight of a Christian Church in the apostolic age! It was a congregation of "believers," an assembly of "faithful" men and women, professing their entire trust in the Saviour, and their resolution to obey all his commands, and maintaining the "unity of the Spirit in the bond of peace;" a lovely and most interesting simplicity characterised all their proceedings. In their intercourse with each other, they exemplified "godly sincerity" and brotherly affection; their "yea was yea, and their nay, nay:" and they felt that they were "all one in Christ Jesus." In their solemn assemblies, spirituality of devotion and mutual benefit were the grand objects of desire: hence resulted the chaste simplicity of their services. The reading of the Scriptures, the exhortations of the brethren, the commemoration of the Redeemer's love, with united prayer and praise—these were the constituent parts of their worship. There was no display; nothing to attract the senses; all was spiritual: and doubtless they often left these assemblies, whether held in an upper room, a cellar, or a cave in the wilderness, (for to *place* the primitive christians attached no importance), saying, "this is none other than the house of God, and the gate of heaven."

The laws by which the first churches were governed, were contained in the information and instructions communicated by the Apostles, and afterwards collected in the book now called the "New Testament." And as the Apostles were but the interpreters of the will of the Lord Jesus, by whose Spirit they were inspired, by Him the christian community was governed, and the whole church was "subject to Christ." He only was Lord and Master, and no authority but his was acknowledged.—Church government was very simple: there were the *pastors*, to "preach the word;" and there were the *deacons*, "to serve tables." Other ecclesiastical orders were unknown; nor did the churches interfere with each other's concerns; each christian community, as well as the entire body, were "subject to Christ."

Would we could say that this happy state of things was of long continuance! but truth compels

this acknowledgment that corruption was very early at work. We find that priestcraft and superstition were making rapid strides, even before the close of the second century: how awful their progress has since been, every one acquainted with ecclesiastical history well knows. The following brief digest will assist the memories of our readers.

Judaizing teachers were the first to corrupt Christianity: see the Epistle to the Galatians.

Bowing to the East, the celebration of Easter, the use of the sign of the cross, and of sponsors—with some other inventions, were established in the *second century*.

Councils, which were frequently held in the *third* century, much increased the power of the priesthood, and gave the weight of their authority to pernicious innovations. The number of church offices was enlarged; a regular hierarchy was fast forming; and idle ceremonies were invented in abundance.

A. D. 306. Constantine the Great ascended the throne, and very soon new modelled Christianity, as to its external form, and made it a state-engine. Wealth and power flowed in apace; magnificent buildings, splendid decorations, and rites, often borrowed from Paganism, were thought suitable to the religion of Him, who was "meek and lowly of heart:" and the gradation of rank in the Church was assimilated, as much as possible, to that adopted in the state.

A. D. 325. The council of Nice. Here Christians first learned to curse and persecute those who differed from them—and the lesson is scarcely yet forgotten.

The *fourth* and *fifth centuries, were distinguished by the increasing prevalence of superstition—such as, pilgrimages to supposed* holy places, relic-hunting, monasticism, numerous fasts and feasts, auricular confession, prayers to the saints, &c.

A. D. 606. The Bishop of Rome assumed the title of "Universal Bishop."

A. D. 754. The Pope became a temporal prince, by acquiring the Exarchate of Ravenna.

A. D. 787. *Image-worship* sanctioned by the seventh general council, held at Nice.

Transubstantiation was first taught by Paschasius Radbertus, in the *ninth* century.

In the *eleventh* century, Gregory the Seventh assumed supremacy over *princes* as well as prelates, and arrogated to himself the right of disposing of crowns. He also interdicted the use of Liturgies in any other language than the Latin.

The traffic in indulgences began in the *twelfth* century.

A. D. 1215. *Communion in one kind* established.

A. D. 1229. The *Inquisition* formed, and the Scriptures in the vernacular languages prohibited.

A. D. 1414. The council of Constance, at which it was agreed that faith is not to be kept with heretics.

A. D. 1517. Commencement of the Reformation in Germany.

A. D. 1540. The order of *Jesuits* instituted.

A. D. 1546. The *council of Trent* opened its deliberations, terminated in 1563. By this council the errors and absurdities of the Papal system were solemnly authorized.

A survey of ecclesiastical history will lead to the conclusion that almost every corruption in Christianity may be traced to the *lust of power*, and the *pride of false philosophy*.—The former induced men to become, "Lords over God's heritage," first manifesting itself in the arrogance of an ambitious, etc.

suming pastor, and then gradually advancing, till every trace of New Testament simplicity was worn away, and the very names and titles known in happier ages were superseded by modern appellations: and with these were connected an overbearing authority, and a tyrannical usurpation of the rights of the people, which verified the prophecy that one should arise who would "oppose and exalt himself against all that is called God, or worshipped—shewing himself that he is God."—The latter substituted reason for revelation, fancy for truth, and ultimately superstition and will-worship in the nobler homage of the mind. Each principle helped the other: unhallowed power lent the weight of its sanction to philosophy, and aided in the effort to corrupt Christianity by the intermixture; while the obligation was met on the other hand, by the invention of sagacious expedients to justify and strengthen the usurpations, to bind faster the yoke on the necks of a subjugated people, and even to produce in them an infatuation which made them love their thraldom.

The Roman Catholic System exhibits the result of the combined influence of the causes just mentioned, operating on the ignorance, the weakness, and the fears of men, and producing effects of the most extensively pernicious nature. We propose, by the Divine assistance, to point out the doctrinal errors of this system, the unscriptural practices which it has adopted, and its actual tendencies and effects.

C.

Letters from Dr. Doddridge to Dr. Clark.

No. II.

Rev. Sir,

I always receive your letters with pleasure, but found a particular satisfaction in the perusal of your last, which contained some very important hints, which I was not before aware of, but which now have entirely determined me to decline taking any steps towards that remove which I had consulted you about. As to the slight thoughts which I had entertained of renewing Mr. Jennings's academical course, I find so many formidable things in such an undertaking, on a closer review, and perceive that it requires so great a furniture beyond what I can ever hope to possess, that it is highly probable I should never have mentioned it to you, if I had not been engaged to do it by that sudden emergency. There are some persons of considerable character in these parts, who have urged it very warmly, and one particularly (Mr. Thomas Saunders of Kettering), has been very importunate with me to take his brother, whom he designs for the ministry, into the house with me, and to go over the course with him; but this I resolutely refused, as you may well suppose. And, upon the whole, Sir, the most I shall do this way, will be, at some leisure time, to draw up some Essays on the subject of Education, with regard to the conduct of tutor and pupils; to form a particular account of what was most remarkable in Mr. Jennings's method, and in his manner of treating his pupils; and if God should spare my life any considerable time longer, to write out a new copy of some of his Lectures, with the improvements they may receive from what I may have met with in reading and conversation; and perhaps to prepare Lectures on other heads, of which he had only formed a general scheme. The papers I may perhaps put into the hands of some young person of remarkable genius and learning,

who may be equal to the great undertaking, and he may use them to much greater advantage than I could ever have been capable of doing. In the mean time, the view of preparing these papers will engage me to study with greater attention, and to digest my thoughts into more exact order. I mention the scheme to you, as expecting very considerable assistance in the prosecution of it, from your well known abilities and friendship. I intended to have paid you a visit at St. Albans toward the beginning of some month in the winter, but many concurrent accidents oblige me to delay it. Mr. Palmer, of Wanlip, a gentleman of about £1500 a year, but vastly richer in wisdom and goodness than in estate, has engaged me to come and take my turn one Lord's-day in eight weeks, at his seat, where he supports preaching every fortnight by a very handsome allowance, considering it is in Leicestershire. And it has so happened, that my two first days were fixed for the 7th of January and 3d of March; and last Lord's-day I was prevented from being with you by Mr. Auther's being obliged to supply at Kettering in the absence of Mr. Saunders. 'Tis hardly possible to express the admiration, which Mr. Hughes meets with, wherever he goes. Persons of all ages, educations, tastes, and opinion, extol him as one of the first of men. The people at Leicester are struggling hard to get him in for an assistant there, in which they have the hearty concurrence of Mr. Gee; and they prefer him at Nottingham to all that they have yet heard, though they have called in all the most celebrated men in the country, and though they are so intimately acquainted *with Mr. Watson, who has formerly been accounted second to none. How*ever, they have so positively declared that they will choose no young man, that I imagine Mr. Hughes will not have an invitation thither. I am told by many that came from thence (for I have never been there myself), that Mr. H.'s conformity is looked upon as a very merciful providence by many of the congregation, who of late have been very weary of him. 'Tis certain that for many months he has confined his discourses to polemical and mystical subjects. I had the following story from a person of judgment and veracity, who offered it as a specimen of the manner of preaching he has followed for a considerable time. From Psalm 122, "Jerusalem is builded as a city, which is compact together," he first gave them a very particular account of the situation of ancient Jerusalem, and its several parts in regard to each other; and then, under the second general, run a parallel between the situation of Jerusalem and Nottingham in a great variety of particulars; finding some place or other in the latter, which answered to all the most remarkable in the former. If one were to judge by such an instance, it would incline one to be very gentle in censuring his late change; and indeed the candour and charity he expresses towards his former brethren ought to silence all their complaints upon that head. You, Sir, may perhaps have seen his printed letter to Mr. Whitlock, so that I need not enlarge on the contents of it; and indeed there's nothing remarkable in it, but the moderation of a new convert to the Establishment. I have not read any considerable new books of late, except Sir Isaac Newton's Chronology, which I take it for granted you have had in your society. I suppose you may have seen, Sir, that La Roche has laid down the

Memoirs of Literature, as it was high time he should, and that the same design is carried on by another author, under the title of The present State of the Republic of Letters. I am told that he is a person of good sense and remarkable modesty, and that he is very desirous of assistance in his undertaking.

I am, Rev. Sir,
Your most obliged and affectionate humble servant,
P. DODDRIDGE.

Harborough, Feb. 6, 1727.

P. S. Mr. Burhill tells us that Mr. John Saunders is extolled by all the people at Hertford, as every way equal to Mr. Guyse, except in the graces of delivery. I congratulate their happiness in having missed of me, nor do I exceedingly regret my own misfortune, in not pleasing them.

THE HAPPINESS OF SEPARATE SPIRITS.

I HAVE been much engaged lately on reflecting on the mode of existence, and the happiness of human spirits in the invisible world. My present paper shall be occupied with the latter branch of this interesting subject. So far as our present conceptions go, we cannot conceive of a spirit in a state of unconsciousness. However detached from a connection with matter, its perceptions of what is pleasing, or what is painful must be as acute, as in any former mode of existence; perhaps much more so, from the very circumstance of its freedom from matter and all gross objects. The idea of the soul sleeping till the resurrection of the dead can only be supported on *the principle of the soul being a material substance; an idea unsupported by true philosophy*, and completely at issue with divine revelation. At present, however, I have no concern with this opinion, taking for granted that a holy spirit is completely happy, or at least perfectly so on its disunion from the body.

Some who have speculated on future felicity, have supposed, as the works of Deity are numerous beyond our conception, truly sublime, magnificent, and infinitely various, that intellectual beings who are in a state of happiness, will spend the years of immortality in passing from planet to planet, from world to world, and from system to system, examining all the wonderful varieties of creating power, infinite skill, and divine benevolence: also, that the advantages spirits in another state of being will possess for this employment will impart to them a peculiar interest. Unfettered by grossness, unclouded by ignorance, perfectly pure, and every emotion in the highest accordance and harmony with the Lord of the Universe, every fresh excursion amongst the works of God will awaken sensations of a description the most grateful; nor can it be doubted that such a state of existence would be felicitous beyond our present apprehensions.

In passing over the surface of the small globe we inhabit, our eyes are held in delightful gaze on the ever-changing variety of creation around us. Mountains and vallies—rivers and lakes—seas and oceans—islands and continents, present a glorious specimen, and a specimen only do they furnish, of what an Almighty being can produce. And were we admitted into all the secret recesses of nature; could we examine the innumerable minerals in the bowels of the earth, with the immense variety of animate and inanimate beings in the

mighty ocean, how should we exclaim with the adoring Psalmist, "All thy works praise thee!" But how much wider the range, how much more free the excursions of a happy spirit in the full smile of divine favour, and perfectly prepared by the expansion of all its powers, the absence of every shade, and the full display of divine perfections, with the universe thrown open before it, for entering into all the works of God!

Shall we suppose, also, that the worlds which we see, and worlds innumerable, are filled with holy intelligences who never fell, and whose knowledge of the Creator has never been beclouded by sin; what millions then, of new associates shall we meet, and who all will add to our felicity by displaying their own! Nor am I aware that such an idea is at issue with the contents of that Holy Book, which alone is our guide to immortality. That heaven-inspired volume was given more especially to teach us the apostacy of man, and the infinite grace of God in his recovery from ruin.

And yet this representation of things seems not fully to come up to the view the Bible opens of future felicity. We are frequently reminded in the sacred volume, that the presence of God is the source of all happiness. "In thy presence is fullness of joy, at thy right hand are pleasures for ever more," Psal. xvi. 11. "We are confident, and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. v. 8. Also our Lord seems to refer to a constant residence with himself, and the full display of his excellencies, as the constant source of imperishable felicity. "Father, I will, that they also whom thou hast given *me, be with me where I am; that they may behold my glory* which thou hast given me," John xvii. 24. And to the same point tended the mind of the apostle when very near an eternal world, "Having a desire to depart, and be with Christ which is far better." Phil. i. 23. It is true, the glory of the Deity can never be localized; and hence a creature in every place must be where God is, and may there have as full and as intimate discoveries of God as elsewhere: but the humanity of Christ will from the necessity of its nature be in one place, and cannot be in two places at the same moment. But wherever he is, all will see him, have immediate intercourse with, and derive from his presence ineffable joy.

Yet it may be objected, that to render a creature stationary in the present world, even in a spot fair as the garden of Eden, would offer a mortal wound to its felicity. But this remark can scarcely be correct in any respect, except on the supposition of existing depravity in that creature. In every view of the subject this remark will appear just.

1. God has withdrawn his presence from objects within the sight of a depraved mind. Hence it is, that the mind of man, though so much narrowed and shrivelled by the fall, is yet more expansive than the objects in view, and can embrace infinitely more than lies within its grasp. From the same cause it is, that distant objects are invested with a peculiar charm only when distant; but when by possession they become familiar, the spell is broken, the charm has vanished, and what appeared lovely ceases to be loved, what was thought wonderful excites no surprise.

But the Being who presents himself to the mind in another world is infinitely beyond the grasp of its

Memoirs of Literature, as it was high time he should, and that the same design is carried on by another author, under the title of The present State of the Republic of Letters. I am told that he is a person of good sense and remarkable modesty, and that he is very desirous of assistance in his undertaking.

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But the Being who presents himself to the mind in another world is infinitely beyond the grasp of its

most enlarged powers. Nor, whatever expansion the powers of the mind are capable of through immortal existence, will that mind be one degree nearer the comprehension of its object; the mind will still be finite, and the source of its blessedness infinite. Sameness, repetition, and equal conception, arise not from the greatness of the mind, so much as from its depravity and weakness, combined with the comparative littleness and poverty of the objects of its contemplation. In eternity we shall be in his presence who "filleth all in all."

2. One created object presented to the mind, embraces in itself but a very diminutive portion of good. Indeed it may be justly questioned whether any creature on earth contains any good suited to an immortal mind, since God in judgment retired from immediate converse with men. But if any good is found in this world, that good is in portions so small, as to convey the most feeble notion of inherent excellence. Hence we want numbers as auxiliary one to another, and hope to perfect our happiness by the multitude and magnitude of those objects. But nothing that is good, nothing that is sublime, glorious and excellent can possibly exist in a creature, which is not in the Creator in a degree infinitely superior. Nothing can exist in the universe that has excellency attached to it, or pervading its being, but that excellence must necessarily be an emanation from Deity. Whatever can give birth to legitimate pleasure, or peace, satisfaction or joy, animation or extacy, can only arise from some assimilation that object has to the Author of its existence. Upon this principle it will be manifest, that the nearer a mind approximates to Deity, the less will it be disposed to seek any other object, and the more perfect, complete, and unchangeable will be its felicity.

3. Our best blessings, so far as they spring from created sources, fail of communicating happiness, and lead us to be constantly flitting from scene to scene, because they are under the curse of human apostacy. The ground is accursed for man's sake, and all upon its surface groans under the same burden. This curse seems to enter into the composition of all that is terrestrial, and the elements of nature are amalgamated with death, misery, and woe. The spring which dances before us in all its youth and gaiety, is but the commencement of decay and the preface to a succeeding winter. But in heaven there is no curse. The elements of spiritual happiness are pure and unmixed. Whilst the powers of the mind flourish in eternal vigour, the fields of paradise are for ever incapable of decay, but bloom in eternal spring. The blessing of God pervades all that meets the eye, is mingled with all that penetrates the mind. The object in possession is indefectible good, needs no auxiliary, and in value can admit of no increase. The Being, towards whose full enjoyment the holy mind is ever ascending, is the ever living, and the ever blessed God.

I. M.

Shipley, Dec. 8th, 1825.

POETRY.

[Extracted from the "Memoir and Select Remains of the late Jane Taylor."]

HYMN.

Come, my fond fluttering heart,
  Come, struggle to be free:
Thou and the world must part,
  However hard it be:
My trembling spirit owns it just,
But cleaves yet closer to the dust.

Ye tempting sweets, forbear—
  Ye dearest idols, fall:
My love ye must not share;
  Jesus shall have it all:
'Tis bitter pain—'tis cruel smart,
But O! thou must consent, my heart!

Ye fair enchanting throng,
  Ye golden dreams, farewell!
Earth has prevailed too long,
  And now I break the spell:
Ye cherished joys of early years!
Jesus, forgive these parting tears.

But must I part with all?
  My heart still fondly pleads:
Yes—Dagon's self must fall:—
  It beats, it throbs, it bleeds:
Is there no balm in Gilead found
To soothe and heal the smarting wound?

O yes, there is a balm,
  A kind physician there,
My fever'd mind to calm,
  To bid me not despair:
Dear Saviour! help me, set me free,
And I will all resign to thee!

O may I feel thy worth,
  And let no idol dare—
No vanity of earth,
  With thee, my Lord, compare:
Now bid all worldly joys depart,
And reign supremely in my heart!

On the Death of an Infant.

With what unknown delight the mother smiled,
  When this frail treasure in her arms she pressed!
Her prayer was heard—she clasped a living child;
  But how the gift transcends the poor request!
A child was all she asked, with many a vow;—
Mother—Behold the child an angel now!

Now in her Father's house she finds a place;
  Or if to earth she take a transient flight,
'Tis to fulfil the purpose of his grace,
  To guide thy footsteps to the world of light;—
A ministering spirit sent to thee,
That where she is, there thou mayest also be.

REVIEW.

Remarks on the different sentiments entertained in Christendom relative to the weekly Sabbath. By Robert Burnside, A. M. London, Seeley. 12mo. pp. viii. 354. 5s.

THIS work is the production of a learned, candid man; and whatever opinion the reader may form of the arguments by which Mr. Burnside endeavours to support his own sentiments, he will highly approve his excellent spirit. The volume appears with the modest, unassuming title of "Remarks," but in reality it contains a regular discussion of the subject on which it treats. The author contends that the *seventh* day of the week, is the day that ought to be sanctified to the service of God, and that though it is fit in itself, that *any* day should be devoted to the purposes of religion, yet by divine institution, the *seventh* is the proper day for that end; and that the *first*, has no claim on our attention above any other day of the week, except that it is right to pay a decent respect to the institutions of our country. So that, in his opinion, the common idea, that the *first* day of the week, called the *Lord's day*, is substituted by the appointment of Christ in the place of the *seventh* day, is altogether a mistake. There is a remarkable modesty in his mode of stating the divisions of his subject: for he entitles all his chapters, "differences of opinion concerning," the various parts of the discussion. In this form he brings forward the views of all parties, respecting the Sabbath, and gives his reasons in support of his own.

He takes his stand, in the first place, at the appointment of the Sabbath, as soon as God had finished the work of creation, Gen. ii. 2, 3. The account given in Exod. xvi. respecting the falling of the manna, and the direction not to go out to gather it on the Sabbath, *are the next objects of attention*; and *then follows the fourth commandment*, delivered at Mount Sinai, which relates to the observance of the same day, and fixes the kind of regard which shall be paid to the Sabbath by direct law. Thus the case stood till the introduction of the Gospel. The enquiry then is, did our Lord, or the apostles by his authority, declare the seventh-day-Sabbath repealed? If they did not, our author contends, the authority of the day still continues, and it ought to be still observed as the day of rest from worldly labour, and of devotedness to the service of God. In his estimation, the repeal is not proved, and the Sabbath should still be the seventh day. The accounts given of the meeting of the disciples and of the primitive Christians on the first day of the week are then brought forward, and Mr. Burnside argues that these are no proofs, that the first day of the week was substituted instead of the seventh, because it was very right to worship God, to attend to Christian ordinances, and to make collections for brethren who were in poverty, on *any day*; and therefore, it did not follow, that the frequent mention of the meetings of the disciples on the *first* day of the week, supposed a repeal of the *seventh*. The expression, "the Lord's day," Rev. i. 10. he does not doubt, really means "the common Sunday, and no other day;" but then he believes "that the apostle John did not write these words; that they are an interpolation, and that a very late one, perhaps about the time of Constantine the Great!" p. 199.

The supposed authority of apostolic tradition is examined, and our author does not think this, on the whole, against him, because, he says, the practice varied; and when the first day was recommended as the day of rest and worship, the ancient writers do not appeal to the sacred writings. The earliest Fathers and Councils, Mr. Burnside informs us, "in general, never

plead apostolic tradition in favour of the first day, any more than they plead apostolic precept and example." He observes farther, that there are many evidences that the seventh day was observed in various places. Authorities of later date are, of course, considered to be of no weight.

This enquiry leads our author into numerous discussions, more or less connected with the main argument, such as these: "the supposed lawfulness of man's transfering the scriptural weekly Sabbath to another day;" and, his authority "to institute a weekly Sabbath," &c. In the course of the work he also examines the question, whether the appointment of a Sabbath merely intended the separation of one day in seven to the service of God; or whether it did not fix the day to the seventh day of the week? These, and other enquiries, allied to the subject, Mr. Burnside examines with diligence and excellent temper. In the course of his work many curious historical particulars are stated, respecting both ancient, and comparatively modern times; and men of some reading, will often find curious facts mentioned, which had eluded either their observation, or their recollection.

Of a work full of discussion, our brief review cannot be supposed to exhibit any more than an outline, and that only of the most prominent points; but even this is sufficient to shew, that the author has attended to the subject, and deserves a calm and candid hearing. He says, p. 347, "I am, then, to be considered not as hostile to the first day, but as an advocate for the seventh day. Whether I am right or wrong in my notion concerning the day that is the scriptural Sabbath, no one can justly say that the subject is unimportant. As long as the fourth commandment is recognised by Christians as a precept still in force,—as long as it is stated to be without the least alteration of the matter or modification of the form of words in which it stood originally in the Decalogue, so long it must be a matter of consequence to enquire what day *of the week is meant by the seventh day. As* long as the pious exclaim against the heinous and dangerous sin of Sabbath-breaking, so long it must be important to enquire what the sin is, and who the person is that commits it." p. 347.

We were surprised at the supposition, that the expression "the Lord's day," Rev. i. 10. is a late interpolation. By some of the earliest Fathers the term is applied to the first day of the week, and the collation of manuscripts, which, within the last century, has been carried to a great extent, does not afford a single instance of its omission. A strong circumstance against the theory of our learned friend.

We are as deeply convinced as he is, that the subject is of great importance. We lament to see the Lord's day so trifled with, by many who profess to believe, that it is the day divinely appointed for religious improvement. We think there is room for a work that would oppose by solid argument the laxity of modern reasonings, and reprove the carelessness of modern practice; we earnestly wish that some one possessed of the requisite literature and research, and deeply imbued with the seriousness of the subject, would take it up.

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1. *Tactica Sacra. An Attempt to develope, and to exhibit to the Eye by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures. In two Parts. By the Rev. Thomas Boys, A. M. of Trinity College, Cambridge, Curate of Widford, Herts.* pp. 94. Price 7*s*.
2. *A Key to the Book of Psalms, By the Rev. Thomas Boys, A. M. of Trinity College, Cambridge; Curate of St. Dunstan's in the West; Author of Tactica Sacra, &c.* pp. 239. Seeley.

Those authors, whose studies are principally directed to assist the biblical student, possess a powerful claim upon our attention. We regard their important labours with peculiar satisfaction, as valuable contributions consecrated to the erection of the heavenly temple; and, whether their efforts be elementary, progressive, or perfective, to the utmost extent to which they are adapted

to accomplish their avowed design, they are justly entitled to the strongest expressions of public approbation, and the unequivocal encouragement of liberal support. It must, indeed, be expected, that the nature of their inquiries, and the effect of their conclusions, will be submitted to severer examination, and more critical analysis, than those productions whose design, however excellent, is confessedly inferior, and whose results, though not unimportant, are far less momentous; but, if the inspection has been rigorously pursued, and satisfactorily terminated, then the reception should be favourable, and the recommendation cordial.

To many of our readers, the subject discussed in the publications introduced by this article, is, no doubt, far from being familiar, but this must by no means be allowed to operate to its disadvantage. Many theories which were once obscure, are now well understood, and much that is at present imperfectly developed, will at length be thoroughly matured and unfolded. Preliminary researches, though essential to those which are destined subsequently to consummate the design, are usually least esteemed and rewarded; yet it is to these early and almost unaided endeavours we are chiefly indebted for those more finished and splendid performances, which, with comparative ease, obtain the meed of universal applause. As to ourselves, we tender to Mr. Boys our sincere thanks for his making the public acquainted with the progress and present results of his inquiries; and we consider it justly due to him, and to our readers, to enter now somewhat more in detail, into the nature of his plan in the works before us.

"At a time," says the author, "when, from the habit of reading the Bible with a very minute attention to the word and letter of the text, I was beginning to be satisfied that some mode of arrangement prevailed in the Sacred Writings, to which a strict regard to terms and phrases was the key (though what mode I knew not), a friend put into my hands that interesting and learned work, 'Sacred Literature.' I was then but little acquainted with Bishop Lowth; and it is to 'Sacred Literature' that I stand indebted for some of my first lights on the subject upon which I am now writing. Those principles which previous writers on parallelism have applied to short passages, are applied by me to long ones; and I arrange chapters and whole epistles as they arrange verses." *Tactica Sacra*, p. 1.

In more full explanation of his design, the author proceeds to give specimens of *couplet, quatrain, and introverted parallels.* We shall introduce one of each:

a | Seek ye the Jehovah, while he may be found
a | Call upon him, while he is near.

Isaiah lv. 6.

a | If ye keep my commandments,
b | Ye shall abide in my love,
a | Even as I have kept my Father's commandments,
b | And abide in his love.

John xv. 10.

a | Follow not that which is evil,
b | But that which is good,
b | He that doeth good is of God:
a | He that doeth evil hath not seen God.

3 John 11. *Tact. Sac.* p. 2.

"It is," says Mr. Boys, "to these *introverted* parallelisms that I am particularly desirous to call the reader's attention." *And, in pursuing this object,* he produces many examples more lengthened and complicated. Our limits will scarcely permit us to give the following:—

a | And when he was come out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit;
b | Who had his dwelling among the tombs,
c | And no man could bind him, no not with chains,
d | Because that he had been often bound with fetters,
e | And chains:
e | And the chains had been plucked asunder by him,
d | And the fetters broken in pieces.
c | Neither could any man tame him.
b | And always night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.
a | But when he saw Jesus afar off, he ran and worshipped him, &c.
Mark v. 2—6.

Here we have in e and *e*, the chains of the person possessed; in d and *d*, his fetters; in c and *c*, the difficulty of binding or taming him; in b and *b*, his places of resort and usual habits; in a and *a*, his meeting with Jesus. *Ibid.* p. 6.

"These examples," continues the author, "I have given from the New Testament, in order to show that the introverted form of composition was familiar to those who wrote that part of the Sacred Volume. We find it used by them, not only in doctrine and discussion, but in narration and dialogue: not only where we might expect to meet with something like stanzas, in imitation of the prophets of the Old Testament, but where poetry, according to our ideas of it, is out of the question." *Ibid.* p. 8.

Again: "And now, as to what *distinguishes* the present publication from others, it is this; that I propose in the body of the work, to reduce whole Epistles to the form of single parallelisms. I am not going to show, though this I would undertake to do, that many long passages consist of a *succession* of parallelisms:—something to that effect has been already advanced by others; but to bring out the Epistle in the simple form of one introverted parallelism. There may be various subordinate correspondences in the parts of the Epistle, and these such as can only be exhibited by making subdivisions. But this does not affect the character of the whole. The Second Epistle to the Thessalonians, the Second *Epistle of St. Peter, the First Epistle to the Thessalonians, the First Epistle of St. Peter, and the Epistle to Philemon*, (I take them in the order in which I have placed them for the reader's convenience), are arranged by me as introverted parallelisms of four, six, four, and eighteen members respectively." *Ibid.* p. 8.

In the body of the work, to which we must now refer the reader, he will find these Epistles analysed; and, in the conclusion, arranged, both in Greek and English, in the *tabular* form, on large folded pages.

In the "Key to the Book of Psalms," these principles of parallelism or correspondence are very ingeniously and extensively applied; and though every one may not, at first sight, be equally convinced, either as to the correctness or the importance of the author's theory, yet all, who examine the result of his labours, will instantly approve his object and his diligence.

The "Key" contains a most interesting introduction, extending to the fifty-fourth page, which is followed by two chapters: the first on "Alternate arrangements occurring in the Psalms:" and the second on "Introverted arrangements occurring in the Psalms;" to these is added a "Conclusion," in which the thoughtful reader will meet with much that is curious and valuable. At the end of the volume are five Appendices: the titles of these are "External evidence—Further extensions of the doctrine of parallelism—The parallel mode of composition illustrated—Construction of Latin sentences—Exercises for students."

We select from this volume an example of each kind of arrangement.

suming pastor, and then gradually advancing, till every trace of New Testament simplicity was worn away, and the very names and titles known in happier ages were superseded by modern appellations: and with these were connected an overbearing authority, and a tyrannical usurpation of the rights of the people, which verified the prophecy that one should arise who would "oppose and exalt himself against all that is called God, or worshipped—shewing himself that he is God."—The latter substituted reason for revelation, fancy for truth, and ultimately superstition and will-worship in the nobler homage of the mind. Each principle helped the other: unhallowed power lent the weight of its sanction to philosophy, and aided in the effort to corrupt Christianity by the intermixture; while the obligation was met on the other hand, by the invention of sagacious expedients to justify and strengthen the usurpations, to bind faster the yoke on the necks of a subjugated people, and even to produce in them an infatuation which made them love their thraldom.

The Roman Catholic System exhibits the result of the combined influence of the causes just mentioned, operating on the ignorance, the weakness, and the fears of men, and producing effects of the most extensively pernicious nature. We propose, by the Divine assistance, to point out the doctrinal errors of this system, the unscriptural practices which it has adopted, and its actual tendencies and effects.

C.

Letters from Dr. Doddridge to Dr. Clark.

No. II.

Rev. Sir,

I always receive your letters with pleasure, but found a particular satisfaction in the perusal of your last, which contained some very important hints, which I was not before aware of, but which now have entirely determined me to decline taking any steps towards that remove which I had consulted you about. As to the slight thoughts which I had entertained of renewing Mr. Jennings's academical course, I find so many formidable things in such an undertaking, on a closer review, and perceive that it requires so great a furniture beyond what I can ever hope to possess, that it is highly probable I should never have mentioned it to you, if I had not been engaged to do it by that sudden emergency. There are some persons of considerable character in these parts, who have urged it very warmly, and one particularly (Mr. Thomas Saunders of Kettering), has been very importunate with me to take his brother, whom he designs for the ministry, into the house with me, and to go over the course with him; but this I resolutely refused, as you may well suppose. And, upon the whole, Sir, the most I shall do this way, will be, at some leisure time, to draw up some Essays on the subject of Education, with regard to the conduct of tutor and pupils; to form a particular account of what was most remarkable in Mr. Jennings's method, and in his manner of treating his pupils; and if God should spare my life any considerable time longer, to write out a new copy of some of his Lectures, with the improvements they may receive from what I may have met with in reading and conversation; and perhaps to prepare Lectures on other heads, of which he had only formed a general scheme. The papers I may perhaps put into the hands of some young person of remarkable genius and learning,

who may be equal to the great undertaking, and he may use them to much greater advantage than I could ever have been capable of doing. In the mean time, the view of preparing these papers will engage me to study with greater attention, and to digest my thoughts into more exact order. I mention the scheme to you, as expecting very considerable assistance in the prosecution of it, from your well known abilities and friendship. I intended to have paid you a visit at St. Albans toward the beginning of some month in the winter, but many concurrent accidents oblige me to delay it. Mr. Palmer, of Wanlip, a gentleman of about £1500 a year, but vastly richer in wisdom and goodness than in estate, has engaged me to come and take my turn one Lord's day in eight weeks, at his seat, where he supports preaching every fortnight by a very handsome allowance, considering it is in Leicestershire. And it has so happened, that my two first days were fixed for the 7th of January and 3d of March; and last Lord's-day I was prevented from being with you by Mr. Auther's being obliged to supply at Kettering in the absence of Mr. Saunders. 'Tis hardly possible to express the admiration, which Mr. Hughes meets with, wherever he goes. Persons of all ages, educations, tastes, and opinion, extol him as one of the first of men. The people at Leicester are struggling hard to get him in for an assistant there, in which they have the hearty concurrence of Mr. Gee; and they prefer him at Nottingham to all that they have yet heard, though they have called in all the most celebrated men in the country, and though they are so intimately acquainted with Mr. Watson, *who has formerly been accounted second to none.* However, they have so positively declared that they will choose no young man, that I imagine Mr. Hughes will not have an invitation thither. I am told by many that came from thence (for I have never been there myself), that Mr. H.'s conformity is looked upon as a very merciful providence by many of the congregation, who of late have been very weary of him. 'Tis certain that for many months he has confined his discourses to polemical and mystical subjects. I had the following story from a person of judgment and veracity, who offered it as a specimen of the manner of preaching he has followed for a considerable time. From Psalm 122, "Jerusalem is builded as a city, which is compact together," he first gave them a very particular account of the situation of ancient Jerusalem, and its several parts in regard to each other; and then, under the second general, run a parallel between the situation of Jerusalem and Nottingham in a great variety of particulars; finding some place or other in the latter, which answered to all the most remarkable in the former. If one were to judge by such an instance, it would incline one to be very gentle in censuring his late change; and indeed the candour and charity he expresses towards his former brethren ought to silence all their complaints upon that head. You, Sir, may perhaps have seen his printed letter to Mr. Whitlock, so that I need not enlarge on the contents of it; and indeed there's nothing remarkable in it, but the moderation of a new convert to the Establishment. I have not read any considerable new books of late, except Sir Isaac Newton's Chronology, which I take it for granted you have had in your society. I suppose you may have seen, Sir, that La Roche has laid down the

Memoirs of Literature, as it was high time he should, and that the same design is carried on by another author, under the title of The present State of the Republic of Letters. I am told that he is a person of good sense and remarkable modesty, and that he is very desirous of assistance in his undertaking.

I am, Rev. Sir,
Your most obliged and affectionate humble servant,
P. DODDRIDGE.

Harborough, Feb. 6, 1727.

P. S. Mr. Burhill tells us that Mr. John Saunders is extolled by all the people at Hertford, as every way equal to Mr. Guyse, except in the graces of delivery. I congratulate their happiness in having missed of me, nor do I exceedingly regret my own misfortune, in not pleasing them.

THE HAPPINESS OF SEPARATE SPIRITS.

I HAVE been much engaged lately on reflecting on the mode of existence, and the happiness of human spirits in the invisible world. My present paper shall be occupied with the latter branch of this interesting subject. So far as our present conceptions go, we cannot conceive of a spirit in a state of unconsciousness. However detached from a connection with matter, its perceptions of what is pleasing, or what is painful must be as acute, as in any former mode of existence; perhaps much more so, from the very circumstance of its freedom from matter and all gross objects. The idea of the soul sleeping till the resurrection of the dead can only be supported on *the principle* of the soul being a *material substance; an idea unsupported by true philosophy*, and completely at issue with divine revelation. At present, however, I have no concern with this opinion, taking for granted that a holy spirit is completely happy, or at least perfectly so on its disunion from the body.

Some who have speculated on future felicity, have supposed, as the works of Deity are numerous beyond our conception, truly sublime, magnificent, and infinitely various, that intellectual beings who are in a state of happiness, will spend the years of immortality in passing from planet to planet, from world to world, and from system to system, examining all the wonderful varieties of creating power, infinite skill, and divine benevolence: also, that the advantages spirits in another state of being will possess for this employment will impart to them a peculiar interest. Unfettered by grossness, unclouded by ignorance, perfectly pure, and every emotion in the highest accordance and harmony with the Lord of the Universe, every fresh excursion amongst the works of God will awaken sensations of a description the most grateful; nor can it be doubted that such a state of existence would be felicitous beyond our present apprehensions.

In passing over the surface of the small globe we inhabit, our eyes are held in delightful gaze on the ever-changing variety of creation around us. Mountains and vallies—rivers and lakes—seas and oceans—islands and continents, present a glorious specimen, and a specimen only do they furnish, of what an Almighty being can produce. And were we admitted into all the secret recesses of nature; could we examine the innumerable minerals in the bowels of the earth, with the immense variety of animate and inanimate beings in the

mighty ocean, how should we exclaim with the adoring Psalmist, "All thy works praise thee!" But how much wider the range, how much more free the excursions of a happy spirit in the full smile of divine favour, and perfectly prepared by the expansion of all its powers, the absence of every shade, and the full display of divine perfections, with the universe thrown open before it, for entering into all the works of God!

Shall we suppose, also, that the worlds which we see, and worlds innumerable, are filled with holy intelligences who never fell, and whose knowledge of the Creator has never been beclouded by sin; what millions then, of new associates shall we meet, and who all will add to our felicity by displaying their own! Nor am I aware that such an idea is at issue with the contents of that Holy Book, which alone is our guide to immortality. That heaven-inspired volume was given more especially to teach us the apostacy of man, and the infinite grace of God in his recovery from ruin.

And yet this representation of things seems not fully to come up to the view the Bible opens of future felicity. We are frequently reminded in the sacred volume, that the presence of God is the source of all happiness. "In thy presence is fullness of joy, at thy right hand are pleasures for ever more," Psal. xvi. 11. "We are confident, and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. v. 8. Also our Lord seems to refer to a constant residence with himself, and the full display of his excellencies, as the constant source of imperishable felicity. "Father, I will, that they also whom thou hast given me, *be with me where I am; that they may behold my glory* which thou hast given me," John xvii. 24. And to the same point tended the mind of the apostle when very near an eternal world, "Having a desire to depart, and be with Christ which is far better." Phil. i. 23. It is true, the glory of the Deity can never be localized; and hence a creature in every place must be where God is, and may there have as full and as intimate discoveries of God as elsewhere: but the humanity of Christ will from the necessity of its nature be in one place, and cannot be in two places at the same moment. But wherever he is, all will see him, have immediate intercourse with, and derive from his presence ineffable joy.

Yet it may be objected, that to render a creature stationary in the present world, even in a spot fair as the garden of Eden, would offer a mortal wound to its felicity. But this remark can scarcely be correct in any respect, except on the supposition of existing depravity in that creature. In every view of the subject this remark will appear just.

1. God has withdrawn his presence from objects within the sight of a depraved mind. Hence it is, that the mind of man, though so much narrowed and shrivelled by the fall, is yet more expansive than the objects in view, and can embrace infinitely more than lies within its grasp. From the same cause it is, that distant objects are invested with a peculiar charm only when distant; but when by possession they become familiar, the spell is broken, the charm has vanished, and what appeared lovely ceases to be loved, what was thought wonderful excites no surprise.

But the Being who presents himself to the mind in another world is infinitely beyond the grasp of its

most enlarged powers. Nor, whatever expansion the powers of the mind are capable of through immortal existence, will that mind be one degree nearer the comprehension of its object; the mind will still be finite, and the source of its blessedness infinite. Sameness, repetition, and equal conception, arise not from the greatness of the mind, so much as from its depravity and weakness, combined with the comparative littleness and poverty of the objects of its contemplation. In eternity we shall be in his presence who "filleth all in all."

2. One created object presented to the mind, embraces in itself but a very diminutive portion of good. Indeed it may be justly questioned whether any creature on earth contains any good suited to an immortal mind, since God in judgment retired from immediate converse with men. But if any good is found in this world, that good is in portions so small, as to convey the most feeble notion of inherent excellence. Hence we want numbers as auxiliary one to another, and hope to perfect our happiness by the multitude and magnitude of those objects. But nothing that is good, nothing that is sublime, glorious and excellent can possibly exist in a creature, which is not in the Creator in a degree infinitely superior. Nothing can exist in the universe that has excellency attached to it, or pervading its being, but that excellence must necessarily be an emanation from Deity. Whatever can give birth to legitimate pleasure, or peace, satisfaction or joy, animation or extacy, can only arise from some assimilation that object has to the Author of its existence. Upon this principle it will be manifest, that the nearer a mind approximates to Deity, the less will it be disposed to seek any other object, and the more perfect, complete, and unchangeable will be its felicity.

3. Our best blessings, so far as they spring from created sources, fail of communicating happiness, and lead us to be constantly flitting from scene to scene, because they are under the curse of human apostacy. The ground is accursed for man's sake, and all upon its surface groans under the same burden. This curse seems to enter into the composition of all that is terrestrial, and the elements of nature are amalgamated with death, misery, and woe. The spring which dances before us in all its youth and gaiety, is but the commencement of decay and the preface to a succeeding winter. But in heaven there is no curse. The elements of spiritual happiness are pure and unmixed. Whilst the powers of the mind flourish in eternal vigour, the fields of paradise are for ever incapable of decay, but bloom in eternal spring. The blessing of God pervades all that meets the eye, is mingled with all that penetrates the mind. The object in possession is indefectible good, needs no auxiliary, and in value can admit of no increase. The Being, towards whose full enjoyment the holy mind is ever ascending, is the ever living, and the ever blessed God.

I. M.

Shipley, Dec. 8th, 1825.

POETRY.

[Extracted from the "Memoir and Select Remains of the late Jane Taylor."]

HYMN.

Come, my fond fluttering heart,
  Come, struggle to be free:
Thou and the world must part,
  However hard it be:
My trembling spirit owns it just,
But cleaves yet closer to the dust.

Ye tempting sweets, forbear—
  Ye dearest idols, fall:
My love ye must not share;
  Jesus shall have it all:
'Tis bitter pain—'tis cruel smart,
But O! thou must consent, my heart!

Ye fair enchanting throng,
  Ye golden dreams, farewell!
Earth has prevailed too long,
  And now I break the spell:
Ye cherished joys of early years!
Jesus, forgive these parting tears.

But must I part with all?
  My heart still fondly pleads:
Yes—Dagon's self must fall:—
  It beats, it throbs, it bleeds:
Is there no balm in Gilead found
To soothe and heal the smarting wound?

O yes, there is a balm,
  A kind physician there,
My fever'd mind to calm,
  To bid me not despair:
Dear Saviour! help me, set me free,
And I will all resign to thee!

O may I feel thy worth,
  And let no idol dare—
No vanity of earth,
  With thee, my Lord, compare:
Now bid all worldly joys depart,
And reign supremely in my heart!

On the Death of an Infant.

With what unknown delight the mother smiled,
  When this frail treasure in her arms she pressed!
Her prayer was heard—she clasped a living child;
  But how the gift transcends the poor request!
A child was all she asked, with many a vow;—
Mother—Behold the child an angel now!

Now in her Father's house she finds a place;
  Or if to earth she take a transient flight,
'Tis to fulfil the purpose of his grace,
  To guide thy footsteps to the world of light;—
A ministering spirit sent to thee,
That where she is, there thou mayest also be.

REVIEW.

Remarks on the different sentiments entertained in Christendom relative to the weekly Sabbath. By Robert Burnside, A. M. London, Seeley. 12mo. pp. viii. 354. 5s.

This work is the production of a learned, candid man; and whatever opinion the reader may form of the arguments by which Mr. Burnside endeavours to support his own sentiments, he will highly approve his excellent spirit. The volume appears with the modest, unassuming title of "Remarks," but in reality it contains a regular discussion of the subject on which it treats. The author contends that the *seventh* day of the week, is the day that ought to be sanctified to the service of God, and that though it is fit in itself, that *any* day should be devoted to the purposes of religion, yet by divine institution, the *seventh* is the proper day for that end; and that the *first*, has no claim on our attention above any other day of the week, except that it is right to pay a decent respect to the institutions of our country. So that, in his opinion, the common idea, that the *first* day of the week, called the *Lord's day*, is substituted by the appointment of Christ in the place of the *seventh* day, is altogether a mistake. There is a remarkable modesty in his mode of stating the divisions of his subject: for he entitles all his chapters, "differences of opinion concerning," the various parts of the discussion. In this form he brings forward the views of all parties, respecting the Sabbath, and gives his reasons in support of his own.

He takes his stand, in the first place, at the appointment of the Sabbath, as soon as God had finished the work of creation, Gen. ii. 2, 3. The account given in Exod. xvi. respecting the falling of the manna, and the direction not to go out to gather it on the Sabbath, *are the next objects of* attention; and *then follows the fourth* commandment, delivered at Mount Sinai, which relates to the observance of the same day, and fixes the kind of regard which shall be paid to the Sabbath by direct law. Thus the case stood till the introduction of the Gospel. The enquiry then is, did our Lord, or the apostles by his authority, declare the seventh-day-Sabbath repealed? If they did not, our author contends, the authority of the day still continues, and it ought to be still observed as the day of rest from worldly labour, and of devotedness to the service of God. In his estimation, the repeal is not proved, and the Sabbath should still be the seventh day. The accounts given of the meeting of the disciples and of the primitive Christians on the first day of the week are then brought forward, and Mr. Burnside argues that these are no proofs, that the first day of the week was substituted instead of the seventh, because it was very right to worship God, to attend to Christian ordinances, and to make collections for brethren who were in poverty, on *any day;* and therefore, it did not follow, that the frequent mention of the meetings of the disciples on the *first* day of the week, supposed a repeal of the *seventh*. The expression, "the Lord's day," Rev. i. 10. he does not doubt, really means "the common Sunday, and no other day;" but then he believes "that the apostle John did not write these words; that they are an interpolation, and that a very late one, perhaps about the time of Constantine the Great!" p. 199.

The supposed authority of apostolic tradition is examined, and our author does not think this, on the whole, against him, because, he says, the practice varied; and when the first day was recommended as the day of rest and worship, the ancient writers do not appeal to the sacred writings. The earliest Fathers and Councils, Mr. Burnside informs us, "in general, never

plead apostolic tradition in favour of the first day, any more than they plead apostolic precept and example." He observes farther, that there are many evidences that the seventh day was observed in various places. Authorities of later date are, of course, considered to be of no weight.

This enquiry leads our author into numerous discussions, more or less connected with the main argument, such as these: "the supposed lawfulness of man's transfering the scriptural weekly Sabbath to another day;" and, his authority "to institute a weekly Sabbath," &c. In the course of the work he also examines the question, whether the appointment of a Sabbath merely intended the separation of one day in seven to the service of God; or whether it did not fix the day to the seventh day of the week? These, and other enquiries, allied to the subject, Mr. Burnside examines with diligence and excellent temper. In the course of his work many curious historical particulars are stated, respecting both ancient, and comparatively modern times; and men of some reading, will often find curious facts mentioned, which had eluded either their observation, or their recollection.

Of a work full of discussion, our brief review cannot be supposed to exhibit any more than an outline, and that only of the most prominent points; but even this is sufficient to shew, that the author has attended to the subject, and deserves a calm and candid hearing. He says, p. 347, "I am, then, to be considered not as hostile to the first day, but as an advocate for the seventh day. Whether I am right or wrong in my notion concerning the day that is the scriptural Sabbath, no one can justly say that the subject is unimportant. As long as the fourth commandment is recognised by Christians as a precept still in force,—as long as it is stated to be without the least alteration of the matter or modification of the form of words in which it stood originally in the Decalogue, so long it must be a matter of consequence to enquire what day of the week is *meant by the seventh day*. As long as the pious exclaim against the heinous and dangerous sin of Sabbath-breaking, so long it must be important to enquire what the sin is, and who the person is that commits it." p. 347.

We were surprised at the supposition, that the expression "the Lord's day," Rev. i. 10. is a late interpolation. By some of the earliest Fathers the term is applied to the first day of the week, and the collation of manuscripts, which, within the last century, has been carried to a great extent, does not afford a single instance of its omission. A strong circumstance against the theory of our learned friend.

We are as deeply convinced as he is, that the subject is of great importance. We lament to see the Lord's day so trifled with, by many who profess to believe, that it is the day divinely appointed for religious improvement. We think there is room for a work that would oppose by solid argument the laxity of modern reasonings, and reprove the carelessness of modern practice; we earnestly wish that some one possessed of the requisite literature and research, and deeply imbued with the seriousness of the subject, would take it up.

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1. *Tactica Sacra. An Attempt to develope, and to exhibit to the Eye by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures. In two Parts. By the Rev. Thomas Boys, A. M. of Trinity College, Cambridge, Curate of Widford, Herts.* pp. 94. Price 7*s*.
2. *A Key to the Book of Psalms, By the Rev. Thomas Boys, A. M. of Trinity College, Cambridge; Curate of St. Dunstan's in the West; Author of Tactica Sacra, &c.* pp. 239. Seeley.

Those authors, whose studies are principally directed to assist the biblical student, possess a powerful claim upon our attention. We regard their important labours with peculiar satisfaction, as valuable contributions consecrated to the erection of the heavenly temple; and, whether their efforts be elementary, progressive, or perfective, to the utmost extent to which they are adapted

to accomplish their avowed design, they are justly entitled to the strongest expressions of public approbation, and the unequivocal encouragement of liberal support. It must, indeed, be expected, that the nature of their inquiries, and the effect of their conclusions, will be submitted to severer examination, and more critical analysis, than those productions whose design, however excellent, is confessedly inferior, and whose results, though not unimportant, are far less momentous; but, if the inspection has been rigorously pursued, and satisfactorily terminated, then the reception should be favourable, and the recommendation cordial.

To many of our readers, the subject discussed in the publications introduced by this article, is, no doubt, far from being familiar, but this must by no means be allowed to operate to its disadvantage. Many theories which were once obscure, are now well understood, and much that is at present imperfectly developed, will at length be thoroughly matured and unfolded. Preliminary researches, though essential to those which are destined subsequently to consummate the design, are usually least esteemed and rewarded; yet it is to these early and almost unaided endeavours we are chiefly indebted for those more finished and splendid performances, which, with comparative ease, obtain the meed of universal applause. As to ourselves, we tender to Mr. Boys our sincere thanks for his making the public acquainted with the progress and present results of his inquiries; and we consider it justly due to him, and to our readers, to enter now somewhat more in detail, into the nature of his plan in the works before us.

"At a time," says the author, "when, from the habit of reading the Bible with a very minute attention to the word and letter of the text, I was beginning to be satisfied that some mode of arrangement prevailed in the Sacred Writings, to which a strict regard to terms and phrases was the key (though what mode I knew not), a friend put into my hands that interesting and learned work, 'Sacred Literature.' I was then but little acquainted with Bishop Lowth; and it is to 'Sacred Literature' that I stand indebted for some of my first lights on the subject upon which I am now writing. Those principles which previous writers on parallelism have applied to short passages, are applied by me to long ones; and I arrange chapters and whole epistles as they arrange verses." *Tactica Sacra*, p. 1.

In more full explanation of his design, the author proceeds to give specimens of *couplet, quatrain, and introverted parallels*. We shall introduce one of each:

a | Seek ye the Jehovah, while he may be found
a | Call upon him, while he is near.

Isaiah lv. 6.

a | If ye keep my commandments,
  b | Ye shall abide in my love,
a | Even as I have kept my Father's commandments,
  b | And abide in his love.

John xv. 10.

a | Follow not that which is evil,
  b | But that which is good,
  b | He that doeth good is of God:
a | He that doeth evil hath not seen God.

3 John 11. *Tact. Sac.* p. 2.

"It is," says Mr. Boys, "to these *introverted* parallelisms that I am particularly desirous to call the reader's attention." *And, in pursuing* this object, he produces many examples more lengthened and complicated. Our limits will scarcely permit us to give the following:—

a | And when he was come out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit;
b | Who had his dwelling among the tombs,
c | And no man could bind him, no not with chains,
d | Because that he had been often bound with fetters,
e | And chains:
e | And the chains had been plucked asunder by him,
d | And the fetters broken in pieces.
c | Neither could any man tame him.
b | And always night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.
a | But when he saw Jesus afar off, he ran and worshipped him, &c.
Mark v. 2—6.

Here we have in e and *e*, the chains of the person possessed; in d and *d*, his fetters; in c and *c*, the difficulty of binding or taming him; in b and *b*, his places of resort and usual habits; in a and *a*, his meeting with Jesus. *Ibid.* p. 6.

"These examples," continues the author, "I have given from the New Testament, in order to show that the introverted form of composition was familiar to those who wrote that part of the Sacred Volume. We find it used by them, not only in doctrine and discussion, but in narration and dialogue: not only where we might expect to meet with something like stanzas, in imitation of the prophets of the Old Testament, but where poetry, according to our ideas of it, is out of the question." *Ibid.* p. 8.

Again: "And now, as to what *distinguishes* the present publication from others, it is this; that I propose in the body of the work, to reduce whole Epistles to the form of single parallelisms. I am not going to show, though this I would undertake to do, that many long passages consist of a *succession* of parallelisms:—something to that effect has been already advanced by others; but to bring out the Epistle in the simple form of one introverted parallelism. There may be various subordinate correspondences in the parts of the Epistle, and these such as can only be exhibited by making subdivisions. But this does not affect the character of the whole. The Second Epistle to the Thessalonians, the Second Epistle *of St.* Peter, *the First Epistle to the Thessalonians, the First Epistle of St. Peter, and the Epistle to Philemon, (I take* them in the order in which I have placed them for the reader's convenience), are arranged by me as introverted parallelisms of four, six, four, and eighteen members respectively." *Ibid.* p. 8.

In the body of the work, to which we must now refer the reader, he will find these Epistles analysed; and, in the conclusion, arranged, both in Greek and English, in the *tabular* form, on large folded pages.

In the "Key to the Book of Psalms," these principles of parallelism or correspondence are very ingeniously and extensively applied; and though every one may not, at first sight, be equally convinced, either as to the correctness or the importance of the author's theory, yet all, who examine the result of his labours, will instantly approve his object and his diligence.

The "Key" contains a most interesting introduction, extending to the fifty-fourth page, which is followed by two chapters: the first on "Alternate arrangements occurring in the Psalms:" and the second on "Introverted arrangements occurring in the Psalms;" to these is added a "Conclusion," in which the thoughtful reader will meet with much that is curious and valuable. At the end of the volume are five Appendices: the titles of these are "External evidence—Further extensions of the doctrine of parallelism—The parallel mode of composition illustrated—Construction of Latin sentences—Exercises *for* students."

We select from this volume an example of each kind of arrangement.

a | Thou shalt not be afraid for the terror by night;
b | Nor for the arrow that flieth by day;
a | Nor for the pestilence that walketh in darkness;
b | Nor for the destruction that wasteth at noon-day.

Ps. xci. 5, 6.

"Here we have the night in a and *a*; and the day in b and *b*. Thus the two topics, preservation by night, and preservation by day, are kept distinct," p. 56.

a | Sing unto the Lord,
b | With the harp; with the harp, and the sound of a psalm.
b | With trumpets and sound of cornet,
a | Make a joyful noise before the Lord, the King.

Ps. xcviii. 5, 6.

"Here we have praise enjoined in a and *a*; and the instruments of praise in b and *b*. Similarly, according to the order of words in the Hebrew." p. 97.

According to the principles of the above arrangements, but more fully amplified, many of the Psalms are given at length, both in Hebrew and in English; indeed, while the author every where speaks favourably of the common version of the Scriptures, he earnestly presses upon the consideration of his readers the importance of consulting the Sacred originals.

The "Exercises for Students," in the last appendix, are thirty-one, in reference to which the author observes, "With these few examples, the student, if he pleases, may exercise himself. And I venture, in conclusion, to offer as an inducement, a Hebrew Bible, and a Greek Testament, to be given, respectively, to the most successful competitor, and the one who comes next to him. The examples may be sent to me, written out at length, any time in or before the month of August, 1826, with the writer's name and address; or, if it be not thought fit to communicate these, a verse of Scripture may be sent as a token. And, if necessary, an advertisement will appear in the Missionary Register, published at the end of September 1826, making known the successful candidates. The trial will be open to foreign as well as British students; *and communications may* be sent, either *in Latin, French, or English*, to 34, Bouverie *Street, Fleet Street.*" p. 239.

Memoirs of Mr. John Chamberlain, late Missionary in India, by William Yates: pp. 476. Price 10s. 6d. Wightman and Cramp.

In calling the attention of the public to this admirable volume, we are not insensible how easily we may incur the charge of partiality. But, in arrest of judgment, we may be allowed to state, that, however highly we may have estimated these Memoirs, we have neither been precipitant in obtruding our opinion, nor do we now claim any credit for it, which the value of the work under consideration will not sustain.

Facts, are so thoroughly independent of criticism, that, where the former abound, the range for the exercise of the latter is exceedingly limited; and, indeed, in proportion to the moral and spiritual importance of the narrative, criticism discovers little disposition to assert even its legitimate authority; and is heard only in the subdued tone of suggestion, or the agreeable expression of congratulation.

We suppose it would have been universally admitted, *à priori*, that Mr. Yates was a most suitable person to write the life of Mr. Chamberlain; and the presumption is now most entirely justified, by the manner in which he has performed this acceptable service. The execution of the task thus assigned to him, must have been throughout associated with recollections and sympathies peculiarly tender and impressive; and his readers, in both hemispheres, who may be competent to appreciate his va-

lcable labours, will, we have no doubt, admire the spirit in which they have been conducted, and endeavour to the utmost to promote their success.

It is not possible to calculate the advantage which may result from the perusal of MISSIONARY BIOGRAPHY. The stimulus thus imparted, may become simultaneously operative in directions numerous and diversified; confirming the determination of the Missionary Student, to consecrate his being to the Lord in this honourable department of Christian exertion; reanimating the almost exhausted Missionary, whose difficulties and discouragements have prostrated alike his strength and his patience; renewing the zeal already degenerated into lukewarmness, and betraying affecting symptoms of a rapid descent to absolute indifference; effectually rebutting the reiterated objections of opponents to the noble enterprize of evangelizing the heathen world; rousing to active and persevering inquiry, minds, not previously impressed by the important subject; and upholding the hands of those, who, by their counsels, their prayers, and their benevolence, promote essentially the interests of the glorious cause.

Our readers doubtless recollect that, towards the close of the former series of this magazine, a compressed account of Mr. Chamberlain's life was introduced; the effect of which, we presume, in many instances at least, must have been inquiry for the work from which that abstract was taken: this inquiry, we trust, will be extended by the remarks we have offered, and the following extracts, for which we must now endeavour to make room. Alluding to Mr. C.'s missionary exertions, Mr. Yates says, "He went from village to village for many miles' distance from Serampore; he carried with him the bread of life to feed the poor; and wherever he went, it seemed to be, 'in the fulness of the blessings of the gospel of Christ.' His manner of addressing the natives on these occasions, was similar to that stated *in his journals, and therefore requires no specific description. The number of places he* would visit, together with the number of times he would address different congregations in one day, was truly astonishing. I attended him several times when he was possessed of far less vigour and strength than at the period of which we are now speaking; and the simple travelling from village to village, and from place to place in the different villages where he preached, appeared to me a sufficient exertion for one day; while he, from the hour he set out, about eight in the morning, till five in the afternoon, continued to travel and to preach, without cessation, allowing himself time to take a little dry provision only, as he went from one hamlet to another: in this manner he would visit five or six villages in one day, and in some of them speak at two or three different places, a considerable distance from each other. It must be granted, that his discourses were not of a nature to require much study, being, for the most part, a declaration of the same simple truths of the gospel, and an exposure of the same objections and errors, which are urged alike in all places by the natives; but to recommend the same truths over and over again with equal fervour and interest as he did, is by no means one of the smallest of those attainments which constitute the perfection of the missionary character." p. 121.

In a letter from Sirdhana, dated May 28, 1813, this devoted Missionary thus writes:—"In the long journey from Serampore to this place, you will suppose that the word of God was declared to many people in many places. Indeed, it was on the whole, a delightful journey to my soul. When I have plenty of preaching, my body and soul both live and are invigorated. On our way hither we left the Ganges and Furuckabad, and crossed over the Doub to Agra, where we had a refreshing interview with our brethren and sisters, and our dear friends there. Mr. C., the chaplain, is a very pious man, and possesses the heart of a missionary. Indeed, from Furuckabad to Sirdhana was a most delightful journey by land, and attended with so many mercies, that I hope I shall never forget

the goodness of our divine Master, displayed to us therein. I began to fear, as my cup was kept overflowing so long, that I should meet with a sad reverse; that I should be brought from the mount Delectable into the Valley of Humiliation, and so it may be; however, be it as it may, I will praise my Master for all that is past, and trust him for all that is to come. I can readily conceive I shall have my trials here also; they await me in every place. May the presence of the Angel of the Covenant never forsake me, and I will not fear, only let the name of the Lord be glorified." p. 329.

A further analysis of this volume is superseded by the papers to which we have referred, and which will be found to commence our last November and December numbers. We have, therefore, only to add, that Mr. Yates' concluding observations appear to us to be discriminating, just, and highly important; and we sincerely wish that they, and the truly interesting Memoirs to which they are appended, may prove extensively and lastingly beneficial both to the Church and the World.

Poetical Sketches of Biblical Subjects, by Joseph Belcher. 5s. boards. W. Jones.

THE variety of topics with which Revelation abounds, is not only to be considered as one evidence among many of its divine origin, but as corresponding to that endless versatility, with which, he who formed the mind of man, knew it to be endowed.

The beauties of poetry and composition, on this allowed principle, are afforded, to suit the most elegantly moulded mind to a consideration of those truths which poetry illustrates and eloquence enforces; and whilst we love poetry with a devotion which is enthusiastic; never do we pay greater homage to it than when it takes its materials from that *Volume*, which is incomparable, and sweetly, yet irresistibly, insinuates virtue and religion. Alas! that ever *poetic genius should* have existed without a regard to the one or to the other; and still more is it matter for lamentation, that any whose genius would have associated them with Spenser and Milton, should, for their infidelity, be classed with Voltaire, Hume, and Paine.

Whilst, however, we deplore the mischief "those mighty powers" have effected in the world of morals; there are those who have had angelic wings, and whose souls have fed on manna;—who have venerated the authority of revelation, the sanctity of religion, and the interests of morality. Such have been Young, and Cowper, and Montgomery.

With their works in a separate form, every one possessing a poetic taste is familiar. It is, however, necessary to cultivate this in youthful minds; so, that by these specimens, the circulation of their entire works may be promoted: and it is often found desirable to have, in a compendious form, the beauties we have admired, brought vividly to our remembrance. This is the professed design of this *humble*, and unpretending, yet interesting and valuable volume of "Sketches of Biblical Subjects." Of the utility of compilation, when well executed, there can be no difference of opinion. The necessary qualities of a compiler, are care and judgment in the arrangement: and this we most cheerfully award to the work before us.

In addition to the exalted subjects with which it abounds, and the names which stand pre-eminent in the contents, and which *must* recommend it; we beg leave to say, that from its portable size, it will supply a suitable companion for retirement, for the solitary walk, and will increase the pleasures of the most enlightened and fervent devotion: it may also be introduced into religious seminaries and families, with great probability of success attending its perusal.

In a collection of two hundred articles, selected from about eighty authors; besides a very considerable number of anonymous writers, whose pieces have been principally gleaned from the periodicals of the day, they cannot all be supposed to possess equal merit, or to accord with the choice of every reader: but we know of no volume of the same description, where greater care has been taken to succeed in design or discrimination.

LITERARY RECORD.

New Publications.

1. ***Thoughts on the Doctrine of Sanctification, and some other Theological Subjects; adapted to the present times. In a Letter to a Young Minister.*** 12mo. 2s. sewed. The writer has prudently refrained from giving his name, but the family to which he belongs, is sufficiently apparent: he is a true son of Ishmael. Here are a few stripes for Dr. Hawker, and a few for Dr. Ryland; a few for Mr. Hall, and a few for Mr. Chase; a few for Richard Baxter, and a few for John Wesley. "Preachers and Authors," have not escaped. It has afforded him, apparently, much pleasure to tell the world, that the late Dr. Ryland, when he was about eighteen years of age, wrote a book, in which he advanced the same sentiments and phraseology, as this writer now approves: but that when his mind was matured, and his knowledge of divine things enlarged; his tone of thinking and speaking were considerably modified. We heartily wish, that this author also, as he increases in years, may, like Dr. Ryland, increase in wisdom.

2. ***Village Discourses. By the late Rev. T. Scott. With a view of Aston Sandford Church.*** 12mo. 4s. 6d. A view of Aston Sandford Church! Who has done this? Surely the hand of some Noncon. must be in it!—The learned, pious, and judicious Scott, after he had received his highest promotion, officiated in a little place, not equal in appearance to a fifth-rate *Conventicle!* It will be well for the engraver, if he is not prosecuted for a libel on the dispensers of deaneries and bishoprics.

3. ***The Importance of Life, and the Advantage of Death, to every Christian and Christian Minister. A Sermon, preached at Bramley, near Leeds, July 10. 1825; on occasion of the death of the Rev. John Trickett, Pastor of the Baptist Church in that place. By W. Steadman, D. D.*** 1s. The interesting nature of the topics discussed in this sermon, as well as the respect so generally entertained for its author; will, doubtless, induce many of our readers to purchase it. When we add, that it is published for the benefit of the *widow and seven children* of the excellent minister, on account of whose death it was preached, we feel assured, that our friends will admit the force of this claim on their benevolence.

4. ***The Juvenile Cabinet; or, Travels and Narratives for the Amusement and Instruction of Young Persons. By John Campbell, Author of Travels in Africa,*** pp. 293. 4s. The "Travels and Narratives" contained in this small, neat volume, will not, we think, injure any one; which is certainly saying more in their commendation, than we should feel at liberty to say in favour of many a bulky volume, bearing a similar title. We are prepared, however, to yield more than our mere negative sanction to this little interesting publication; the simplicity of its style, the piety of its sentiments, and the usefulness of its tendency, dispose us most cordially to wish, that its contents may become familiar to all those "Young Persons," for whom it is benevolently designed, and judiciously adapted.

5. ***The Parish Apprentice; or the Advantages of Domestic Religion, exemplified in the History of Sarah Lock. A true and interesting Narrative.*** pp. 36. This brief "History of Sarah Lock," is both instructing and affecting. It affords another encouraging evidence, of the duty and advantage of an immediate attention to the spiritual welfare of those, whom Providence may place beneath the protection of our roof, or within the sphere of our influence; while it strikingly reminds us, that such opportunities, allowed to escape unimproved, may never return to reprove our indifference, nor to diminish our regret.

6. ***The Fruits of Faith; or, Musing Sinner, with Elegies and other Moral Poems. By Hugh Campbell, of the Middle Temple, Illustrator of Ossian's Poems.*** pp. 165. We have read Mr. Campbell's Fruits of Faith, Elegies, Poems, and Letter to William Wilberforce, Esq. M. P.; and are sorry to be under the necessity of saying, that we can neither recommend his book, *as a whole*, nor *upon the whole*. What we have now said, and what we deem it our duty further to say, will, we are apprehensive, reduce us, in the estimation of the author, to the rank of "those Cynics" who, he says, "abound in every periodical publication." Yet, even with this unenviable prospect we must add, that, entirely omitting all minute criticism of style and versification, we have seldom met within the same narrow limits, such an association of discordant themes and sentiments. We do not think that Mr. C. intends to insult Revelation; but to mingle its praises, with eulogies of stage-performers, love elegies, &c. &c.: is, to say the least, a very unlikely method for promoting the interests of true religion, and sound morality.

OBITUARY.

MR. PETER BATEMAN.

In that eventful moment, when the penalty of sin is exacted, and death does its office, human curiosity is painfully excited to discover, if possible, the route of the departing spirit, and to discern an undefined something in the parting sign, which might give intelligence from that unseen and unknown state to which we believe death will introduce us, over and above that which revelation imparts. We shiver involuntarily to pass that barrier that God has interposed between matter and spirit, and which must be admitted, though it cannot be even conceived of, much less defined. But, besides this curiosity about the future state, generally, when eminent and acknowledged worth is taking its departure, or notorious and peculiar infamy is removing, our attention becomes ardently engaged in endeavouring to interpret personal circumstances, as notices of future weal, or woe, and the convulsions attending the last struggles of mortality, we fondly endeavour to convert into an index of the final destiny of the departing Spirit. But such speculations are always baffled; nor can we receive note or information to our doubtful and undefined enquiries, concerning that state to which we are all hastening: and from these scenes of parting life, we uniformly turn away disappointed to gather from the sure source of divine truth, that certain information most important for us to know, and from which alone such knowledge can be obtained. And, as it relates to the future state of others, with the divine records in our hands, we know that "it shall be well with them that have feared God," and who, in their lives, gave evidence that they were enabled to believe *on him who is the resurrection and the life, venturing on him alone for their eternal salvation, and by the agency* of the Holy Spirit, bringing forth those fruits which are the genuine effects of the faith and hope of the Gospel.

These reflections are excited by the recent departure of an aged Deacon of one of our churches; and whose praise is in them all: whose exemplary worth and long continued usefulness, the writer would regret should pass unnoticed, while so much of modern talent and acumen is employed to give extended biographies of the profligate and worthless, and to perpetuate by published recollections, the memory of those, the kindest tribute to whom would be to be forgotten.

Mr. Peter Bateman was called by the grace of God in mature life; and became a member of the Baptist Church, now meeting in Keppel Street, Russel Square, more than 36 years ago: 30 years of which he was an active and useful officer, fulfilling its duties in the most exemplary manner, with acceptance to the Church, cordiality to his brother Deacons, and honour to himself, to the very advanced age of 84 years, when he departed to his final rest, on Saturday Nov. 12th, leaving this testimony behind him, that as he lived, so he died in the faith: and while his sorrowing friends deplore his loss as a Christian Father,—the poor as a kind benefactor and adviser—his relatives as a considerate and affectionate kinsman, we will rejoice and praise the Lord, that his valuable life was spared to us so long, his active usefulness so long continued.

Of his character as a tradesman, engaged for many years in a very extensive business, those will best judge who best knew him in that character: the writer has ample testimony, that the estimation in which he was universally held, was of the highest order. It is sufficient here to say, that probity, diligence, and punctuality marked his career: and these were crowned with

success. But some few years before his death, he had retired from the busy occupations of commercial life; but not to idle and while away his hours in a torpid apathy, far less to indulge in sensuality or luxury. Full well he knew the worth of time, and the importance of its improvement: regarding himself as a steward for his God, for all that he possessed, he was enabled to consecrate to no ordinary extent, his time, his talents, and his property, to his service who had given him all; and, like his Lord, it may (at humble distance) be said, "He went about doing good."

How often have we seen his venerable countenance glowing with benevolence, lit up and irradiated by the divinity within, going forth in the morning upon his self-imposed errands of mercy. How often have we been privileged to mark the ardour which distinguished him in many a case, the avowed purpose of which was to extend a helping hand (with effect) to those who had no human comforter — to ameliorate the condition of others, whose complete relief was beyond his power.

We have said 'with effect,' because one peculiar feature in the character of this excellent man, was to examine into the exact state of the cases he intended to relieve, and in this he was indefatigable; this too was done with all that consideration, complacency, and kindness which the case would possibly admit. No self consequence — no affected condescension assumed — no reproaches administered "he upbraided not." Careful only that what he did, might be appropriate and adapted to the case, "the cause that he knew not he searched out;" a very laborious and difficult, and often a very discouraging and thankless part of active benevolence. Thus he bore others' burdens, so fulfilling the law of Christ.

His conversation, (though possessing nothing of that ornament which education supplies) enriched by a fund of anecdote and observation, which his long life furnished, and which *his good natural understanding knew how to apply, was always delightful to his* friends; and (what is not often the case) the young, as well as those more advanced in life, esteemed it a privilege to be favoured with it; and in all his conversations was blended a spirituality of feeling not to be separated; it seemed to form the golden thread intertwined with the whole; so that those who were for the first time in his company, would receive this impression, 'This truly is a man of God — a man of faith — a man of prayer.' The pleasure his friends enjoyed on these occasions suffered very little deduction, either from the garrulity of old age, his increasing deafness, or other infirmities: an hour spent with him was so highly appreciated, that these were little in the scale. A respected and intelligent friend once said to the writer, "I can well bear a story, told again from his lips, for the much instruction I receive from his valuable conversation." What, then, was he a perfect character? were there no shades? no blemishes to deplore in the subject of our eulogy? A perfect character! Verily no, he was a sinner saved by grace: this he was ever ready to acknowledge. In that grace he rested all his hopes to the last: with his dying breath he uttered, "when we were without strength"—his respected pastor went on, "Christ died for the ungodly." "Ah!" said he, "that is it." But though the writer believes he had his shades and blemishes to deplore, they were so happily suppressed by reigning grace in him, that the writer saw them not; and if his inclination led him to particularize them, he would be at a loss for particulars. The general fact, however, he admits, and only wishes for himself and others that the ebullitions of that "flesh in which dwells no good thing" may be, by grace, so mortified here, as to be an earnest, that the "old man, with his affections and lust," shall be finally destroyed hereafter.

Mr. Bateman is gone to his everlasting rest: "he died in the Lord;" his works will follow him. What he was, he was by unmerited favour; and the use of examples like his remains to us, that we "be not slothful, but followers

of them, who through faith and patience inherit the promises." But, when such examples are proposed for our imitation, as Christians, we are apt to get rid of their force, by saying, they are superlative—out of our reach. Were our circumstances, our talents, our acquirements, or whatsoever is the point of excellence, like his; then, O! then, our imitation should be close then: what zeal, what diligence, what patience we would display. Alas! we willingly forget that every one of us hath his proper gift of God; and to occupy *that* to his glory, is the end of our being. Exactly as our friend occupied, in particular, we cannot, because we are not exactly as he was; but, in general, we must, if we would have the evidence, and give the evidence, that we are the servants of Christ. Let us be jealous over ourselves. Have we prayed for and aimed at the occupying our talents, be they more or less? Whose burthens have we borne? whose heart have we gladdened? what feeble knees have we aimed to strengthen? or, on the other hand, have we by our conduct increased burthens already heavy? multiplied sorrows, depressed those already bowed down? turned out of the way that which was already lame? Not so did our excellent friend: excellent only by the grace which sustained and supported him through a long life, and helped him to finish his course with joy. That grace has been sufficient for all other believers in Christ that have gone before us; that grace is sufficient for us also. Our Lord has not called any of his children, to go the "warfare at their own charges:" he has said, "occupy till I come;" and for all that occupation, his grace is still sufficient. Our earnest endeavour, by all the means which he has ordained, should be, relying on his strength, to respond to his goodness; that now, and when the mortal coil is ending, we may welcome his approaches, and say with delight "even so come, Lord Jesus."

Mr. Bateman was interred in the *family vault, under* St. Luke's Church, *Old Street, Saturday, Nov.* 19th, and, *on the following day, his* pastor, Mr. Pritchard, preached his funeral sermon from Prov. x. 7. to a numerous and attentive audience.

MRS. SARAH LITTLEWOOD,

WIDOW of the late Rev. Thomas Littlewood, of Town Head, Rochdale, Lancashire, was removed from our world, from her numerous family, and from the church militant, much beloved and deeply lamented by a large circle of relatives, friends, and connections, on the 13th of January, 1826. The relations she filled, and the sphere in which she moved at the head of a large establishment, render it desirable that a more extended account of her excellent life and happy death be made public, for the comfort and advantage of survivors.

FRANCIS DACK,

Died at Plaistow, in Essex, on Friday, Oct. 28, 1825, not having quite attained his 60th year.

On Lord's-day evening, April 27, 1796, the Minister of the Baptist Congregation at Bow opened a lecture at Plaistow; and very soon after the commencement, it pleased God to fasten his word in the heart of this poor man "as a nail in a sure place." The next year he was baptized at Mr. Dan. Taylor's, and became a member of the church at Bow. In the following year his wife also became a member of the same church. She is now a widow, indeed, and desolate, deploring the loss she has sustained.

Rescued from ignorance and profligacy, Mr. Dack was deeply impressed by his obligations to Divine mercy; and for almost thirty years he has been seen in the village, walking humbly with God. His aspect was generally grave and serious, often lighted up with a smile which beamed goodwill to all around. He was a modest lowly-minded man, of retired and retiring habits; but the affliction of any neighbour would call him out at any hour by day or by night; and thus he came to be designated "the sick man's friend." His death is univer-

sally regarded as a loss to the village of Plaistow, where every body knew him, and every body loved him; and where he has left behind him a sweet savour of Christ, in which his memory will be embalmed.

For many years this humble disciple of our Lord held on in "the noiseless tenor of his way" with a considerable share of health, though he had but little strength. *William Cooke, Esq. of Trinity Square,* was his kind medical friend, who, in a letter to the writer of this article, has thus made honourable mention of him.

"Some years ago, and for a period of seven or eight years, I had opportunity of seeing much of the late Mr. Dack. In all changes he exemplified the Christian temper. He certainly deserved the character of being industrious: and when in full employment, while diligent in business, he was also 'fervent in spirit, serving the Lord.' He did not suffer weariness of body to prevent his uniform attendance on the ordinances of religion, on the Sabbath-day, or the evenings of the week.

"When straitened in his circumstances I never heard him murmur; his language and his conduct expressed resignation to the will of God. Personal affliction he endured with patient fortitude. He had a benevolent heart, and felt delight in doing good, and was very useful in his visits to the sick. His last indisposition was of long duration, and he struggled for a considerable time to pursue his duties. I recollect to have intimated to him that his earthly house seemed to be decaying. He replied, 'Yes, Sir; but if it please God to take me, I have a hope of a better house, not made with hands.' On my asking him the state of his mind, about a week before his death, he said, that he was comfortable. He lamented that he had not lived more to the glory of God, but said, that his hope and trust were in Christ. After speaking of himself in terms of deep abasement, and admiring the goodness of God to him, 'the chief of sinners,' he said, he *thought it would be the utmost folly, as well as the basest* ingratitude, to distrust his Saviour at last! His words were few, but they were to the point. Indeed, his religion had never been obtrusive, nor was it so in his last hours; but it seemed to be a firm and ruling principle with him, which he never hesitated to avow, when the occasion called upon him for an avowal."

R. H. Marten, Esq. of Plaistow (to whom and to his excellent lady, Mr. Dack owed much for their unwearied kindness), has mentioned him in these terms:

"When I returned home, I found him sitting by his fire-side, very much reduced, but cheerful. He said, with a grateful smile, 'I did, Sir, once almost fret during the very hot weather; for I thought it would carry me off without my seeing you and Mrs. M. any more in this world.' He expressed his gladness to see us again. I asked him, how matters stood within, as to hope, confidence, and resignation? I was struck not only with his reply, but with the serenity of countenance, and the buoyancy of almost more than hope in the firmness of his pronunciation. 'Why, Sir,' said he, 'I have but one refuge, the same to which I have been accustomed to go; and I find that sufficient for my case, and that I need no other.' And he then expressed his readiness to obey his Father's summons. I sat a little time by his bedside on the Sabbath preceding his death. He then recounted to me some of his feelings when first the preached word arrested his attention—a sort of feeling which he could not describe. But he has walked for hours, he said, in the bye-path near my house in prayer and tears, pleading with God for himself and his wife, that both souls might be saved. He mentioned, that he had had some very sweet seasons when he had visited the sick and dying. At some times, on such occasions, passages of Scripture would flow into his mind; but now, said he, "My mind is so confused, that it is not so with me." Of him it may be truly said, 'his *end* was peace.' And if he did not leave this world, and enter the regio

of peace and joy with swelling sails, he may be said to have glided smoothly with the stream which conveyed him to his eternal home. I have, as you know, seen much of him for many years; and I feel pleasure in testifying, that he was conscientiously honest, very civil, always humble, and adorning his profession by bringing forth the fruits of the spirit. He was a very useful man—a willing collector *for* the poor—a willing assistant *of* the poor—and who will be missed, as he was always ready to attend the sick and dying beds of his neighbours."

His pastor saw him in a sweet placid frame of mind a few days before he died, when he said, with the calmness and composure which always characterised him, 'I would not part with my hope for ten thousand times as much as I could see.'

He was buried in West Ham churchyard, on Lord's-day, Nov. 6; and on Lord's-day evening, Nov. 13, Dr. Newman, his pastor, paid a tribute of respect to his memory, and preached a funeral sermon at Plaistow to a numerous and attentive audience, from Luke x. 21. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

GLEANINGS.

THE VAUDOIS, OR WALDENSES.

THE Rev. S. W. Gilly, a Clergyman of the Church of England, has recently visited the vallies of Piemont, the abodes of the small remainder of the Waldenses. The "Narrative" of this excursion is an interesting volume. We extract the following statement, relative to the political grievances under which the Waldenses labour:

"No Protestant can inherit or purchase land beyond the limitations of the Clusane and Pelice." It is hoped, that purchases made before the restoration will not be disturbed; but no petitions have succeeded in obtaining a repeal of this obnoxious law. A Protestant lately applied to the government for permission to buy a house, and a small piece of ground contiguous to Turin. It was answered by an intimation, that the enactments on this subject must remain untouched, but that no interruption to the transaction would be offered by the legal authorities. Of course, land upon such a tenure is scarcely worth having.

"No books of instruction or devotion for *the use of the* Protestants may be printed *in Piemont," and the duty* upon the importation *of such books is enormous.*

"No Vaudois may practise as a physician, surgeon, apothecary, attorney, or advocate, except among his own community, and within the limits.

"Even in the syndicates of the communes of these vallies, there may not be a majority of Protestants. For example, of the five syndics, three must be Roman Catholics. This is a crying evil in such places as Bobbio and San Giovanni, where the Protestants are as 1700 to 40, and the Roman Catholic population of the lowest order. It frequently happens, that a duly qualified Romanist cannot be found in the communes to complete the number; and that the very refuse of the people have been nominated, to keep within the letter of the law.

The Protestants are obliged to observe the festivals of the Papists, and to abstain from work on those days. This is another excessive hardship. There is one holiday at least every week, and sometimes two or three: so that the Protestant peasant has never more than five days in the week for labour, and sometimes only three. The Sabbath-day he keeps with scrupulous observance, while the Roman Catholic cares not for violating it. A poor Vaudois peasant was accused of irrigating his little meadow upon a festival day, and condemned to pay a fine for not observing the sanctity of a saint's day.

"Fifteen sous a day in the winter, and twenty in the summer, is the utmost a pea-

sant can earn: take away two or three days from his weekly earnings, and what a pittance is left? Roasted chesnuts, potatoes, and bread, if any, of the blackest and most ordinary sort, are the principal food they can obtain.

"The Protestants have to pay a land-tax of 20½ per cent., while the Roman Catholics pay but 13 per cent.

"It will be seen from this statement how very few are the resources of the Vaudois. From the military and civil employments, and from the learned professions, they are excluded. The valley of Lugerna is the only one which can be called productive; and even their agricultural pursuits cannot be prosecuted to much advantage, where the duties are so high, and the restrictions so burdensome.

"La Torre is the principal village or town of the Vaudois, and contains a population of two thousand inhabitants, yet it offers not the least appearance of trade." pp. 116—118.

NOBLE ACT OF BENEVOLENCE.

The following interesting anecdote is also extracted from Mr. Gilly's interesting work. The occurrence it records took place at Bobbio, one of the villages of the Waldenses.

"In the terrible conflicts between the French and the Allied Armies, in 1799, the sick and wounded of the contending forces received attentions, which were acknowledged, in general orders, by the commanders-in-chief of the French, Russians, and Austrians. But the resources of the villages were at length so much exhausted, that the means of rendering further assistance were denied them; and, in this destitute condition, their christian charity hit upon a scheme, which perhaps never before entered the head of persons so situated. 'We cannot relieve you any longer,' they said to a French party then quartered on them, 'our poverty has nothing left; but since our homes can be no asylum to you, we will carry you to your own.' The thing seemed impossible: how could men who were suffering under the intolerable anguish of dangerous wounds, be transported over the mountains? They could not walk, and their maimed limbs would not allow them to ride. 'We will convey you on our own shoulders,' was the reply of these good Samaritans of Bobbio: and they did so. They prepared litters, which answered their benevolent purpose; and in this way upwards of three hundred wounded French soldiers were carried over the *Alps, and safely set down in their own country.*" *p. 162.*

STRIKING ADDRESS TO A CONGREGATION.

[By Mr. Flavel.]

To the Editor of the Baptist Magazine.

DEAR SIR,

I doubt not your readers were much interested in the remarkable account of Luke Short, as quoted from the American Baptist Magazine in one of your late numbers. Mr. Prince, who was an eminent minister in Boston, has given the substance of Mr. Flavel's address, which he probably received from Luke Short in person, and as a specimen of the pathetic and powerful mode of preaching, so common in those days, I have thought it might not be unacceptable in your pages. DELTA.

"Mr. Flavel began his sermon with an introduction of this import:—'My dear hearers, you know I have been long endeavouring to set forth the Lord Jesus Christ in his amiable excellencies and all-sufficiency before you, that, if possible, you might be allured to love him; and I have used all the powerful arguments and motives I could think of to persuade you to come to him, and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope, that, through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But, alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives which I have been so long using, and so frequently and earnestly pressing upon you: but, oh! after all I can say and do, you will not love him! And now, alas! I must change my note. I must deliver a message to you, that I am loth to deliver; but my Lord and Master requires it of me, in order to deliver the whole counsel of God. It is that dreadful message in 1 Cor. xvi. 22. *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha; i. e.* let him be accursed of God till God shall come and judge him. If any man, or any one, whether male or female, high or low, rich or poor, old or young, love not the Lord Jesus Christ above every thing in the world, let them, says the word and majesty of God, be Anathema Maranatha—accursed of God, and the curse of God, until the Lord shall come and execute the fullness of his wrath upon them.' Upon which the whole assembly was struck into a very great and visible consternation; some deeply affected for themselves, and some for their children. Among the rest a gentleman of wealth and figure fell down as dead in his pew, in great distress of soul, though he afterwards revived."

INTELLIGENCE.

FOREIGN.

GERMANY.

The following interesting extracts, are taken from the "Correspondence of the Continental Society."

"I stopped a few days at H——. That university may be considered as the cradle and nurse of Neology, or '*Rationalismus*,' as it is called in Germany, which, as its name sufficiently denotes, recognises nothing higher than reason. Amongst the 600 theological students that are at present there, I could meet with only two brothers, who are truly awakened, pious young men: the rest are avowed infidels, who are ready to carry their sentiments into the pulpits which they are to occupy. The effect upon the religious character of the people may be easily foreseen. Here is the root of the evil. In the chief of the German universities are a set of unprincipled men, calling themselves by the name of Christians, who are licensed by the Governments, and disseminate the most anti-christian doctrines—nay, publicly in their lectures scoff at Christianity, and use expressions which heathen opponents would not have allowed themselves." The names of some of these are added.

"On the other hand, it cannot be denied, that though in general the aspect of things is very discouraging and dark, yet almost every where a dim ray of light seems to be breaking in. In every district, distinguished for darkness and profaneness, the Lord has of late raised up some witness for the truth—some one who proclaims salvation to sinners by the blood of the Lamb. This I can state from my own observation, and I feel great pleasure in doing it."

"It occurs but seldom that persons go over to the Catholic faith. Great exertions, however, are made to effect this by some members of the Royal family—particularly one of its members, who actually goes about with money in his hands to purchase proselytes.

"Need I add, at what a low ebb vital *religion must be, especially when you consider that, hitherto, scarcely any schools have been established among the Protestants, and they are, most of them,* to this day, obliged to send their children to the Catholic schools; and though the law sets apart an hour for the religious instruction, at which the Protestant children are not to attend, yet so great is the bigotry and intolerance of the school-masters, that they compel the Protestants to be present, and if they refuse, they have recourse to the most shameful ill usage, so that the poor children either return home crying, or remain to have their minds poisoned, for the effecting of which, no means remain untried. The Rev. Mr. S. assured me, that not a single week passes without his receiving complaints of the intolerable persecutions on the part of the school-masters and priests. About six weeks since, eight farmers, residing among the Catholics, were directed to send their children to the Catholic School, which, however, they omitted. Being summoned before a magistrate to assign a reason, they stated, that they could not conscientiously send their children to a Catholic School. Upon this, the director of the school, who was then present himself, gave each person ten lashes, ordered them to be imprisoned ten days; and on their liberation, they again received some lashes. I could cite a number of similar cases, which, though the law does not sanction, it does not punish. In fine, every thing seems to aim at the gradual extermination of the Protestant faith."

Mr. C. B., a native of T———, near B———, formerly a Roman Catholic, but now a member of the church of Christ, was introduced to me two days ago, by some Christian friends, to whom he had been recommended from friends in St. Petersburg, from which place he has just arrived on his way home. I conversed with him for some time, and he gave me an account of the manner in which he was brought to a knowledge of the truth as it is in Jesus; as also of the religious state of St. Petersburg, and more especially of the interesting people, who have been turned from darkness to light through the preaching of Mr. Gossner. About four years ago, Mr. B. received the first convictions of his sinfulness, which robbed him of the carnal peace he had hitherto enjoyed; as he knew nothing of the Saviour, he set about saving himself by fasting, and shocking to relate, by piercing his hands and feet with some sharp instrument; but his case became, as he expressed it, daily worse, so that he did not know what to do. He tried again to appease his guilty conscience, and atone for his sins, by

beating himself with a whip, to the end of which sharp iron nails were fastened, but he received no relief from it. Three years ago, after having tried every means within his reach to save himself, the Lord was pleased through his removing to Frankfort, to put one of Van Ess's New Testaments into his hands, from which, at that time he received some benefit. But the same Spirit, who had convinced him of his guilt and danger, was now about also to convince him of righteousness, even that which Christ has wrought out for his people. Mr. B. was unexpectedly removed to St. Petersburg, where under the sound of Gospel truths from Mr. Gossner, he was led to rest on the Lamb of God which taketh away the sin of the world, experiencing that there is salvation in no other name under heaven, but that of Jesus Christ. He seems to be filled with love and compassion to his dear friends, to whom he now returns, but from whom he expects much opposition. I have supplied him with tracts, and promised to send him more, if he can make use of them in his native place. He gave a most interesting account of the converts at P., they continue to assemble in small numbers, and exhort one another to continue stedfast and unmovable in the faith delivered to them.

PERU.

An intelligent gentleman in Lima, thus writes to his friend in America, respecting the state of religion in that metropolis.

"Many of the churches and public edifices have been plundered of their useless ornaments, and wear the aspect of neglect and decay. While the Clergy, who were wont to figure in such pomp and splendour in their religious ceremonies, are crest-fallen, have lost much of their influence, and the "Host" passes along almost unheeded, as well here as in every part of the country which I have visited. Almost every thing co-operates to produce a religious revolution in this country, at no very distant period, which may work a highly beneficial influence on the character and morals of its inhabitants; a spirit of inquiry has gone forth, the translations of the Bible which have been distributed among them, are, notwithstanding the opposition of the Clergy, sought after and read with avidity. Scepticism and deistical opinions prevail much among those who have read Volney's Ruins and works of the same tendency, which have been translated into Spanish, and are more frequently met with than almost any other class of books. Toleration of all religious sects is soon to be promulgated, and *freedom of inquiry will produce important changes in public sentiment.—To return from digression, the population of Lima has diminished, owing to emigration, sanguinary battles, and the disorder incident to a revolution, nearly one fourth, and does not exceed forty-five thousand souls. You may rest assured that they retain all their vices, and that so far, the revolution has not been favourable to morals or the encouragement of virtue. It has, however, exhibited instances of great fortitude and patriotism, and industry appears to revive, as the certainty of independence becomes more obvious. Education begins to be attended to; and it is pleasing, when passing along the streets, to observe more frequently, groups of children returning from their schools; their satchels, however, are not over-burdened with books, and in that respect they are woefully deficient. It is contemplated to introduce the Lancastrian system of instruction, as being well adapted to the genius of the people and their languages."*

UNITED STATES.

"NEW BAPTIST THEOLOGICAL SEMINARY.—A few weeks ago, we stated that it was in contemplation to establish a new Baptist Theological Institution in the vicinity of Boston. We now learn, that the Institution has since been actually established, and that the course of instruction commenced on Monday, the 28th of November, 1825; under the direction of the Rev. Ira Chase, who has been appointed Professor of Biblical Theology. Mr. Chase was lately a Professor in the Columbian College, at Washington, and is well qualified for his new station.

From an address of the Executive Committee of the Massachusetts Baptist Education Society, we learn that the Institution is to be open for the admission of those persons only who give evidence of their possessing genuine piety; that the regular course of study is to occupy three years, and embrace the Hebrew language and Antiquities, with the Chaldee and Greek of the Scriptures, Ecclesiastical History, Biblical Theology, Pastoral duties, and the various other studies and exercises appropriate to a Theological Institution, and that the only creed or declaration which the candidates for admission will be required to sign, is the following:—"I declare it to be my conviction, that it is my duty to devote myself to the work of the Gospel ministry; and, relying on the aid of divine grace, I solemnly promise, that, so long as I shall be a member of this Institution, I will endeavour to make use of its advantages, and observe its laws in a faithful and Christian manner; to pay due respect and obedience to the guardians, professors, and teachers, and to conduct

myself towards my fellow-students as brethren, and towards all men as becomes the Gospel of Christ."

Nothing is to be charged to any student for tuition, room-rent, or use of library."—*New York Observer.*

DOMESTIC.

ANTI-SLAVERY SOCIETY.

IT was suggested in our last number, that it would be well if our Churches would petition the Legislature for the Abolition of Slavery. Our friends in Eagle Street, London, have acted on the recommendation: a copy of their petition is subjoined; it will perhaps serve, if not for a *model*, yet as an *example*, which other Congregations might imitate.

There is a class of Baptists in America, whose distinguishing appellation is taken from their decided conduct in reference to this subject. They are called *Emancipating Baptists*, and refuse all communion with slave-holders.

"To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled: *

The humble Petition of the Congregation of Protestant Dissenters meeting at Eagle Street, London, of the Baptist Denomination,

SHEWETH,

That in approaching with profound respect your Lordships' Honourable House your Petitioners humbly express their abhorrence of the system of Colonial Slavery, as totally incompatible with the free principles of the British Constitution, and fundamentally opposed to the grand moral precept of Christianity, "As ye would that men should do to you, do ye also to them likewise."

Your Petitioners deeply lament the appalling fact, that Eight hundred thousand of their fellow-subjects should wear the yoke of cruelty and oppression in Colonies placed under the protection, and subject to the authority of the British Government; and are desirous that their beloved country should purge itself from this foul stain on its Religion, Honour, and Laws.

Whilst your Petitioners declare their approbation of the wise and humane resolutions introduced by His Majesty's Ministers in the Session of Parliament for 1823, they sincerely regret that the demoralizing influence of Slavery should have so far misled the Slaveholders as to have induced them to consider themselves warranted in preventing their being carried into effect.

Your Petitioners are also of opinion, that until the horrid system of Colonial Slavery is entirely abolished, the attempts which are made to instruct the Slave population in the principles of Christianity, and to put an end to their immoral practices, will be in a great measure unavailing, and that the large sums of money sent from this country by the Government and by Missionary Societies, will be, if not entirely, yet to an extensive degree wasted.

Your Petitioners venture also to suggest, that rather than contribute any longer to the protecting duties on West India produce, they would prefer that a compensation should be made to those planters whose property may be affected by the Abolition of Slavery; considering that a pecuniary sacrifice would be abundantly recompensed by such a national condemnation of the principle of Slavery.

Your Petitioners therefore most earnestly entreat your Lordships to take the premises into your serious consideration, and, in accordance with the resolutions of Parliament, to adopt such prompt and decisive measures as to your Lordships shall appear not only to be safe and practicable, but also effectual to the speedy and total suppression of Slavery in every part of the British dominions.

And your Petitioners will ever pray, &c.

* The petition to the Commons should be *addressed to the Honourable House of Commons; and in the petition, the terms "Your Honourable House."*

LONDON BAPTIST BUILDING SOCIETY.

THIS Society held its First Annual Meeting at the King's Head, in the Poultry, on Tuesday, January 24th, 1826; Benjamin Shaw, Esq. in the Chair.

In moving and seconding the resolutions, the meeting was addressed by the Rev. J. Dyer, Thomas Griffin, J. B. Shenston, J. Ivimey, J. Hughes, M. A. Wm. Shenston, J. Turnbull (of Brighton, Independent), G. Pritchard; and also by Messrs. W. L. Smith, J. Hepburn, and E. Wilkinson.

Further particulars will be given next month.

At a general meeting of the Society, held the same morning, the following sums were voted as under, namely to

Malton, Yorkshire	£100
Swaffham, Norfolk	90
Kingstanley, Gloucester	85
Whitchurch, Salop	85

Making a total for the year of £1400 distributed to poor Churches, without any ex-

pense (save postage) incurred by them. The Society is liberally supported, warmly eulogized, and is likely to become greatly instrumental for good to the Denomination.

BERKS AND WEST LONDON HOME MISSIONARY ASSOCIATION.

THIS Association was formed March 9, 1825; and aims at combining the churches of the district in the evangelization of its destitute places. The sphere it is desirous of occupying, extends from the City of London on the east, to the borders of the Bucks, Oxford, and Southern Associations, and the Surrey Mission. The space thus defined, comprehends some valuable clergymen of the church of England, as well as many respectable congregational churches, honourably engaged in active labours; and by the combined efforts of various denominations, some parts of it are highly evangelized: but it will be found to contain, also, some very destitute portions.

The following is an extract from a letter written by Mr. Hawson, one of the agents of the Association:—

"I am happy to inform you, that a successful attempt has been made to introduce the gospel to the inhabitants of Thorpe. The necessitous state of this village had been long impressed on my mind, and after many fruitless endeavours to procure a room for preaching, I resolved to visit it, and preach out of doors; accordingly on Sabbath evening, the 24th of April, the service was conducted on an extensive plain, called Thorpe Green, a place where the votaries of pleasure resort to profane the Sabbath. Advancing towards a large oak, whose spreading branches afforded an agreeable shelter from the rays of the sun, there to erect the standard of the cross, I passed large parties at cricket and other diversions, some of whom came up and heard attentively. After visiting the spot three or four times, the congregation increased to at last 156 persons; but meeting with some interruption, I publicly inquired if any person would let a large room, where those who were disposed might meet without molestation. A person came forward and offered one that will seat 100 persons, which by your advice has been registered, and fitted up. Last Sunday evening it was opened for divine worship: the room was crowded, and many who could not gain admission, assembled in the garden attached to the house, where as the window was open, they could hear as well as those within; the greatest attention was manifested by all present, and at the close of the service, all withdrew in an orderly manner. Thus, under the auspices of your *Association, the gospel is preached in a village where the inhabitants were perishing for want of the* means of instruction, and the present encouraging circumstances warrant the hope, that the effort has been directed by the finger of God."

ORDINATIONS, &c.

GAMLINGAY.

October 18th, the Baptist Meeting, at Gamlingay, Cambridgeshire, was re-opened after enlargement. Mr. Griffin, from London, preached from 2 Cor. v. 1. Mr. Chapman, of Greenwich, in the afternoon, from Acts v. 20; and Mr. Halley, of St. Neot's, in the evening, from Rev. viii. 1—6. The place was well attended, and £43. 12s. was collected towards defraying the expense of the building.

BURTON-UPON-TRENT.

On Tuesday, September 6th, 1825, the Rev. E. E. Elliott, late of Birmingham, was publicly ordained to the pastoral office over the particular Baptist Church Meeting at Burton-upon-Trent. T. Thompson, Esq. of Woodhead, near Cheadle, commenced the services, by reading the Scriptures and prayer. The Rev. B. Brook, of Tutbury, delivered the introductory discourse, in which he stated the nature of a Gospel church. The Rev. J. Jarman, of Nottingham, offered the ordination prayer, and delivered a very impressive charge from 2 Cor. iv. 2. Mr. E.'s confession of faith was concise, yet comprehensive. The services, which were peculiarly interesting, were concluded by a very appropriate address to the church, by the Rev. C. E. Birt, of Derby, founded on Ezra x. 4.

BLISWORTH, NEAR NORTHAMPTON.

Sept. 15, a new Baptist Chapel was opened, 36 feet square. Three sermons were preached on the occasion by the Rev. J. Simmonds, of Olney, Rev. W. Gray, of Northampton, and the Rev. E. Daniels, of Luton. Texts, Psalm lxxiv. 5; Isaiah iv. 5; 1 Cor. xi. 28. The brethren, Heighton, Clark, Cuttriss, and Simmonds of Stratford, engaged in prayer.

Nov. 1, a Church was formed at the above place. The Rev. S. Barker, of Towcester, read the Scriptures, and prayed; the Rev. J. Wheeler, of Bugbrook, explained the nature of a Gospel Church, and gave to the members the right-hand of fellowship; the Rev. W. Knowles, of Hackleton, implored the Divine blessing upon the union. The ordinance of the supper was administered by the Rev. S. Heighton, of Rood; the Rev. W. Gray, of Northampton, preached in the evening; and the Rev. James Flood engaged in prayer.

MONTHLY REGISTER.

FOREIGN.

WERE we inclined to speculate on the probable consequences of events, recent occurrences in *Russia* would furnish ample scope for the exercise of ingenious conjecture. The death of the Emperor Alexander—the singular circumstances attending the settlement of the succession to the throne—and the dissatisfaction said to exist among many of the Russians, must surely exert a powerful influence on the destinies of that vast and unwieldy empire. But we will not presume to prophecy. There is one particular, however, in which we sincerely hope a change will take place. In the latter part of his reign, Alexander discouraged the efforts of Christian benevolence May the heart of his successor be influenced to adopt better measures!

In *France*, an attempt was lately made to shackle the press, by the prosecution of the Editors of two newspapers, who had ventured some remarks on the folly and fanaticism of Missionary Priests, with whom that country abounds. But the attempt was unsuccessful: the accused were acquitted—much to the dissatisfaction of the few, the court included—but, it is supposed, greatly to the gratification of the many. Popery is fast reviving in France: the spirit of free inquiry, too, is abroad: from the collision of the two, some interesting scenes may ere long result.

Of *Spain*, — priest-ridden, degraded Spain, we can at present say nothing.

The fall of the castle of Ulloa has completed the establishment of *South American* Independence. The latest intelligence from that quarter of the world, informs us, that the people are beginning to think for themselves on religion, as well as on politics, and are determined to read the Bible, in spite *of the priests.*

A commercial treaty has been concluded *between this country* and the *wife, and another treaty* for the abolition of the Slave Trade by the latter power; this desirable event is to take place within four years.

The President of the *United States*, in his message to Congress, has given a very interesting view of the internal condition and external relations of the North American Republic, and ascribes, in very appropriate language, the prosperity enjoyed by that country, to the goodness of Providence.

A British Consul has been appointed for *Hayti*, thus recognising and entering into friendly relations with a Negro Government. Important consequences will follow this step.

Greece, we fear, is yet far from its regeneration. The continuance of the war entirely prevents, for the present, any attempt for the moral improvement of the Greeks; and the uncertainty of the issue throws a gloom over the prospect of the future.

DOMESTIC.

The unexampled pressure of the times, the scarcity of money, and the want of confidence, have diffused terror and ruin throughout the land, and produced effects which will yet be felt for a long time. We pray that temporal distress may be sanctified to the spiritual advantage of the sufferers, and that the opulent may be induced to come forward with a liberality proportioned to the extraordinary claims that will be made upon them. On the propriety of any legislative enactment adapted to the present exigency, we shall not hazard an opinion.

Parliament will meet on the 2nd inst. It will be our business to report such of its proceedings as relate to philanthropy and religion.

The friends of humanity are on the alert. Numerous and highly respectable Meetings have been held in various parts of the country, and petitions adopted, praying for the mitigation and gradual abolition of Colonial Slavery.

IRISH CHRONICLE,

The Friends of the Society are requested to observe particularly, the letter of John Dwyer, one of the readers of the Irish Scriptures. The anecdote of the little Girl reading the Scriptures to her Mother in their cabin, is one of those beautiful moral and evangelical pictures, which begins to adorn what has been poetically termed, "the lovely green Isle of the Ocean." The letter too from the "Limerick Chronicle," of Jan. 14, 1826, proves what an alteration has taken place in the sentiments of the people respecting Scriptural Education. Has not the period at length arrived, when we may adopt the elegant language of the *Song of Solomon*?—"The winter is past, the rains are over and gone: the flowers appear in the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

From the Rev. J. West to the Secretaries.

Dublin, Dec. 28th, 1825.

MY DEAR SIRS,

I RECEIVED the parcel of clothes for the Alie Street School, with the letters and the reports, on the 21st instant. I am glad you have obtained a grant of Testaments from the Bible Society. The 500 copies I bought in Dublin, are nearly half of them sent to the schools. Mr. M'Carthy's friend Roe is gone to Dr. Steadman's Academy, and I believe, Mr. Davis's son is going to Bristol in the spring.

The agents of the Society are now paid for the last time in *Irish* money. I wish to be informed, if in future the agents are to be paid in *English* money to the amount they are now paid in *Irish*. If so, the difference to the Society will at least be £160 per annum.

I expect those subscribers in Ireland who have given *one pound* annually before in *Irish* money, will now give it in *English*.

Yours respectfully,

JOHN WEST.

From the Rev. J. Wilson to the Secretaries.

Boyle, Dec. 13th, 1825.

MY DEAR SIRS,

I HEREWITH send a return of the schools, &c. for the present quarter, and though, at the present moment they are mostly well attended, yet at the time of inspection, which, with some of them was of course a fortnight or three weeks ago, they did not appear to advantage. The *children had been so long detained from the schools, picking potatoes, in consequence of the very wet and stormy season, that those who were in the schools, had not in general their tasks* for me. There were however, some pleasing exceptions to this remark, as several premiums were obtained; and in one school, seven were awarded, and in another eleven, for committing and correctly repeating the Scripture lessons. At present there is nothing particular in the way of opposition; that is now generally confined to the private visits of the Priests to their flocks; but given in any way, it is now in several places unavailing, principally from the people's determination to have their children educated.

There is a fact stated in one of Mr. Dwyer's journals, respecting a girl near Coolany, who contends for the truth, as it is in Jesus, against the erroneous views and superstitious principles of her parents, which may be considered as a specimen of what is now common among the readers in our schools; and the plan of making them commit and retain what Scriptures they have committed in their recollection, gives them very great advantages over others in conversation: as well as, it proving in many cases to be the "good seed which is sown in good ground;" which produces fruit to its glorious Author. I have, since I last wrote you, preached in Mohill, Roscommon, Smith Hill, Moat Park, and Coolany, as well as at home: in the former place, I have always good congregations, and I trust my labours there have not been in vain, though I am in general cautious how I speak of early impressions, lest the buds or blossoms should not come to perfection.

In Roscommon also the congregation was very large; it was only the second time of my preaching there: it and its neighbourhood have been in a dreadfully dark state, as to religion; but God has been pleased to call one individual by his grace, who promises to be a burning and a shining light; he has already confirmed the opinion I hav

often advanced, that when *Irish* hearts are touched by divine grace, they burn with intense ardour, and evince an anxiety to communicate the flame to all around them.

I am happy to be able to state that the evening schools are again well attended, and most of those who attend are adults; some of them young men, who cannot devote the day to the purpose, are improving themselves in writing and arithmetic; others, though considerably advanced in years, are learning to read, while many with the teacher are reading and talking about the Scriptures.

I have now to request the attention of the Committee to John Dwyer, who was employed at the beginning of this quarter. I formerly stated that he was from the county of Limerick; there he was brought to a knowledge of the truth, and there he renounced popery: and there he still wishes to exert himself.

The principal reason, however, for his wishing to be removed there, is, that he finds his *Irish* is not well understood in Connaught; on inquiry I find this to be the case, and it is quite a general thing, that the Irish of one province is not well understood in the other. He could there be under the inspection of brothers Thomas and Davis; for I have learned there are but few readers of the Irish Scriptures employed in Tipperary.

I enclose a letter to him from the Secretary of the "Scripture Readers Society," to whom he is well known; who without any communication on the subject, has suggested the idea of his labouring in his native county.

Yours sincerely,

J. WILSON.

From an Irish Reader to the Rev. J. Wilson.

REV. SIR, *Dec. 12th*, 1825.

I HAVE been employed the last month as in the preceding, reading and expounding the Scriptures through this extensive country to all who were willing to hear; and it is with mingled feelings of love and gratitude to Him who calls sinners from darkness to light, that I say the people in general are willing to hear a portion of that word, which is able to make wise unto salvation, read for them in the language with which they are most familiar, contrary even to the general inhibition of their Clergy. I have no doubt but the Baptist Irish Society will be instrumental in implanting the blessed truths of the glorious Gospel in ignorant and prejudiced minds, by the domiciliary visitation of its readers, who I trust will have the happiness of seeing confirmed depravity and *hoary superstition, submitting* to the truths *of the Bible, aged men* and women in the *close of life shaking off* the erroneous *trifles that were incrusted* on them by *advocates of an apostate* church, and descending with quietness to the grave, rejoicing that "they had found Him of whom Moses and the prophets wrote."

I would further say, that the Baptist Irish Society will be instrumental in educating a peasantry, who, possessing moral information and religious knowledge, will not disgrace themselves by falling into the excesses which so much prevailed amongst their misguided and lawless parents, but will approach the years of maturity and responsibility, devoid of error and superstition, which are the fruits of ignorance, and possessing all the blessings which flow from truly scriptural instruction. In my travels, I went into a house near Coolany to read for the inmates: on my entrance, I found a little female reading for her mother, with such emphasis and correctness, so as really astonished me. On enquiry, I learned that she attended one of the Society's Schools in the neighbourhood. The great portion of the Testament she had committed to memory, the knowledge she had of its contents, and the manner in which she opposed every insinuation contrary to the truth, as it is in Jesus, evinced she was a Christian of the Lord's making; one taught of God, in whom there was no guile, who at the age of twelve or thirteen, was the avowed friend of pure Christianity in opposition to error and superstition, utterly exclaiming against the corrupt glosses and traditions of men. I met with a man of the name of Carr, near Iverstown, who told me he was in the habit of going to Lough Derig and other places to do penance, and atone for his sins. He observed, that no amelioration took place in his morals by such pilgrimages; for he generally fell into greater excesses after performing the stations than before, which caused him some uneasiness, at the same time not thinking that the holy places were the cause of his relapses, but attributing them to some deficiency on his part, occasioned by lukewarmness. I shewed him from the Scriptures, that the mortifications and privations he submitted to, were the spurious progeny of unbelief, of false delusion, and of anti-christian imposition, and pointed him to Him who is able to save to the uttermost all that go unto Him; and to that blood of sprinkling which speaketh better things than the blood of Abel. The poor man rejoiced with astonishment to hear tell of a free salvation through Christ Jesus!

J. DWYER.

WE take the liberty of publishing the following letter from the Secretary of another Society, to John Dyer, mentioned by Mr. Wilson, because of the pleasing intelligence it contains:

16, *Sackville Street, 7th Dec.* 1825.

DEAR SIR,

I HAD not the pleasure of receiving your letter of the 1st instant before now, in consequence of my absence from duty, occasioned by the lamented illness and recent death of my wife.

I am happy to hear that the word of the Lord has free course, and is glorified among the poor and deluded peasantry of the country. It is mighty *through God* in pulling down the strong holds of error, superstition, and idolatry. I have just received *authentic* information from *Askeaton*, that the schoolmaster there, the champion for Popery, extolled from *the altar* during a long course of years for his ability, knowledge, and piety, in meeting and (as it was said) confuting error, has this week acknowledged that the word of God is so powerful, that he must submit to its dictates, and renounce the system of Popery, which has hitherto blinded his eyes, and hardened his heart against "the truth." He adds, that such has been the power of God's word in that neighbourhood and Adair, that *many, many* are about to follow his example.

Yours very truly in the bonds of the Gospel of Christ,

G. C. GREENWAY.

From Rev. Mr. Briscoe to Rev. John West.

Ballina, Nov. 12th, 1825.

MY DEAR BROTHER.

THROUGH the kind providence of our God, I reached Boyle in peace and safety on the 2nd instant. Brother Wilson met me at the coach office and conducted me to his residence, where I remained until the following Tuesday, and was treated with great kindness by him and Mrs. Wilson, and the friends in Boyle. I preached for Brother Wilson on the following Friday, and Sunday evenings to good congregations. On the following Tuesday, I proceeded to Ballina, in company with Brother Wilson, who continued with me until Thursday morning, and introduced me to the few pious persons in this town. Mr. Rogers, the Presbyterian Minister of this place, has kindly lent me a large store on his premises to preach in, which I shall occupy until I can obtain a place in a more eligible situation. I have been obliged to have some forms and candlesticks made; I have ordered but a few, but hope that more will be required. At present, I cannot of course say any thing decisive as to the probability of my continuance here; that will depend in a great measure on the *state of my health, which I am thankful to say is improving, so that at present the probability is in favour of my continuance.*

I enclose you the monthly journals of Roger Mullarky, and Richard Moore. If they are less interesting than on some former occasions, they will at least shew you that they are at work, and that the spirit of enquiry is still alive and active in this district. May the Lord increase, and direct it, and crown it with abundant success! Upon the whole, I am pleased with the prospects at Ballina; and in the strength of the Lord, and in the faith of his exceeding great and precious promises, I would "expect great things, and attempt great things."

Yours affectionately,

JOHN PAUL BRISCOE.

EDUCATION.

We present our readers with the following letter with feelings of singular satisfaction. It has been addressed to the Roman Catholic Bishop of Kerry, and is, we understand, numerously signed by persons professing the Roman Catholic Religion resident within his diocese. There is no subject of greater importance to Ireland than Education, and any document tending to prove the anxiety of the lower orders, for the attainment of the advantages resulting from it, will be perused with peculiar pleasure by our readers. We have received some valuable communications upon this vital question, which it is our intention to condense, and give at our earliest opportunity.

"To the Right Hon. Cornelius Egan, Roman Catholic Bishop of Kerry, &c, &c.

"May it please your Reverence.—We, the undersigned, being members of the Roman Catholic Church in your Bishopric, beg leave to approach you with all the respect and deference due to our spiritual father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

"In almost every parish of this county, Free Schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their own bread with honesty, and to live in quietness and kindness with their neighbours; and every sort of books necessary for this purpose are supplied without the least cost. As many of our clergy for a long time supported and recommended these schools; as we know the masters are good scholars, and men who have obtained certificate of character from priests; and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should have

the benefits which are enjoyed by our neighbours.

"For some time past, however, the Clergy have required us to take our little ones away from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their Bishop in forbidding us. Some of us being unwilling to deprive our children of such great blessings, have been denied the rites of that Holy Church in which it is our wish to live and die; some have had their names called Sunday after Sunday from the sacred altar, and thus been exposed to the scorn and persecution of our neighbours; whilst our little ones have often been the objects of insult and abuse—and all this because we wish our dear children to become sensible, industrious and honest Catholics.

"Most Reverend Sir—We do not presume to dictate to our Clergy, but we think it very strange that they should now call that bad which they once thought good; we do not know how the sending our children to these schools, in which God's word is taught can injure their religion, if our Church is built upon that rock against which "the gates of hell shall not prevail;" especially whilst they have the use of the Roman Catholic version of the Scripture, and their Masters are willing to instruct them in the catechism when the school has closed. Nay, many of our children who attend the Scripture schools are most perfect in the catechism of our Holy Church.

"We approach your paternal feet, Holy Father, humbly imploring that you will instruct the Clergy to relax that hostility which many of them direct against the Scripture Schools, and to suspend those denunciations and penalties which are dealt out to us, merely because we love our children and wish to see them honest men, loyal subjects, good Christians and faithful Catholics. In short, PERMIT US TO KNOW SOMETHING OF THE WORD OF GOD, so much spoken of in these days.

"Do not suffer us to be branded as heretics, or rotten Catholics, and to have our hearts wounded and our livelihood taken away without deserving it; and at last be driven from the Church in which we were reared, to one which our Bishop Doyle says is not very different, but which does not interfere with the natural right of parents to educate the children which the Almighty God has given them. Some of our neighbours *have gone over*, from being opposed, and we do not see them less happy than *they* were.

"*Holy Father, and Most Reverend Sir, we beg you to forgive our presumption, and grant us, in a general order to the Clergy the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God, and that the blessing of them that are ready to perish may come upon you.*

"We are, Most Reverend Father, though poor and ignorant, your faithful Children." (Here follow many signatures.)

From a Lady in the County of Cork, to the Rev. John West.

SIR,

I FELT very much relieved and gratified by your kind compliance with Mr. Briscoe's representation respecting the Shannon Vale School. I am every day more anxious to continue it, and to keep it under your Society; it was not dismissed, as I was determined to keep it on at all hazards, and, I trust, it will be an instrument in diffusing the light of truth in this dark place. I will send the return at the time, and in the form you mention. I should have answered yours by return of post, but for some painful circumstances, and hope the delay will not be material. The working mistress got two pounds a year.

I regret greatly Mr. Briscoe's having left Cork, for my own sake, for the sake of his flock, and for the sake of those in this country, who occasionally heard him, as he was always ready to spend, and be spent in his Master's service.

Believe me, yours truly.

Nov. 1825. R. S.

Mr. West adds, when Mr. Briscoe came to Dublin, in his way to Ballina, he said it would be a great pity to discontinue the school at S. V., as Miss S., the writer of this letter, felt so great an interest in it, and daily superintended it; that it was a very *good* school; as such, I wrote to Miss S. to continue it, at least for this quarter. I wish to be informed if it shall be held on for the future. J. WEST.

N. B. The Committee has ordered this school to be continued. They have also engaged the Rev. Mr. Orchard, late pastor of the church at Street, to succeed Mr. Briscoe at Cork: they hope therefore to be able to form some additional schools in that county.

The remittance of £5 5s. for the School at Crayford, has been received by Mr. Burls.

From Mr. Blackwall, Worcester Auxiliary Society, £50.

Susan Pain, a servant, saved from her wages, by the Rev. H. Page, £5.

*** It is requested that letters written in future to Mr. IVIMEY, on behalf of this Society, may be addressed to him, "No. 7, *Heathcote* Street, Mecklenburg Square."

MISSIONARY HERALD,

HOME PROCEEDINGS.

WOOLWICH.

THE second public anniversary of the Auxiliary Baptist Missionary Society in this town, was held on Wednesday evening, January 11, when the chair was taken by Dr. Olinthus Gregory, mathematical professor in the Royal Military Academy. After prayer had been offered by the Rev. Adam Freeman, and the chairman had, in an appropriate speech, introduced the business of the evening, the report was read, from which it appeared that the Auxiliary had raised upwards of fifty pounds in the course of the last year. The various resolutions were moved and seconded by the Rev. Jonathan Birdsall, and Dr. Parker; Rev. Thomas James, and Rev. John Dyer; Rev. J. Pilkington, and Lieutenant Anderson; Rev. A. Freeman, and Rev. W. Bowes; and Rev. Dr. Cox of Hackney, and Rev. Dr. Warren. The interest of the meeting was greatly increased by the presence of our esteemed brother, the Rev. Eustace Carey, who, though in a state of weakness scarcely allowing such an exertion, favoured the numerous and respectable auditory by relating several pleasing instances of the success of Missionary exertions, which had fallen under his personal observation. The collection amounted to about eleven pounds.

FOREIGN INTELLIGENCE.

SERAMPORE.

OUR readers will perceive, by the following extract of a letter from Dr. Carey to Mr. Dyer, that Mr. Robinson, whose removal from Bencoolen to Bengal has been already announced, soon found an appropriate sphere of labour. *May he occupy it with much comfort and success!*

Calcutta, 27th July, 1825.

MY DEAR BROTHER DYER,

I have lately been so pressed with business, that I found it impossible to write. I hope I have so far got through it, that it will not henceforth press with any great weight upon me. My Dictionary of the Bengalee Language is now finished and published. This is a work of three quarto volumes of close print, and has occupied all, and rather more than all, my leisure time for several years. I hope it will contribute to the facilities for the study of the language, and thereby shorten that labour which most Missionaries find the most disagreeable of any.

I think I wrote you since my nephew and niece left us. We have heard of their arrival in America; before this, I trust they are in England: may God, if his infinite wisdom see proper, strengthen them both, and fit them for further exertions.

Lately, Brother Robinson was obliged to leave Sumatra, on account of an apoplectic disposition. He came to Bengal, in hope that he might recover his former acquaintance with the language, and be of use to the Mission in this country. Brother Marshman and I had long been desirous of obtaining a brother who could take charge of the Church in Calcutta, and on his arrival, I mentioned to Brother Marshman my wish, that Brother R. might be the man, if his health would bear the climate. He approved the proposal. We mentioned it to Brother R. who was not averse to it; and the Church, at the same time, expressed their wish to the same effect. The result was, that the Church gave him an invitation: he accepted it. We relinquished the pastoral charge, and he was ordained over them on the 16th of June last. I trust this will be followed by a revival of the work of God among them. I saw him to day, and his hopes appeared considerably raised.

Towards the conclusion of his letter, Dr. Carey glances at the still widening sphere which presents itself to the attention and efforts of Missionary Societies.

A gentleman high in office, applied to three or four years ago, to send a Missi

the Garrows, a mountain tribe | bordering on Assam: we not being able, he applied elsewhere for the same purpose, but no one can be found; and now Assam, Cachar, Munipoora, and other countries, are laid open to the Gospel!—I wish the Society could, and would provide Missionaries for those countries; and I could then name as many other places equally in want.

CALCUTTA.

A RECENT communication from this city contains the following account of a converted Hindoo, named Sukharee, who lately died in the faith.

Sukharee was a native of Cheeran Chapra, in the province of Sahrun, and of the washerman caste. During the life of his father, he worked with him as washerman, according to the invariable custom of this country. On the death of the old man, he left the place of his nativity with his family, to serve as an attendant of the army; and lived some time by washing the clothes of officers.

He engaged himself with a gentleman at Soojapoor, who was very much pleased with the manner in which he discharged his duties. At this place, two of his children died, which so affected his wife with grief, that she followed them in a little time. Sukharee was in consequence much afflicted. His master observing his melancholy, and uneasiness of mind, sent him to Daudpoor with a letter to a person at that place, recommending him to his care and protection. During the time that Sukharee lived with him, he conducted himself much to his satisfaction: for which reason he took him with himself, when he left that place, and departed to Parbutteepoor, near Tumlook.

About this time, through the injudicious persuasions of his master, Sukharee entered upon a profession of Christ, ignorant of his character, and feeling no need of him as a Saviour. Having unthinkingly, and from interested motives, taken up the profession, as might be expected, he was not solicitous of adorning it by a suitable deportment. And being even as the Gentiles which know not God, he walked according to the course of this world, fulfilling the desires of the flesh, and of the mind. He took to drinking liquor, and eating intoxicating drugs, &c. frequently quarrelling with his wife, *abusing every one,* and carrying himself *very disorderly. He was very much incensed against his master,* for denying that *he had promised to give him* eight rupees *per month, and proceeded* to quarrel with him. Mr. —— was much displeased to see such behaviour, and expelled Sukharee and his wife, with another man, from the place. They went in consequence to Calcegbat, where they dwelt for some time, till Mr. —— called them back, and came to Howrah, bringing Sukharee along with him. He soon left that place also, and proceeded to Beerbhoom; but left Sukharee at ——. Here he led a most beastly life, being constantly intoxicated, and lying insensible in the bazars or streets.

Though the moral character of Sukharee was not altered by his bearing the Christian name, yet it was no doubt designed by the wisdom of divine Providence to be one link in the chain of events which should be preparatory to his conversion and salvation. In June 1823, Paunchoo went over to Sulkea to preach the gospel; and after having visited the Rev. Mr. Statham, was going to see a piece of ground belonging to him. While he was on the way, a person told him that a washerman lived near, who was a Christian, and shewed him the house at his request. The moment he entered the house, it began to rain. He availed himself of that circumstance to speak to him on religious subjects, and sing and pray. This displeased Sukharee exceedingly; and he reviled Christians very grossly. Against Paunchoo also he was very violent, accounting him an enemy for the unwelcome truths he told him, (Gal. iv. 16.) He found occasion, however, to alter his opinion afterwards, "when he came to himself," (Luke xv. 17.) verifying those declarations of scripture: "Faithful are the wounds of a friend;" and "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." (Prov. xxvii. 6; xxviii. 23.)

In September 1823, Howrah and other places were completely inundated; by which many lives were lost, and houses and property carried away by the water. Sukharee being therefore obliged to leave the place, came over to Paunchoo's house at Chitpoor, in company with his wife and Bongsee, a barber. He received them into his house very readily, on seeing their distressed and miserable situation, and assigned them a room for their residence. They represented to him, that they had been plunged into great distress, having no place to dwell in, and that all their property had been swept away by the flood; and that being without food and clothing, and indebted to many persons, they had come to him for protection. Paunchoo promised to afford them all the assistance his slender circumstances would allow, and gave them six rupees for their present occasions. In the evening he assembled them all together, and improved the afflictive dispensation by

preaching to them from the history of Noah. —Mr. Penney becoming acquainted with these particulars, gave them six rupees more, on which they lived for some time. Sukharee worked with great diligence in his occupation as a washerman, "studying to be quiet, and to do his own business, and to work with his own hands, that he might walk honestly toward them that are without, and that he might have lack of nothing." (1 Thess. iv. 11, 12.) He was enabled to discharge most of his debts by his assiduity; following the apostolic exhortation, "Owe no man any thing, but to love one another." (Rom. xvii. 8.) The whole day he was employed in his business; and in the evenings and mornings came to worship at the houses of Paunchoo, and the Rev. Eustace Carey. The former frequently entered into religious conversations with him, and endeavoured to communicate to him the knowledge which is essentially requisite to our salvation. Before this, he knew not how to pray; but he learned now to pray unto Him who heareth the desire of the humble, and is nigh unto them that are of a broken heart, (Ps. x. 17. xxxiv. 18.) and to pour out his supplications before Him who looketh to him that is poor and of a contrite spirit, (Ps. lxii. 8. Is. lxii. 2.) This evident change in the conduct of Sukharee was viewed with delight, in the hope, especially, that it was the effect of an inward operative principle.

After many months had been thus spent, Sukharee was attacked by several diseases, in June 1824, which daily increased in strength. At first he had severe fever, next the spleen, and then the dysentery: by these disorders he was much weakened and reduced.—He went, notwithstanding, to Mr. J.'s house in the Circular Road one day, to see Mr. Carey, who was himself ill there. On his returning home, Paunchoo asked him if he had not become worse, in consequence of having gone so far? He replied, "No, I have not become worse: Mr. Carey is a dear friend to me, and I have been to him, not knowing whether I should ever see his face again."

His diseases were daily confirmed; yet he was not careful to take medicines; and those which he took, being simples, as fruits and leaves, were of no effect. And when Paunchoo desired him to take some English medicines which he had with him, he said, "I am not able, nor shall I be able; for I am obliged to be always warm; I only desire you to call a native doctor." A native surgeon was accordingly called, who performed an operation on *the spleen, by perforating the diseased part with a hot iron pin; which proved its cure.—His fever and bloody flux, however, increased; so much so, as to make him unable to work any* longer. From this time he derived his support from the benefactions of benevolent individuals.

His spiritual improvement was not neglected. Paunchoo often conversed with him on religious subjects, apprized him of death and eternity, the miseries of unbelievers, and the happiness of those that die in the Lord, (Rev. xiv. 13.) and endeavoured to ascertain the state of his mind. He once asked him, from the words of our Lord, "O brother Sukharee, what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark viii. 36, 37.) Sukharee answered: "The world is nothing;—all things are fruitless:—it is all dark when the eyes are closed, and this world is an enemy's country, full of lying, deceit, &c. I do not wish to live here: I hope to go unto the Lord, and enjoy eternal felicity." Paunchoo enquired, "Have you any merit or holiness by means of which you shall enjoy eternal happiness in the kingdom of the Lord?" Sukharee replied, "I am without merit or holiness, and worthy of the deepest hell; but the Lord Jesus Christ is my Lord and friend, both here and hereafter: he has borne the weight of my sins, and died for my sake: by believing in his death, I shall enjoy eternal felicity in his kingdom." Another day it was enquired, "Brother Sukharee, how will you cross the ocean of the world?" when he said, "I shall cross that ocean by making Christ's death a vessel for my transport." Such was his faith and confidence; and he discovered much spirituality in his prayers and confessions.

Towards the latter part of his life, the mind of Sukharee was disordered for a short period, through the power of his diseases. He did not, however, continue long in this deplorable state of insanity; he recovered the exercise of his reason, as he approached to the close of his life. Like the setting sun, that emerges from the clouds which obscured his resplendence, and then displaying his glories for a moment, disappears beneath the horizon, so did Sukharee depart in triumph. On the night in which he died, (Sept. 25, 1824.) calling for Paunchoo, he told him that he desired to eat something; which being brought, he ate with great pleasure. Paunchoo then looked at him, and perceiving from the manner in which he spoke, and the cold which had settled in his breast, that he would leave this world in a few minutes, asked Sukharee, "In what manner can your salvation be effected?" He replied, "Through the death of Christ." He asked him again: Is Christ your Saviour? Sukharee answered, "Yes." Paunchoo enquired further: "Do you love Christ?" "Whom shall I love," said Suk-

harce, "if I do not love Christ? Whom have I besides? and to whom else shall I go? He is my Lord and my God." Observing such pleasing testimonies of his faith, Paunchoo called together the brethren and sisters, and sung this hymn:

"Salvation thro' the death of Christ."

When the singing of the hymn was concluded, Sukharee became speechless: he made signs, therefore, with his hands, pointing upward, that he was going to the Lord; and imitating the manner in which a book is read, signified that the scriptures should be read to him. Paunchoo read the 14th chap. of John, which Sukharee heard with great attention. Paunchoo prayed after reading; and just as the prayer was ended, the soul of Sukharee departed from its tabernacle of flesh in peace. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

The next morning Mr. Penney went to Chitpore, and having heard the account of his dying moments, made arrangements for his decent burial. Prior to the corpse being conveyed to the grave, they sung this hymn:

"He who yielded once his breath,
Sinful man to save from death,
O my soul, forget not him."

read 1 Cor. xv. and prayed. The people, both Hindoos and Mussulmans, who had come to see the corpse, were surprized at this; and observed, "If any one of us die, we do not have singing and prayer in this manner: but the Christians are better than we." The corpse was conveyed to the place of interment, and committed to the earth with singing and prayer, there to lie till the dawning of the resurrection, when we must all stand before the judgment seat of Christ.

Those friends, throughout the country, who have shewn such a laudable anxiety to promote the cause of Female Education in India, will be gratified by perusing the following letter, addressed to Mr. Dyer, by Mrs. Trawin of Kidderpore, who, in connexion with Mrs. Jonathan Carey (late Miss Pearce), holds the office of Secretary to the Bengal Christian School Society. It is *pleasing to reflect*, that the exertions of Mr. *Eustace Carey in the United States and in this country, have procured* the means of *ding fifteen or sixteen* new Female Schools *heir list.*

To Rev. J. Dyer, Secretary to the Committee of the Baptist Missionary Society, London.

REV. SIR,

Mr. Pearce, at different times, having paid into the hands of the treasurer of the Female Department of the Bengal Christian School Society, the sums of £158. 3s. 9d. £150, and £242. 10s. 6d. voted by the Committee of the Baptist Missionary Society in England for the promotion of native Female Education in this country, I have the pleasure, by request of the Committee of the first mentioned institution, of presenting their generous coadjutors their unanimous heartfelt thanks for these truly liberal contributions to that cause, in which they feel so peculiarly interested.

They trust that the friends who are thus rendering such efficient aid to their exertions, will be gratified and encouraged to proceed in their laudable benevolence, by the perusal of the last report of the Bengal Christian School Society, which will afford them the pleasing conviction, that those who have the privilege of disposing of their bounty, have had their efforts marked in some degree by the approbation of Him, whose they are, and whom they desire to serve.

Your Committee, we trust, will themselves be satisfied, and will communicate the impression to the Christian friends within the sphere of their influence, that nothing is wanting but *funds*, to carry Native Female Education in Hindoostan, to a very *enlarged extent*. The increasing number of labourers, disposed and qualified to take a part in this blessed work, and decreasing prejudice in the minds of the objects of our benevolence, render this more evident every month. At the last Committee meeting, when an active agent of the Society proposed to superintend two more schools, the Committee were most reluctantly obliged, from apprehension of want of sufficient support, to decline establishing them, and other openings have since presented themselves, which from the same reason they fear to enter. We solicit therefore your continued and increasing support, and trust we shall not solicit in vain.

The Committee will be gratified to hear, that since the report was printed, separate donations for the instruction of Portuguese children have been received from different individuals; and that a commencement has been already made among the degraded, and destitute part of this class of professing Christians. It is likely that, eventually, four or five schools will be established for them, in which the children will be taught only Bengalee, or Hindoostanee, but prepared for availing themselves of the advantages o the benevolent, and other institutions, wh

re able to go such a distance from

I am, dear Sir,
(In the name of the Committee),
Yours respectfully,
M. TRAWIN.

pore, May 7th, 1825.

DACCA.

DER date of Feb. 16, 1824, eonard addressed the follow- tatement of his proceedings prospects to the brethren at apore:

ar house is open to all descriptions in , morning and evening, throughout the who may be desirous of hearing the , either in the English or native lan- ; and besides the school and my own I can scarcely remember one of seasons on which we have not had a nquirers present. We have public p three times on Sabbath days; in English, and once in Hindee at the a School; and at these times I often he gratification of addressing a pretty number of hearers. I continue to de- ar days in the month to the Bengalee rs, and the native enquirers that to accompany them; and these in- ly prove refreshing seasons. Every resent is furnished with a Bengalee in which he reads a portion in turn, en puts questions to me respecting lt passages, and when the last man has a part is selected that appears to have d peculiar attention, upon which I ent, and endeavour suitably to apply 'e generally meet at four in the Chris- school-room, and separate at sunset. the address, desultory conversation ates, examining and comparing the of Christianity, Hindooism, and metanism, every individual being at ert to offer his opinion and defend it as he thinks it tenable; and as the emper is observed throughout, we all good friends, and, I have reason to generally anticipate the next meeting leasure.

is it regards my Sabbath visits to the m School, which chiefly consists of -up young men, Hindoos and Moosul- whose connections and abilities are table, I observe the same mode as lready mentioned with the Bengalee rs; but frequently in the course of l conversation, *I experience more bility on their part, and have at times der the painful necessity of reprov-* ing some whom I happened to detect scoffing. However, of late, solemn attention and serious enquiry appear to increase, and one very important point seems to be established amongst the whole, even *that sin is sin.* I am aware you will need no explanation on this head from your own acquaintance with the Hindoo theology. The most deeply rooted objections I experience amongst both Hindoos and Moosulmans, are to the Divinity of the Saviour, and the doctrine of God's taking upon him human nature.

"I still find my visiting days to examine the Native Schools, which are dispersed all over the city, the most suitable seasons to draw the attention of crowds to the word of life; nor have I reason to fear a lack of attentive hearers although I were to continue for hours, but darkness constrains me to close the pleasing work. At the conclusion, I distribute a number of the Gospels or tracts which have been read at the time by the pupils.

"I still receive visits from the *Sutyagooroos*, but I am sorry to say, that from their peculiarities, and the want of a native brother, I cannot proceed with them to my entire satisfaction; however I leave nothing undone in the way of faithful instruction and hospitable treatment, as far as my abilities admit. There are many thousands of these people scattered through small villages, from two to four days' journey round Dacca, especially towards the east, in the Zillah of Tipperah; and as they are mostly *ryots* (farmers) and very poor, the landholders have exercised a species of persecution against them for some time, in consequence of their having rejected *idols* and *brahmuns*, by prohibiting them *barbers* and *washermen*, and of late denying them *interment*. On their own spots of *rented* ground, they unanimously declare that they believe that Christ is the Son of God, and the only Saviour; but when I demand a proof of these protestations by public baptism, they immediately endeavour to form some excuse, either of waiting for numbers who promise to make an open profession with them, or that it does not appear to them to be essential to salvation; and although numbers of them have acquired a knowledge of the Divine Records, superior to that of many nominal Christians, yet they appear, after casting off the body, to retain much of the spirit of idolatry. However, I entertain a lively hope, from their continued enquiries and increasing regard for the Scriptures, that this will soon vanish, through the grace of Him who commandeth light to shine out of darkness.

"My head Ameen, a respectable brahmun, has acquired a pleasing knowledge of the Scriptures, for which he appears to have much affection. He is ever ready to defend the truth against the superstitious of his

countrymen; as he can read Sungskrit, and has a good knowledge of the shastras, he proves of much service to me in my work. A large family, however, among whom there are three or four *unmarried* daughters, and a son-in-law of high cast and connections, seem for the present to form insurmountable obstacles to his putting on the Lord Jesus, by a public profession in baptism.

"The two brahmans mentioned in some of my former letters, still continue under instruction: the eldest, not above thirty-two years of age, has long since offered himself for baptism, but, for certain reasons, I put him off, and placed him in one of the Bengalee schools, to learn that language, as he is from the Upper Provinces, and could only read Hindee; and after having acquired a competent knowledge, he very judiciously collected a sufficient number of children to lay the foundation of a school in which he proposes to teach Hindee and Bengalee. This industrious and honourable plan, commenced without my previous knowledge, removed the unpleasant idea of his proposing himself for baptism with the design of obtaining support from the Mission, and will of course facilitate his reception into the church.

"The other young man seems to be rather of a timid, yet amiable and tractable disposition. He is a good Bengalee scholar, and has been receiving the benefits of the Persian school during the last two years, in which he made considerable attainments in that language. All I can venture to add, is, a sincere hope, that I shall be able to give you a more satisfactory account of him at some future period."

AVA.

AFTER so long a period of painful suspense, respecting the fate of our Missionary friends at the Burmese capital, we should have been glad to present our readers with intelligence more decisive and satisfactory than the following. It is contained in a letter from Mr. Lawson, of Calcutta, dated in July last.

"The last news from our army at Prome informs us, that a sepoy, who had escaped from Ava, was examined on oath, and states, that all the Europeans at Ava were in chains, in prison, and in the worst possible circumstances as to subsistence, being left *entirely to the charity of* those who pass by *them, from whom they* get a little rice. *The sepoy also says, that* Mrs. Judson is *permitted to live at her own* house, and is allowed to see Mr. J. once every two or three days. This is all we can collect."

ANOTTA BAY.

THE following statement, extracted from the last letter received from our deceased friend Mr. Phillips, will shew that, short as his residence was at this station, he did not labour there in vain.

After mentioning some particulars respecting his previous illness and recovery, he remarks,

"I have no doubt that wise ends are to be answered by these afflictions; indeed I have cause to sing of mercy as well as judgment. It is now the hot, and a very sickly season: the white inhabitants are dying all around us, and it may be the Lord appointed my illness sooner, that I might be able to endure it better. Mr. and Mrs. Hague, and Mr. Berger, Moravian Missionaries, who landed a few weeks since at Kingston, have all been removed to a better world.

"I received about three weeks ago, by the Raikes, Capt. Gardner, your kind letter, together with the Sunday School Books, which I think will be more highly valued than gold or silver could be. I had long stood in need of this valuable means of doing good, and I do hope these little gifts will be a lasting blessing to the rising generation here. In England, some of my happiest Sabbaths were spent in our Sabbath School, and I am truly happy to have it in my power to tell these little negroes of your kindness to them. Last Sabbath week we made our first effort; our number on the book was only eight, but it was increased yesterday to forty-four. You would have been delighted to witness the pleasure which beamed in the eyes of these poor neglected children, come to be instructed. Mrs. P. (who has also been repeatedly ill with fever), is now so much recovered as to be able greatly to assist me in this department. As a church, we have still great cause for gratitude. During my affliction the people were scattered, my fears for them ran high. I was too far from my brethren to obtain any assistance; Brother Coultart and Brother Phillips came over to see me, when I was not expected to recover, but they could not stay, as then their own churches would have been destitute. The people have, however, been mercifully kept together, notwithstanding all my fears. Twelve months will soon be completed since our church was formed; our number of members at its commencement was 40, it is now increased

to 100, and the first Sabbath in next month (October), I expect to baptize 50 more. Our little church will then have completed its first year. Our attendance is very good, but principally composed of negroes."

The Committee have the prospect of sending, very shortly, a successor to take charge of this infant cause.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

THE prospect of the Mission established in these islands (on one of which the celebrated circumnavigator, Capt. Cooke, lost his life) is very hopeful. Not only has there been a very general abandonment of idolatry, but some instances have occurred, in which a saving change appears to have been wrought. The following account of the late Queen Dowager of these islands has lately been published:

"Keopuolani was very honourably descended from a family of Chiefs, who had long governed Hawaii, (or Owhyhee), and other islands.

"When the American Missionaries first arrived, in April, 1820, the Chiefs were consulted about the propriety of permitting them to establish themselves in the islands, and some doubted; but the Queen-mother, without hesitation, approved of their settlement; yet she did not devote herself to Christian instruction till about two years after that time.

"In August, 1822, she was taken ill, and went to Waititi, in Oahu, where, in her retirement, she began to think more seriously about a future state. During this sickness the Missionaries paid her several visits by her particular request, and on the Sabbath she usually attended their ministry. In February, 1823, she and her husband desired that a teacher might reside with them, and Tuna, one of the native teachers, who accompanied Mr. Ellis from Huahine, was chosen for that purpose, and abode near her residence till her death. He proved a faithful teacher, and it is believed that his instructions were blessed to her establishment in the Christian faith.

"*Having resolved to fix her permanent residence at Lahaina, in her native island, Maui, she requested that Missionaries might be established there.* This request was gladly complied with, and Messrs. Richards and Stewart settled there, and became her instructors until her decease, which took place about fifteen weeks after her removal to that place. She spent a considerable portion of every day in learning to read, not only when her teachers were present, but for hours after they withdrew; and, considering her age, and numerous engagements, she made a respectable proficiency. She seemed also as diligent in searching for divine truth, as in learning to read, and omitted no favourable opportunity of making enquiries for better information on religious subjects.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the way to Heaven. She also made interesting inquiries respecting the guilt of her ancestors, and, on one occasion, closed the conversation by saying, "The great guilt is ours, who know the good way, and do not walk in it."

"Powerful efforts were made by some of the Chiefs to turn her away from the faith, but she resisted them all with singular fortitude; and this opposition only gave occasion for the discovery of the firmness of her principles, and the strength of her attachment to the Christian cause.

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena, [her daughter.] See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way. Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead, do not cast away the word of God, or the Sabbath-day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right-hand."

"The day before her death, she conversed with Karaimoku respecting her two children. She said, 'I wish much that my two children, Kauikeouli and Nahienaena,* should know God, should serve him, and be in-

* These children are modest and interesting, Kaulkeouli is nine, and Nahienaena is eight years of age. They have both of them committed to memory an Owhyheean spelling-book, which has been printed, have made some advances in English, and, considering their disadvantages, are respectable scholars.

structed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Let them not associate with bad companions.' She then added, 'And do you not neglect praying to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven.' In the same interview she expressed her earnest desire to be baptized.

"Soon after this interview she called for the King, her son, and her two other children, and all the Chiefs, whom she addressed thus:

"'I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge.' She then turned to the king, and said, 'I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people. Protect the Missionaries, and be kind to them. Walk in the straight path; keep the Sabbath; serve God; love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven.'

"In the morning of the day on which she died, her two teachers, Tuna and Auna, pressed through the crowd of Chiefs who opposed their entrance, to her bedside.—Auna said, 'How do you feel, now you are about to leave the world?' She answered, 'I remember what my teachers told me. I pray much to Jesus Christ to be with me, and take me to himself. I am now about to leave my children, my people, and my teachers. But it is not dark now, as it would have been had I died before these good times. You must pray for me; and all the Missionaries must pray for me. I love you; I love them, and I think I love Jesus Christ, and I trust he will receive me.'

"Just at this time some of the ordained Missionaries arrived from a distance, and she was baptized by Mr. Ellis, in the name of the Father, Son, and Holy Spirit. The season was too solemn, the scene too overwhelming, to be described. The highest Chief in the Sandwich Islands, one of the first-fruits of the Christian Mission there, in presence of the King, his Queens, and all the Chiefs, in her dying moments, thus sealed her faith in the Christian Religion. In about an hour after she fell asleep in Jesus, Sept. 16, 1823. She was in her 46th year."

CONTRIBUTIONS.

	£.	s.	d.
The Treasurer of the Birmingham Auxiliary has received, through the Rev. Thomas Morgan, from Bridgnorth	16	10	6
Arley Hall	5	1	0
	21	11	6

*** *We are under the necessity of postponing an account of sums received on account of the Society till next month; in the mean time, it is earnestly requested that all friends who may have money on hand, will forward the same without delay.*

TO CORRESPONDENTS.

The Secretary has discovered that a Life Subscription of Ten Guineas, acknowledged in the Herald for April last, as from W. P. Parker, Esq. was inadvertently omitted in the Annual Report. He has since understood that the donor was William Palmer *Parker*, Esq. of New Boswell Court.

The thanks of the Committee are returned to the Executors of Mr. William Christian, late of Countesthorpe, for a parcel of Spanish Books; to Mr. Shoosmith, of Chesham, for several volumes of the Baptist Magazine; and to Mr. Bateman, Rawstorne Street, Clerkenwell, for sundry Books.

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.

THE BAPTIST MAGAZINE.

MARCH, 1826.

Memoir of the Rev. John Miell.

The Rev. John Miell was the son of a respectable farmer, who held the manor farm at *Urchfont*, near Devizes.—At this place he was born, and in the almost infancy of his days, the family, through adverse providences, became reduced, and each member of it was under the necessity of labouring for his own subsistence, and also of struggling with difficulties arising from absence of education, which the benevolent exertions of later times, have happily superseded in behalf of persons similarly circumstanced. The mother of our friend was a decidedly pious woman, whose anxious concern it was to impress the minds of her infant charge with the paramount importance of personal religion; persuaded, as she was, from her own experience, that nothing was so well calculated to sooth the mind under the rugged cares of life, or render it superior to its delusive tempting baits. Her pious endeavours were not abortive, and her earnest prayers for her children were heard at the Throne of Grace. The eldest son, now living, has known the Lord from his youth. The youngest son, was footman to the late excellent Countess of Huntingdon, was placed by her at he College at Trevecca, and was for some years an acceptable and useful preacher among our Independent brethren. He died about nineteen *years ago. The second son, John, the subject of this memoir, was baptized at Rushall in Wiltshire in his seventeenth year.* His mother having been convinced of believers' baptism, was baptized with him, so that they joined the church together. The feelings of this pious woman may be more easily conceived than described, when she accompanied the son of her vows, and the child of many prayers, to the Lord's table, to partake together the memorials of the Saviour's love.

We are frequently led to remark, that God has his own peculiar method of accomplishing his gracious purposes, and of causing the seed sown in the memory by pious instructions to vegetate in the heart. Sometimes he is heard in the still small voice, at other times in the whirlwind, the fire, or the storm. To our friend, yet in his boyhood, Jehovah spoke by terrible things in righteousness. Being one day employed in driving the plough, (as Elisha was when he was called to be a prophet of the Lord,) the horses being young and high mettled, took fright and ran away, whereby he was thrown down and became entangled in the plough; in this situation he expected every moment would be his last, as the plough-share had entered his clothes, on his left side, just by his heart, and being convinced that he was unfit to die, the agony of his mind was inconceivably great. Through a merciful providence, his clothes gave way, and he was delivered from his perilous condition. Another circumstance, about the same time occurred, which tended to produc

in his mind a decision towards the realities of eternity: this was a report that greatly distressed him, relating to the sudden death of a young person with whom he was acquainted; the intelligence indeed proved erroneous, but the effect produced was real. He seriously reflected on the absolute necessity of being prepared to die, and on his knees before God, lamented his guilty and sinful condition. "Now," he remarks "I began with great diligence to peruse the holy Scriptures, and to seek the Lord in truth and sincerity, and yet my distress was very great, and I have often been afraid to close my eyes to sleep; and when it thundered or lightened, I used to be dreadfully alarmed." Under these impressions, he exercised the principles of a sort of heathenism, supposing it to be Christianity; by some doings of his own he sought to regain the forfeited favour of Heaven, and made resolutions, how holy he would be when he should be a man for himself: he particularly hoped that his departure from the world would be preceded by a long lingering illness, that he might have sufficient time to repent. Although a considerable degree of seriousness pervaded his mind, yet his views of divine truth were greatly confused. His good resolutions afforded him no substantial relief, for he found that he was a sinner, and as such was deeply distressed. The Holy Spirit however that had wounded, had a sovereign balm at hand, and having convinced him of his lost and perishing condition, he now led him to the fountain opened for sin and uncleanness. While he was one day ruminating on his miserable, and to him almost hopeless case, he was wonderfully *relieved by that invitation* of mercy *which has saved thousands* from *despair*—"*Come unto me* all ye that are weary and heavy laden, and I will give you rest." In fact, it afforded him rich consolation, it rendered the Saviour inestimably precious to him, and completely transformed (as he himself expressed it,) the slave into a child. Now he found what he had been long panting after, "a good hope through grace," and much sweet enjoyment in the ways of God,—"the ways," he said "were now pleasantness, the paths were peace." It was soon after this period that he united himself with the church of Christ at Rushall, where he continued, till in the course of providence he was removed to a situation at some considerable distance, a spot barren as to the public means of grace. How mysterious does the divine procedure sometimes appear, and how striking the resemblance between the guidance of Israel through the desert, and that of his spiritual Israel in every age. Under these privations, our friend observed, that he sunk very low in his spiritual condition, so low, (said he) as *almost* to neglect private prayer; yet not without the reproaches of conscience. Brighter prospects were, however, before him. On leaving this situation, which he did as soon as he could with conveniency, (deliberation was characteristic in him), he was led by a kind hand to rich pastures of Gospel ordinances, under the joint ministrations of Messrs. Lewis and Kent, at Broughton, in Hampshire, being settled about three miles from thence, in a village called Wallop. Here, he observes, the word was greatly blessed to his soul; and with renewed spiritual enjoyments, his understanding became more enlightened, and his mind began to expand on divine subjects: but even here, however, he had to contend with many trials, difficulties,

and persecutions: he found, let him be where he may, that a determination to serve and please God, exposed him to the sneers and frowns of a carnal world. A new scene, however, began to open to Mr. M. at Wallop. There was no preaching in that village more than once on a Lord's day, which led him and some other young men to propose establishing a prayer meeting, which having been satisfactorily conducted for some time, it was thought adviseable that they should employ the talents they were thought to possess, in speaking to the people from a portion of the word of God: this was intended to be done in rotation; but when the time arrived for the first person to speak, he, through timidity, drew back, and Mr. M. felt himself imperiously called on to engage in this very solemn service, which, he says, he did with great fear and trembling. The discourse he delivered was well received by the auditory; and from that time, he felt it to be his duty, as well as his privilege, to employ himself, as opportunity offered, in expounding the Scriptures, and addressing his fellow-creatures on their everlasting concerns; to do all he could to invade the empire of Satan, and to advance the Redeemer's kingdom in the earth. Curiosity drew many to hear *the carter;* and among others, a woman, who was living without God in the world: she said "I *will* go and hear what John Miell has to say; but I am sure he can't tell me more than I know already." She was led, however, as the blind, by a way she knew not, and under the preaching of the instrument she affected to hold in contempt, her desperate condition was laid open to her view, and she was made a *new creature in Christ Jesus. Now she became concerned for the salvation of her* family, and a son of this woman is at this time a respectable pastor over one of our churches: so true is it, that the ramifications of religious principle can never be fully developed in the present world. Mr. M. now laboured wherever an opportunity presented itself; and frequently was he invited to preach to the neighbouring congregations, in supplying their lack of service. His ministrations being generally approved, the church at Broughton, then under the pastoral care of the Rev. Wm. (now Dr.) Steadman, publicly recognised his call to the work of the Christian ministry, and encouraged him to preach the Gospel wherever the great Head of the Church might in his providence conduct him.

About this time he married his late excellent wife, who was a member of the same church, and who continued his helpmeet almost to the termination of his pilgrimage.* Not long after his call to the ministry, he received an invitation to supply the congregation at Winborne for a Sabbath or two; and about a year afterwards, he received a second invitation to that place, when the church proposed his supplying them for six months on probation for the pastoral office; at the expiration of which time, he received their unanimous call to take upon him their oversight in the Lord, which, after due deliberation, consultation, and prayer, he complied with, and was ordained April 24, 1793. It is affecting to consider, in looking over the minutes of this settlement, that every minister on that occasion, excepting one, (Dr. Steadman) has been removed by death; among whom we reckon, Dr. Duncan of Winborne, Mr. Horsey of Portsea, Mr. Dyer of Devizes, Mr. Stradd-

* She died in May last. See OBITUARY.

ling of Lymington, Mr. Saffery of Salisbury, Mr. Lewis of Ringwood, and Mr. Budden of Downton.

In reviewing the ministry of our departed friend, the thirty-three years he spent in Winborne, the reader is presented with his own account, uttered in his last illness. "I hope," said he, "I have endeavoured, according to the ability given me, to labour in the word and doctrine. I have considered myself a watchman, watching for souls; and have aimed at declaring the whole counsel of God. When I have had any reason to hope the Lord had in any measure owned my feeble attempts to advance his glory, it has afforded me peculiar satisfaction, though, at other times, I have been greatly distressed from a fear that my labours had not been useful. My wish has been to go into the pulpit, depending upon God, and simply to deliver his message, leaving the event entirely with him as to the hearers' approbation or disapprobation of the preacher. As it regards the state of my own mind, it has been very fluctuating. Sometimes I have been spiritually engaged in prayer, reading, and meditation; and in this state I have passed sweet days of communion with God. At other times I have been dark and gloomy, and could not find that freedom of access to God, or liberty in thinking on spiritual subjects. This has led me to see my entire dependence on a faithful covenant-keeping God, that without him, I can do nothing. On this God I have depended, and on him *I do* depend; and I can say, that after all the changing scenes of Providence — the changes in the church — the temptations and trials *I have* met with from Satan and *the world — and above all,* from *the treachery of my* own heart, *yet I have found,* and *I do now find,* that God is faithful. *He is good,* essentially good. Yes, he is good to Israel, to such as are of a clean heart."

After these indications of strong confidence in God, the reader will naturally enquire, what was the *character* of the minister, and how did he employ himself during his residence at Winborne? To the first query I reply, without fear of contradiction, that he was a holy man; his reputation was unblemished; his life was an exemplification of the holy tendency of the Gospel he preached. He was a man given to hospitality, and one might almost wonder how he could contrive to exercise this virtue with his narrow means: the fact was, that himself and his companion in life, employed the utmost frugality, and made the most of their little. The garden attached to their cottage, he kept with his own hands in a state of perfect cultivation; and this afforded them an ample supply of vegetables. From this garden their guest was treated with a pie — a sallad — a desert, and from the same source, they had their little supply of wine to treat their friend. The writer here speaks from his own experience. Respected by those who knew him, Mr. Miell "pursued the noiseless tenour of his way." In reference to the second enquiry, "he was instant in season and out of season." Besides the congregation of his immediate charge at Winborne, he preached regularly at six villages, viz. Parley, Ripley, Blackwater, Holt, Sturminster-Marshall, and Lytchett: in these his labours were held in considerable estimation, and in some of them, pleasing fruits of his ministry are to be found. To each of these places, far distant from each other, he invariably went on foot, which, by a person of his athletic frame, was

probably performed with comparative ease, though he has more than once remarked to the writer of this, that he laboured very hard.

Mr. Miell has left one son, an only child; and in the circumstances attending his conversion, we perceive something of the inscrutable mysteries of Divine Providence. In May last, Mr. Miell suffered a painful bereavement in the death of his beloved wife; but this event was over-ruled, producing in the mind of his son those feelings which accompany salvation; and thus the sorrow he felt for the loss of his wife, was more than counterbalanced by the joy he experienced in receiving his son as one alive from the dead. In September last, he had the happiness of baptizing his son, in company with three others. His son was the *last* person he baptized, and the same day he introduced him to the Lord's table. This was the *last* time also that he ever administered that holy ordinance. So delighted indeed was the good man in the spiritual estate of his son, that he could not forbear speaking of it among his friends with tears of grateful joy; and like Simeon, was ready to exclaim, "Lord, now lettest thou thy servant depart in peace." To this son, probably, the remark made by Mordecai to Esther, chap. iv. 14, as to the spirit of it, may not be unappropriate in reference to the interest at Winborne.

Mr. Miell of course had faults, and who has not?—His natural temper was rather warm, his manners retiring and shy, which have sometimes been construed as indicating studied reserve. He certainly was also culpable in not studying more to improve his mind in literature. He spoke *and preached a good deal in the uncultivated dialect of rusticity: this accounted in a* great measure for his occasional reserve, when necessarily brought into company with those whom he considered his superiors in this respect. There was, however, in his preaching, a depth of sentiment which frequently tended to neutralize the defect of enunciation, and more than supplied the want of a polished pathos.

On his dying bed, he thus expressed himself:

"I have done with temporal affairs, and my eternal state is sure: resting on Jesus."

"I have neither fears, nor raptures, nor do I expect raptures—but my mind is stayed on God."

"Not one duty or performance of mine, can I now rely upon, for although I have spent as much time in private prayer as most men, yet I can have no dependence on that for acceptance; but his faithfulness cannot leave me now to despair."

Being asked by a friend how he found his mind, he replied, "Stayed—stayed on God. It is all settled by God; I would not turn a straw to alter any thing. Be thou faithful unto death, and I will give thee a crown of life."

His son said to him, "I hope we shall have a happy meeting in heaven, where there will be no pain, nor sickness, nor sorrow:" to which he subjoined, "No, nor any sin."

At one time, recovering himself from a state of exhaustion, he remarked, "I seem now like Jacob, when on his dying bed: he said, 'I have waited for thy salvation, O Lord.'"

At another time, "O, no, he cannot leave me now; he who has been my friend for so many years, and my kind shepherd!"

On Lord's-day morning, Nov. 6, after a violent fit of coughing, he exclaimed to his son, "O, 'tis

terrible, John, 'tis terrible!—I could wish to die if it were the Lord's will."

At another time,—"I have worked while it was day, now let others work." To the nurse he said, "I should like to die with a mortal paleness on my cheek, and glory in my soul."

Nov. 23d, he said, "My mind is much as it has been during all my illness, passive. It is the Lord; let him do what seemeth him good."

29th. On his son entering the room, he beckoned with his hand for him to keep at a distance.—After a little space, he spoke to him, and said, "O! John, what a sweet frame my mind was in when you came into the room; it seemed as though the Holy Dove was come down!—O! if I could die in such a frame."

Dec. 2d. The day before he died, a friend in taking leave of him, said, "I hope we shall meet again."—He feebly uttered, "Yes,"—pointing upward with his hand. His son said, "You mean in heaven?"—He whispered, "Yes."

On Saturday afternoon, Dec. 3d, about four o'clock, he altered for the worse, when he requested that his son and daughter-in-law might be called, and then he desired them quietly to sit down by his bedside: very similar was this to the request Mr. Addison made on his death-bed to a young nobleman—"that he might see how a Christian could die." Being a little raised and bolstered up, he spread out both his hands upon the bedclothes, while for the space of six hours, he seemed to be in prayer, his lips being observed to move; he *then, without* a struggle or a groan, *fell asleep in Jesus.* "Mark the *perfect man, and behold* the upright; *for the end of* that man is peace." Funeral sermons were preached on the occasion of his death at Winborne, at the Baptist Meeting, Poole, and also in two of the villages where he had been used to labour. J. S.

Poole, Jan. 10th, 1826.

A Common Evil reproved.

In a congregation with which I am acquainted, there is a poor man and his wife, who used to journey every sabbath morning about six miles to worship; and yet they were always in time; and, whatever the weather might be, it was a rare thing for them to be absent.

One evening I went to preach at the village where this excellent couple lived. As I was a little too early, I took a walk with my friend John in his garden; and something like the following conversation took place.

"I am much pleased to see, that you and your good wife are always in time to worship, though you live at such a distance. Many persons who live in town, and within five or ten minutes walk of the meeting-house, are always late. How do you manage to be always early?"

"O Sir, I think it is very easy to be early; it only wants a little management."

"But what is your plan? I want to know,—for I will tell our people in town all about it."

"Why, Sir, we have no plan; I hope, that we love God's holy day,—that is all."

"I should be sorry, John, to think, that some who are late at worship, do not love God's holy day."

"True, Sir; but I fear that they do not love it as they ought; or else they would act differently: we think the Lord's day such a bless-

ing, Sir, that we are loth to lose any part of it."

"So, I suppose, you rise early."

"Yes, Sir; we think it a shame not to rise as soon to serve God, as we do to serve our worldly interest. Sunday is our own day; our holiday; and its services refresh, but do not weary us. Then, again, Sir, I love the early hours of the morning,—they are so still. I can think of a text, and pray with more pleasure in the morning, than at any time. I love, when the sun is rising, and all his fine beams are first poured over creation, to gaze on him, and ask for the brighter light of God's countenance. I often think that the sabbath sun seems to shine brighter than that of any other day."

"I like to rise early every morning,—and of course, I do so on the Lord's day."

"That again, is what I think, Sir; the ministers of Christ are up meditating on his holy word; and 'tis a shame that we cannot rise, and pray God to aid them in their great work. How can we expect a blessing, if we do not do so?"

"That, indeed, is the way to obtain it."

"Then I often think again of the Psalmist,—'EARLY,'—he says, 'will I seek thee!' And of the dear Saviour, who rose up 'a great while before it was day, and went out into a solitary place, and there prayed.' Our churches would prosper more, if there was more waiting on God, and more wrestling with him. This is the way in which God has appointed to bless us. Ah! Sir, what would our good forefathers have given, to have been able to have gone, unmolested, as we do, to worship God, and to sit *under our own 'vine and fig-trees, none daring to make us afraid.' They could not* go to their public assemblies at half past ten in the Lord's day morning. Their vine and fig-trees were rooted up by the hand of the persecutor. I warrant them, that they would have been glad to have arisen early if they had been in our circumstances. Dont you think so, Sir?"

"I do, John, from the spirit which pervades their writings, and from the whole of their admirable conduct. They were a noble race of Christians."

"Then, Sir, I think, on the Lord's day morning, how many there are in affliction, who would rejoice to go to the sanctuary, but who cannot; I dont know, Sir, how soon it may be my case. It would be very sad not to improve our sabbaths when we are well."

"You judge rightly: sickness, and death, and judgment, are approaching to us all; and we are sure, that then we shall all wish to have thought, and spoken, and acted, in a manner becoming our high and holy calling. But you are as early at worship in the winter, as in the summer; how is that?"

"When good habits are once gained, Sir, 'tis as easy to practise them in the winter, as the summer. I do not say, though, that it is so pleasant to get up early in the cold weather. But then I have time to read the Scriptures, and to think of God, and to pray to him,—and do you think, Sir, that these do not repay one for a few moments' unpleasantness in getting away from the warm pillow!"

"Well, I do. Do you think that all our congregation might be in time, if they would rise a little earlier?"

"Yes, Sir, I am sure they might."

"You have no little children, John. This makes a great deal of difference."

"Some, certainly, Sir. But if the parents get up, the children will do so too. When ours were very young, Mary or myself occasionally stayed at home. Yet we were always in time, if we could go at all. People can go out to markets, and fairs, and for their own pleasure, and be in time too, though they have children, and even large families. It is as my Mary says, 'Where there's a will, there's a way.' We only want a heart to love God more, and all then, Sir, would be easy, though it now seems difficult and impossible."

"That is very true. How earnestly should we implore the blessing for ourselves, and for our brethren!—But you are in time in bad weather too, John, how is that?"

"Why, we don't think much of the weather. You know, Sir, if we can get any worldly good, we don't mind going through a few showers,—nor do we care though it may be cold. And 'tis a hard case, if a little rain, or snow, or cold, should make us give up the service of God.

"I spoke to one of our friends the other day about coming earlier to worship, and about bringing his whole household; but he said, one stayed at home to get dinner. I told him how they managed at brother Harris's. They dress their Sunday's dinner on Saturday evening; and then put it by the fire, when they all go out to worship. So they have a hot dinner almost every Sabbath, and ready too as soon as they come home."

"Some, I find, are late through mere carelessness. When I speak to them, they say, 'they thought they should be time enough,—or, *they really did not know what time it was,—or, when they came, that they had but just sung the first hymn,—or, the whole of the chapter was not read,—or, the minister had not done praying,—*or, they did hear the text, and the sermon, which they thought the principal things."

"Why, Sir, such persons seem to think the house of God a prison, and they will not spend more time than they can help in it. David thought it a palace. I feel uncomfortable, if I am not in my seat some little time before the service begins, that I may collect my thoughts, and ask for a blessing."

"I wish all thought so. The first hymn in many congregations is almost useless; but few join in it: those who do are constantly disturbed by the opening and shutting of doors, and sometimes by the clanking of pattens. I fear that it is but of little more use in some cases, than the tolling of the parish bell, which summons people to worship."

"I am pained to observe, that often, whilst you are reading the chapter, you are obliged to pause, or raise your voice, and even then some parts of the verses are not heard."

"It would be very pleasant to see the whole congregation in their places, and uniting in the first psalm."

"It would; but this can scarcely be expected in reference to occasional hearers; yet we might hope, that members of Christian societies, and regular attendants, would seriously consider the subject, and be in the house of God, when common sense, and common decency, not to say religion, requires. If persons have no regard to the feelings of a minister, and imagine, that because he is only an individual, therefore he may bear any thing; they should recollect, that they disturb many devout worshippers, in their offerings of

praise and adoration. In this point of view, it absolutely amounts to a species of profanity."

"I do not say, that it is possible at all times, to be exact to a minute in our attendance. We may be detained in the chamber of the afflicted, or of the dying; or the best laid plans may, now and then, be disarranged. But the grand point is, how can we correct this evil?"

"You have spoken many times about it,—and very kindly too,—and sometimes a little sharply; yet it cannot be said that the evil is cured. I almost despair."

"Don't let us despair, John; we should never despair of doing good, by God's help."

"Why, Sir, if every one would reform one, the work would be done; and this seems a very easy thing."

"Well, John, I'll tell you what I will do. I will send our conversation to the Magazine. Some who offend may do us the honour to read it; and they may mention it to others. And, who can tell? They may try and alter their conduct, and their example may be followed; and so some part of the evil may be done away. 'Behold! how great a matter a little fire kindleth!'"

B. H. D.

Southampton.

A Summary View of the Lord's Supper.

FIRST, *Its nature and design.*

THE Lord Jesus Christ requires that Christians should in a solemn manner eat bread and drink wine in their religious assemblies as a commemoration of his death—a declaration of their engagements to him—a symbol of the blessings of his covenant—and a *token of their mutual affection to each other. This holy ordinance is not only* a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as a *sacrifice for sin;* the broken bread being a lively emblem of his broken body; and the wine poured out, of the shedding of his blood. We are led to consider the death of our Lord Jesus Christ as an atonement for sin, by the very words of the institution of the Eucharist, for, of the bread our Saviour says, "This is my body, *which is given for you;*" and of the wine, "This is my blood of the new covenant, which is shed for many for *the remission of sins.*" The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which, that covenant of grace was ratified and confirmed.

The bread and wine are to be received by every member of the church to represent their receiving and applying the blessings of redemption, or, in other words, receiving the Lord Jesus Christ by faith, partaking of his body and blood for their spiritual nourishment. The Lord's Supper, therefore, may be considered as a sign of the blessings of the covenant of grace to all who repent and believe, and return to God.

Secondly, *What is professed by partaking of the Lord's Supper?*—We hereby publicly avow ourselves to be the disciples of a crucified Master. It is the express command of Christ, "Do this in remembrance of me." In obeying this command, we profess gratefully to recollect what the Redeemer did and suffered for our sakes, and especially to bear in mind that divine love which is the spring of all he has accomplished, and the source of all our safety, hope, and happiness. We own Him, not merely as a teacher sent from God to be our infallible instructor and

guide, but we confide in Him as our Almighty Friend and Saviour, rely upon his sacrifice, and commit ourselves to Him to be redeemed from all iniquity, sanctified wholly, and saved with an everlasting salvation. By attending the Lord's Supper, we publicly profess our faith in the sufficiency of the Saviour's death to put away sin — our cordial approbation of that method of salvation which God has appointed, and our thankful acceptance of the divine mercy manifested to sinners through the perfect righteousness and atoning sacrifice of the Redeemer. By this act we gratefully acknowledge our infinite obligations to God for the inestimable blessings of the new covenant, and hereby express our cordial compliance with all its requirements, *i. e.* that we repent of and turn from all sin, and believe in the Lord Jesus Christ, and by faith receive Him for all the purposes for which he is revealed — that we obey His will — embrace the Gospel, and sincerely devote ourselves to God through the mediation of the Redeemer, to be His unreservedly and for ever, to be, to do, and to bear whatever God would have us. By partaking of the Lord's Supper in a social manner, with the members of Christ's Church, we profess our sincere love to them as Christian brethren, and our determination to perform, in the strength of divine grace, all the duties of that holy relation.

Thirdly, *By whom the Lord's Supper should be celebrated.*—Not by all those persons who merely admit that the Lord Jesus Christ is the true Messiah, but by those, and those only, who are convinced of the evil of sin, are humbled before God on account of it, turn *from it with abhorrence*, and *earnestly pray to be saved*, not only *from its dominion* and tyranny, but from its power, defilement, and existence; and believe in the Lord Jesus Christ as their only Saviour, relying wholly on Him for pardon, acceptance with God, sanctification, and eternal life, and who being baptized, resolve through divine grace to live suitably to their Christian profession. This will appear not only from the nature of the ordinance itself, which is a declaration of mercy on God's part, and a profession of repentance, faith, love, and obedience on ours, but from all those passages of Scripture which demand purity of heart and rectitude of conduct, and which condemn hypocrites, and describe the members of Christ's Church as holy persons. It is further evident, that sincere believers only ought to celebrate the Lord's Supper, because the apostle Paul enjoins on all communicants the duty of self-examination: the object of which is to prove or try ourselves, our state, character, disposition, and habitual deportment, by the unerring principles of divine truth; to ascertain whether we are "in the faith," and are living consistently with our Christian profession. This inspired injunction proves that sincere Christians are the only persons who have a scriptural right to attend the Lord's Supper.

Fourthly, *The advantages which arise from a devout and constant attendance on this ordinance.*—It tends to confirm our faith in the doctrines of the Gospel, especially in the great design of the mediation, engagements and sacrifice of our Lord, Jesus Christ; and it is one of the instituted means of attaining renewed supplies of divine grace and spiritual ability for our Christian warfare. It strengthens our obligations to a life of universal holiness. The most powerful and endearing motives to act wor-

thy of our character and profession, are in this ordinance powerfully presented to our minds. It tends to excite the utmost abhorrence of moral evil—the greatest care to watch against it, and the warmest zeal in endeavouring to oppose and mortify it; for we have the most impressive and affecting view of the turpitude and malignity of sin and of its awful consequence, in the sufferings and death which the Son of God endured to make atonement for it. A serious regard to this divine institution is adapted to promote the Christian's comfort, stability, and peace; for what can afford such relief, joy, and tranquillity to a mind burdened with a sense of sin and guilt, as the distinct exhibition of that blood which cleanseth from all sin, and of the abundant mercy of God herein manifested to all penitent believing souls? In this ordinance believers enjoy in a peculiar manner the divine presence and blessing, they have not only communion with each other, as fellow-heirs of the grace of life, being redeemed with the inestimably precious price of the Saviour's blood, and mutual inheritors of the same blessedness and glory; but they enjoy fellowship with the Father and his Son, the Lord Jesus Christ, by the influence of the Holy Spirit. In this ordinance we renew and ratify our engagement with God, as our covenant God and Father — here, by faith, we gratefully receive the blessed Redeemer in all the endearing relations he sustains to his church, and we joyfully accept of all the blessings he bestows on his obedient disciples. The intimate relation of Christians to their Lord and Saviour, and their entire dependence on Him, are represented in Scripture *in the strongest possible language. They are said to be in Christ, and Christ in them.* He is called their life, they are represented as being one with Him, and their vital union to Him is illustrated by the union of the branch to the root, or of the members of the body to the head. But there is another forcible and expressive metaphor used by our Lord himself, to denote the absolute and entire dependence of his disciples on him for maintaining and perfecting the divine life in their souls. He represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby. This cannot be understood as merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed spoken of as the food of the mind, and compared to meat and drink, and *teachers* are said to feed their disciples; but there is no other instance to be found in modern or ancient record, in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh, and drinking his blood, our Lord evidently means believing the efficacy of his atonement, embracing and relying on it as the only means of spiritual and eternal life, and thankfully accepting the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, purify, and transform our souls into the Saviour's image. This was a very common mode of expression among the Jews: the ideas of eating and drinking are here borrowed to express *partaking* of and *sharing* in; and the words clearly mean, that his death was to be a vicarious sacrifice for sin; that as no human life could be preserved unless there was bread (proper nourishment) received, so no soul could be saved but by his death. It is the spirit

sense of the words that is to be attended to, as our Lord himself explains it in the John vi. 27. Such only as eat and drink what I have mentioned in a spiritual sense, are to expect eternal life. But this must not be understood of the ordinance of the Lord's Supper, because this was not instituted till a year after, at the last passover: it cannot be said, that those who do not receive that ordinance must perish, nor can it be supposed, that all who do receive it are necessarily saved. Many who received it at Corinth, did not distinguish nor discern the Lord's body, nor properly consider that sacrifice for sin of which the Lord's Supper was a type, and is considered as a feast upon a sacrifice, when the Apostle says, "Christ our passover was sacrificed for us, therefore let us keep the feast; not with old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered, as exercising a believing regard to the Lamb of God, which taketh away the sin of the world, of whom the paschal lamb was a type. The bread and wine are memorials of the body and blood of Christ. The eating and drinking of these are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from Him for the life, vigour, and joy of our souls.

Fifthly, *The preparation which is required of all those who would properly and profitably attend the ordinance of the Lord's Supper.*—To celebrate this institution in a manner which will be acceptable to God, and beneficial to ourselves, it is not only necessary that our judgments be rightly informed, but that our wills be properly inclined, *and our affections duly excited and directed. It is necessary that* ' *exercise repentance* towards God, and *faith* in the Lord Jesus Christ, *hope* in the mercy of God through the Redeemer, and *love* to God, to the Lord Jesus Christ, and to all our Christian brethren; hatred to all sin, united with sincere endeavouring, in the strength of divine grace, entirely to subdue every evil principle and passion, and a determined resolution, by the grace of God, to live in all things as becometh the profession of Christianity, exercising good-will to every one.

These are indispensable requisites to devout and profitable communion at the Lord's table. It is also essential to our spiritual enjoyment and comfort in this holy ordinance, that we cultivate and maintain a serene and devotional frame of mind, and have scriptural evidence, that we are renewed in the spirit of our mind, in a state of acceptance with God, and are the sincere disciples of the Lord Jesus Christ. In proportion as the true spirit of devotion is wanting, and our fears prevail with respect to our real character and state in the sight of God, will our comfort in this ordinance be diminished. With respect to the means appointed, in the use of which we may expect to enjoy the promised presence of God, and spiritual profit, I would observe, it claims not merely the same preparation which public worship in general requires to derive edification and comfort from it—such as serious perusal of the Scriptures, meditation, watchfulness, and prayer; but that those holy exercises should be conducted with particular reference to this ordinance, to the objects which are there presented to our view, and about which the mind is to be devoutly employed. There is, however, one duty which is peculiarly proper to precede this sacred solemnity, which the Scriptures

expressly enjoin, and which ought never to be neglected, namely, self-examination. The exhortation to the practice of this duty, is applicable to every Christian, and no day should pass without self-inspection. But, besides this, we should fix on certain seasons to be appropriated to a more minute and extended inquiry into our spiritual state and habitual disposition. And what more proper time can be chosen than when we are about to approach the table of the Lord? An accurate knowledge of our true character and condition is not to be attained without frequent, serious and impartial scrutiny. As there is always great danger of self-deception, so there is constant need of self-examination. This inquiry should not merely respect the reality of our religion in general, but the present particular state of our hearts in the sight of God. The inquiry should be directed to ascertain, whether we are in the possession and actual exercise of the graces of the Holy Spirit — are living in all the relations of life consistently with our professed principles as Christians — whether we are advancing or declining in personal piety. We should examine into what evils we have fallen — what duties we have omitted, to what temptations we are most exposed, and in what respects we have most need to be on our guard, and to have our resolutions confirmed, and our graces strengthened: we should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire. These inquiries are necessary to promote humiliation, thanksgiving, watchfulness, and prayer. They will furnish suitable subjects for meditation and *devotion, and be the means of rendering the commemoration of this ordinance instrumental* in promoting the peace, stability, and spiritual prosperity of our souls.

G. B.

Hackney.

AN ORIGINAL LETTER FROM THE LATE AMBROSE SERLE, ESQ. AUTHOR OF "HORÆ SOLITARIÆ."

Heckfield, 15th May, 1788.

REV. AND DEAR SIR,

YOUR very obliging favour, dated the 12th of April, did not reach my hands till the 4th instant, just as I was going to London; and I embrace the first leisure, on my return, to present my very thankful acknowledgements for your obliging remembrance.

Before it pleased God to call me to the knowledge and experience of his truth, my mind had been poisoned and perverted almost to atheism, by the perusal of sceptical books, and by my own sceptical reflections on them. The verity of the Christian religion itself, was of course one great object to my soul, which had undergone many hard struggles, indeed, almost innumerable conflicts, in the utmost pain and distress, concerning the reality of every thing that can be dear to a considerate "mortal or immortal man." It would be in vain for me to seek words which might express to you the secret passages of my spirit, in my recovery from this dark and horrible situation, to the enjoyment of life, liberty, and peace; and I only mention them at all, but to explain and apologize for the course of my studies since that happy time (now above 26 years), which have been often engaged in the proof of those great truths already fulfilled, in order to obtain their intrinsic evidence, a firmer sense of interest in them, the nature and consequences of heretical and faithless perver-

sions, and the certainty of that approaching glory, for which, chiefly, φιλοτιμεομαι, *I am ambitious* (as I think the word means), and am waiting as for the great ακμη of my desire, the only true rest of my soul. I am very far from meaning by this, to insinuate the least objection to the exploration of future events revealed in the Scriptures, for this I believe to be both a laudable and profitable study, under divine assistance. But I frankly own that, as I have never found power for this, so my heart, very much from the terror perhaps of its former anguish, hath been led another way. It was this sort of concern afterwards which led me into researches for the doctrine of the Trinity; in short, all the truth I inwardly enjoy, hath been caught (as it were) out of the fire. I may also say, that nothing through grace hath been so profitable and confirming to me (and confirmation my unbelieving weakness hath ever wanted), as the comparison of the two Testaments, and the view (blessed be my Lord! a sweet view I have often had), of the reality, essence, life, and power of the Gospel, in all the types and symbols of the law.

These things have mercifully convinced and established my intellectual faculties, while the savory experience of their truth hath filled my heart with joy and peace in believing. You, my dear Sir, perhaps, have not had the dismal conflicts of my weary wandering way, but rather may have been favoured with such early conviction of the divine verity in Christ, as have given your mind a clear and free course to look forward beyond the present or past scenes for the glories of grace hereafter *on earth to be revealed*. Indeed, *your progression, in all respects, is far beyond mine; and* therefore it would be presumption in me (I speak unfeignedly,) to venture upon a line of criticism which is above the small gifts of God in me, and in which I feel myself very particularly inferior to the eminent knowledge and grace conferred upon you. Let me only say, and I say it with the modesty of sentiment which becomes me, that I have perused with great respect your considerations upon the prophecies relating to the Jews, and am pleased with the scriptural investigation and devout benevolence of the author. I am particularly charmed with your pathetic address to that unhappy people, in which I concur hand and heart. O that God may bring in the fulness of the Gentiles, that the glory and salvation of ALL Israel may appear! I am tenderly affected (as you seem to be), whenever I see a Jew, and especially any Jews of learning and character, and breathe a hearty prayer, that their blindness might be removed, and that their Jesus in the flesh, and ours in the Spirit, might be the common Jesus of us all. I believe that this event will take place in due time.

With respect to their return to an earthly Canaan, some difficulties occur to me: — 1. The extreme curse of God upon that land, which Rauwolf and others tell us, is now almost a desert, according to the prophecy, " a fruitful land maketh he barren."— 2. The almost impossibility of ascertaining for the respective tribes their lots, according to the ancient topography. — 3. The entire confusion (Babel-like) of the tribes themselves, through the destruction of their genealogy. — 4. The straitness of the country for the vast and blessed union of Jews and Gentiles, even with the addition of ancient Edom, Moab, and

amon.—5. The grand accomshment which hath already occred of the law, or the essence the Jewish polity in Christ and elect. These, I suppose, are jections which may be made, d some of these you have ingeusly obviated, but disputing ads are not easily satisfied. *Sic o, sic jubeo; stet pro ratione ntas.* Forgive me also, if I mark, [at p. 46.] that it is genely allowed among the learned, t the land of *Cush* is not the dern, or the *west* side of the d Sea, but that large tract of ntry to the south of Aram or sopotamia, bordering upon the lf of Persia, now thrown into abia. At p. 47, is not the land Sinim, that great land of the East, her *Thibet* or *China*, or as some ll have it, the great peninsula of m, rather than the near and inspitable country bordering upon wilderness of Sin? The people re to come from far: perhaps aning what is often styled ארץ סיני ich to the East, must be the land lands above mentioned.

You will forgive these freedoms, ich I take with deference and omission. Your ingenious contures about our bodies, lead me remember some reflections of own upon the nature and exsion of souls. Are not these pable of immense *dilatation?* e eye of the body can reach the and fixed stars in a moment, in a moment their passage of ht is made to us; how much re quickly then the visive falty (whatever be its mode), of re and immaterial spirit! Perps the soul itself may [move] to various heavenly bodies as eedily as it now can think of m, or rather may so accompany own thoughts, as *to be where it nks. It may then intimately interiorly know what at present it can only behold through a dark medium* δι' ἐσόπτρου, *and instantly apprehend every thing by the faculty which we call reason, but which in my view of things, is only Adam's ancient intuition, a once perfect and perspicuous cognition, now clouded, mutilated, and depraved. Even when graciously enlightened, it is led to see all things* ממה or *εν αινιγματι, and also to apprehend by *degrees*, as it is enlarged or enabled to bear them, and all this in a progression frequently very dull and very slow. I have had many thoughts upon the quick and subtle expansion or contraction of spirit, upon its using the grains of ignited air or ether, so as to assume an appearance to the gross faculties of body like what we mean by apparition; and also upon the vehicle or mansion of its residence, in its separation from the body among the spirits of just men made perfect. But these are mere conceptions of the mind, which will all be cleared up to us in a very little time.

I am pleased with many things in Mr. Jones's (author of the Catholic Doctrine of the Trinity) new book upon the figurative language of the Sacred Scriptures, and with some I am not pleased. I am an Episcopolian it is true, but not of the high form as he is. Archb. Usher's reduced episcopacy would be my principle, could it be realized; but—*est quodam prodire tenus si non datur ultra.* Though I wish for union and even uniformity among Christians, I hold it impious to condemn those who differ from me in circumstantials only, and especially when God hath made no difference, by giving the same grace to them as he hath mercifully granted to me.

I remain, Rev. and dear Sir, your ever obliged and very affectionate humble servant, AMBROSE SERLE.

To the Rev. Mr. Reader, Taunton.

POETRY.

[Extracted from "*Devotional Verses, by Bernard Barton,*" just published.]

THE HARP OF DAVID.

"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." 1 Sam. xvi. 23.

Oh! for the harp that David swept,
At whose divine entrancing sound
The evil spirit distance kept,
While holier visions hover'd round:
Oh! for such harp in these our days,
To speak a God's, a Saviour's praise.

Then e'en on earth might song outpour
That sweet, that full, triumphant strain,
Whose grateful notes should heaven-ward soar,
And there a gracious audience gain:
While here below its hallow'd power
Should aid devotion's happiest hour.

Christian, would'st thou such harp possess,
May grace anoint thine eye to see,
And on thy mind this truth impress—
The heart that instrument may be:
For never harp or lyre reveal'd
Such music as the heart can yield.

Not in its unregenerate state
Can'st thou expect those strains to hear;
By sin unstrung, its accents grate
In discord on a heaven-touch'd ear;
Renew'd by grace, and tuned by love,
Its harmony ascends above.

Oh! then with melody it seems
To vibrate from each trembling string;
Each kindling thought and feeling teems
With songs as sweet as seraphs sing;
And music art could never frame
Is breath'd to its REDEEMER'S NAME.

SIGNS AND TOKENS.

"He that observeth the wind, s
not sow; and he that regardeth
clouds, shall not reap." Eccles. xi.

CHRISTIAN pilgrim, seeking still
Zion's high and holy hill,
May thy Lord to thee impart
Single eye, and stedfast heart.

Place thy trust in grace divine,
Heed not thou each changing sig
Should'st thou witness many a cha
Count not these as tokens strange

Winds may rise of fearful sound,
Darkest clouds may gather round
These may usher cloudless day,
Those but waft thee on thy way.

He who watcheth winds that blo
May too long neglect to sow;
He who waits lest clouds should r
Harvest never shall obtain.

Signs and tokens false may prove
Trust thou in a Saviour's love,
In his sacrifice for sin,
And his Spirit's power within.

Keep thou Zion-ward thy face,
Ask in faith the aid of grace,
Use the strength which grace s
give,
Die to self—in Christ to live.

Faith in God, if such be thine,
Shall be found thy safest sign,
And obedience to his will
Prove the best of tokens still.

REVIEW.

1. *A Plea for the Protestant Canon of Scripture, in opposition to the Popish Canon; or, a succinct Account of the Bible Society Controversy respecting the Circulation of the Apocryphal Writings; with the History of the Translations of the English Bible and Apocrypha, at the Period of the Reformation.* With a Portrait of William Tyndal. Wightman and Cramp, 1825.

2. *Review of the Conduct of the Directors of the British and Foreign Bible Society, relative to the Apocrypha, and their Administration on the Continent, &c. By Robert Haldane, Esq.* Edinburgh, Waugh and Innes, &c. and London, Nisbet, 1825.

THE pamphlets above mentioned relate to a very interesting though unpleasant discussion. It is now well known that the Committee of the Bible Society, had been led to depart from their original principles, and circulate the Apocrypha along with the Canonical Scriptures in many parts of Europe. At first, and indeed for a considerable time, few persons knew the fact, but some of those who did know it, endeavoured to lead the Committee to retrace their steps, and return to their original principles. In the course of time, the Committee of the Edinburgh Bible Society heard of the affair, corresponded with the Committee of the Parent Society, and declared that they could not act with them, till they returned to the original plan of circulating only the Canonical Scriptures.

This decision excited great attention: some thought it a hasty, ill advised measure: others, thought it the dictate of mature judgment, and in all its leading points, defensible and landable. Many were led to enquire what were the facts of the case, and to consider the nature and tendency of the questions at issue; and the pamphlets, whose titles are at the head of this article, are a part of the consequences of the discussion.

The first in order, leads to the primary enquiry, what are the Canonical books? If the *Bible Society* professes to circulate the *Bible* and the Bible *only*, what *is the Bible*? For the public at large enter into the idea that the *Bible Society* is what it professes to be, and they subscribe to it for *this purpose*, and not for any other—that their money may be expended in circulating *the Bible*. Protestants, as a body, agree to receive the books of the Old and New Testament, as they are found in our authorized version; but they reject those called the *Apocrypha*, as not having the same authority: admitting that they do contain many things that are true and useful, yet they are convinced that many other things are mingled with them, both false and pernicious. They are therefore, by Protestants, rejected as no part of the inspired word of God. Indeed the Apocrypha was not declared to be canonical, by the Roman Catholics themselves, till the Council of Trent! Before that time various opinions had been held respecting these Apocryphal writings; some, doubtless, thought them worthy of more attention than others, but they were not received as Canonical Scripture; but the Council of Trent, professing to be guided by the Holy Spirit, anathematizing all those who asserted the contrary, were determined to settle the point; and most wisely asserting, that tradition and written authorities were alike worthy of belief, the holy fathers declared what books were to be received. In this list the Apocryphal books are recited; and then, it is declared that he that does not receive them, let him be accursed!

Here a Protestant cannot help asking, does this anathema extend to those who *before* the period of this Council did not receive the Apocrypha? If it did, where must we look for many of the Fathers of their Church? If it did not, how came they by the power and authority to curse all those who believed, as the ancient fathers believed, and not

as the Trent fathers asserted, that the Apocryphal books were no part of the Bible. Either way, what becomes of the *Unity of the Church*, since it is clear that there was a different faith *before* the Council of Trent, from what was allowed *after*. The author of the Plea for the Protestant Canon, has taken most laudable pains to set this point in a clear light: and if any of our readers should ask what can this have to do with a Protestant *Bible Society?* the answer is, Alas! too much; for the whole question in debate is, ought this Society, after so many solemn, repeated declarations of their professed *principles*, to use Protestant subscriptions for the purpose of circulating books, never considered canonical till the Council of Trent gave them that name, and cursed those that thought differently? Year after year, the sound was repeated that the Bible Society circulated only the *Bible*, and the public were often told, how scrupulously the principle was adhered to; but at last it comes out, that this Society had been circulating Apocryphal books with the canonical Scriptures, and, even in some instances, books which the *Church of Rome herself had not declared canonical!* Plea, p. 10, 11.

One great principle of Protestantism is, a supreme regard to the authority of the Holy Scriptures, and to them alone; and it is a striking feature of the Reformation in all its stages, that it brought this principle forward, and directed the attention of men to it. John Wicliff "said of each book of the Apocrypha, '*This be no book of belief,*'" Plea, p. 13. Within nine years of Luther's breaking off from the Church of Rome, an edition of the Septuagint was printed at Strasburg, in which the Apocrypha was separated from the canonical Scriptures, and printed by itself at the end of the Bible. In the preface, the editor professes to have followed Luther; and the Papists, provoked by the distinction made between the Ca*nonical, and Apocryphal* books called *the separation "a wicked boldness."*

When the Reformation began to appear here, in England, and the seed sown by Wicliff and others sprang up, this Protestant principle was felt, if not in all its force, yet to such a degree, that it was constantly held up to notice, acted upon when the Bible was translated into English, and, ever since, has been acknowledged by the best divines in all denominations of Protestants, to be the turning point between them and the Church of Rome: and when the Bible was translated and printed for the use of Englishmen, the Apocrypha was, we are sorry to say, not always left out, but always treated as an inferior work, NOT canonical.

In the "Plea for the Protestant Canon," we have a "history of the English Bible and Apocrypha;" (chap. v.) in which the author brings forward much curious information. It does not admit of successful abridgment; besides, we wish our readers to look at the work itself, and read for themselves; but we must tempt them by a short specimen or two.

The Scriptures were translated into English, between 1520 and 1540, by the labours of William Tyndal, assisted by Myles Coverdale, John Rogers, and others, who on account of persecution had been obliged to reside on the continent. Tyndal was apprehended, imprisoned, strangled, and burnt for a heretic at Filford, near Antwerp, in 1536. John Rogers translated the Apocrypha, and he also was burnt for a heretic in Smithfield, in Mary's reign, in the year 1554. What a cowardly tyrannical party, is the Church of Rome! By the means of its poisonous principles, kings and queens exerted their power and kindled the fire of persecution, because some men of enlightened minds gave the Scriptures to the people: even the translator of the Apocrypha was not forgiven. Popery dreads the diffusion of what she herself acknowledges ought to be received as canonical, when there is any probability, that men will be directed to examine the doctrine of the church, and judge according to the evidence in the Scriptures: hence popery is always glad to encourage king,

to persecute; and when the system is justly condemned for its bloody spirit, it is instantly replied, "It is the magistrate that burnt the heretics, not the Church:" that lamb-like body weeps over the incorrigible, but cannot prevent the power which bears the sword from striking the fatal blow! So things have been, and so they would be again, could the "mother of harlots" gain influence according to her nature; but the day is coming when those who gave her their power, shall "hate her," and "shall make her desolate and naked, and shall eat her flesh, and burn her with fire:" "for strong is the Lord God who judgeth her." When God makes inquisition for blood, let the priesthood of Rome look to itself. "A man that doth violence to the blood of any person shall flee to the pit,—*let no man stay him.*" Prov. xxviii. 17.

The whole Bible was printed in English, by William Tyndal, at Antwerp, in 1532. Three or four years after, through the influence of Cranmer, it was printed again, and *published* in England; again in 1537; again in 1539; and in 1540, "*the Bible of the largest volume*" was sent abroad. The printing of *this edition* in England was owing to the Popish inquisition at Paris. It is probable, that the arts were in a more forward state in Paris at that period than in London. This at least is certain, that the King of England wrote to the King of France, requesting that one of his subjects might print the Bible in English, in the dominion of the King of France, "*both in regard of his paper and workmen.*" Leave was accordingly given, and the edition was on the point of being completed; when, in the true spirit of the church of Rome, the Inquisition interfered, the printer was sent for and charged with *heresy*, and also the Englishmen that were "at the cost and charges" of the edition, who were *Grafton and Whitchurch*, and the corrector, *Coverdale*. The Englishmen, who well knew the justice and mildness of the Church of *Rome, made their escape; the impression of the Bible, consisting of 2,500 copies, was seized,* and, with the exception of some that were sold to a haberdasher as waste paper, they were *burnt* as *heretical books!* Not long after, by the encouragement of Thomas Lord Cromwell, those English persons, who were concerned in the work of printing the Bible, returned to Paris, obtained the presses and letters, and brought them, together with the printers' servants engaged in the employment, to London, "*and so became printers themselves, which they never intended.*" In the years 1540 and 1541, three editions of "the Bible of the larger volume, or the Great Bible," were given to the public. Copies of these editions are now become scarce; but it appears that there is one in Sion College Library, which has NOT *the Apocrypha*. It is asserted, in a note in the "Protestant Canon," in opposition to Lewis, in his history of the translations of the English Bible, who says "the Apocrypha being omitted"— that it *has* one of these books interspersed with the canonical Scriptures. What probably misled the author of the "Protestant Canon" was, that the table of contents contains the Apocrypha, and that in looking over the Bible, he found two books of *Esdras*. But the latter of those was not the *Esdras* of the *Apocrypha*, but the book of *Nehemiah*. In this copy, then, the Apocrypha is not to be found; and if it was not in the edition printed in France, which was probably the fact, it is an additional reason why the Inquisition should condemn it as a *heretical book;* for Papists themselves confess, that *their* religion is not to be learned from the Bible *alone*. It is also a remarkable fact, that the *Bible without the Apocrypha*, should at so early a period be given to the English people by royal authority; so that the Reformation was here placed on its true foundation, by an appeal to the canonical Scriptures, exclusive of any foreign addition.

In the work before us, accounts of various other editions of the Scriptures are given, which our limits forbid us to detail; as well as, "proceedings of the Synod of Dort, including five eminent

British divines, respecting the Apocrypha," in 1618.

But the influence of Dr. Leander Van Ess induced the Committee to depart from their principle of circulating the Bible, and the Bible *only*, by assisting him to print an edition of a version of the Scriptures, with the Apocryphal books, *interspersed* with the other books, as is usual in Catholic editions of the Scriptures; so that the Committee of the Bible Society added the weight of their name and their sanction to the circulation of *uncanonical books*, as parts of the *Bible*, while the public supposed they were subscribing *only* to the circulation of the *canonical* Scriptures. Such a deviation from their professed principles could not long escape observation; nor was it to be expected that it should meet general approbation. Many efforts were made to justify the Committee, but without success; and they have been obliged in part at least to retrace their steps. We do not accuse the good intentions of those who defended the Committee, but it is evident, that a large number of the Subscribers to the Society thought the system wrong, and could not sanction a practice contrary to the first principles of Protestants.

Among the defenders of the Committee, the Rev. C. Simeon, of King's College, Cambridge, holds a distinguished place, who, in a pamphlet published on the subject, seems quite satisfied that the circumcision of Timothy by the Apostle Paul, was such a proof of his becoming all things to all men, that it fully warrants the circulation of Apocryphal writings along with canonical Scriptures. Were the case as he represents it, we confess it would go a great way towards proving his point: but we conceive he has mistaken the fact; and in addition to excellent and forcible observations by the authors of the pamphlets before us, we take the liberty of adding a remark *or two.*

The reason why Paul circumcised *Timothy, was not for* the purpose of *conciliating the Jews,* by complying with their prejudices; but because he wished to avail himself of Timothy's assistance among his Jewish brethren, which he could not enjoy, while Timothy was not circumcised; for in that state they would not admit him into their Synagogues: and attempting to use him as an auxiliary, would expose the Apostle to a false charge. It was well known that Timothy's father was a Greek, and his mother a Jewess. While uncircumcised, the Jews would naturally say, that Paul not only encouraged a departure from the law as a *dispensation*, but opposed the covenant which God gave to Abraham as the head of the nation, of which circumcision was the sign. Now it is manifest, that though it was then understood on all sides, that if a *Gentile* was circumcised, he acknowledged his obligation to keep the whole law, and to seek his salvation from the law, yet the circumcision of those who were of the *family* of Abraham was *a different thing*, and not at all repugnant to the fullest reception of the Gospel. It was in these cases, a declaration of a belief in the national covenant God made with Abraham, while it left them at liberty to receive any farther revelation which he might make known, either to them or to other people. Now, though the Apostles *were* desirous of the conversion of their brethren, they were *not* desirous of destroying their national character, nor of breaking the covenant which God had made with Abraham as their national head. Hence they were anxious to remove, both from themselves and from Paul, the imputation that they taught the Jews *not* to circumcise their children, *nor* walk after the customs, Acts xxi. 21. Titus and Timothy stood, therefore, on different ground: there was no law that made it a duty to circumcise Titus: Timothy was just within the limits of the law; so at least both the Jews and the Apostle appear to have reasoned.

If the fact now before us is not viewed in this light, the Apostle's conduct is unaccountable. In the 15th chap. of the Acts, we read, that a council was held on the question, whether Gentiles

ought to be circumcised or not; and it was solemnly determined that they ought *not*. Paul and Barnabas were sent to report the decision, and to carry the letter that was declaratory of the united opinion of the Apostles, Elders, and Brethren, assembled at Jerusalem. In the beginning of the next chapter we read, that Paul *circumcised Timothy!* If, therefore, the case of Timothy was not different from that of a Gentile, how came the Apostle so immediately to act in opposition to the decree of which he was the messenger?

If it is asserted, that it was not on the ground now stated that Paul circumcised Timothy, he must have been circumcised as a *proselyte* to the Jewish religion, and that too, after he became a Christian! Now the Jews must have seen through this deceit;—they would have said, he pretended to perform that rite *as an ordinance of God*, in a case where he believed it was not required, and in which he had often declared it was contrary to the Gospel he himself preached. For, let it be remembered, the whole reasoning of the Apostle turns on this point, that if a *Christian*, under no obligation to the Jewish law, received circumcision, he declared that "Christ is become of no effect." Such must have been the case, if Timothy was circumcised as a proselyte. If it be pleaded, that the law of circumcision was so completely abrogated that it was a mere *nullity*, binding neither on Jews nor Gentiles, and might be the innocent means of softening their prejudices by a compliance with their customs, the argument is, if possible, still more forcible; for then the Corinthians might have eaten things offered to idols without blame: for this *liberal* conduct, it might be alleged, would conciliate the regard of their heathen neighbours; the Roman Catholic Missionaries might be justified, in imitating the idolatrous rites of the eastern nations, and Protestants might bow down and worship the image of the Virgin Mary; and in these submissions to the *prejudices of others, they might plead the authority of the Apostle. He, from these motives, performed that as a religious rite, for which there was no authority;—they* have only done the same thing! On these grounds, Mr. Simeon's boasted argument, in our opinion, entirely fails.

The pamphlet by Robert Haldane, Esq. is a powerful appeal to the public, in which he very severely charges the Committee of the Bible Society, and those who are at the head of its practical concerns, with acting contrary to the principles of the Society; so that the subscribers are taught to suppose, that all their money goes to the circulation of the pure canonical Scriptures, while the fact is, that the Apocrypha, and *other things too*, have been too often circulated, more or less, under the sanction of the Society; and also, that the Society has not been select in the choice of its agents; so that *Neologists*, a class of men, very little better than *infidels*, though called *Christians*, have too often been intrusted to manage its concerns. The effects of this policy are such as may be expected. *Neologists*, like those who assume the name of the *liberal* of our own country, arrogate to themselves every thing excellent, and by harshness of language sufficiently shew what they would do, if they could. Happily the magistrates, it is said, are more truly liberal than *they*, or else open persecution would be the consequence. It seems that an edition of the Bible was issued at Strasburg in 1819, in a great measure at the expense of the Bible Society, to which was affixed *a preface*, said to be *subversive of its character as a divine revelation*. As might be expected, great praise was given to the *Apocryphal* books. *Five thousand* copies of this preface, with the Bibles, were circulated, before it was stopped! What is still more surprising is, that an account of this preface was sent to the Society as soon as it was printed; but two years elapsed before proper measures were taken to withdraw it from circulation; and even then it is supposed it would not have been done, had not the business been forced on the notice of the Society by "a faithful preacher of the Gospel," (as Mr. Haldane denominates the au-

thor), who was sent to Strasburg, and who wrote a pamphlet against the preface. Another edition of the Bible, *corrected* too, and made more agreeable to modern taste, had been issued at Lausanne in 1822, in which passages are said to be *unfaithfully* translated, so as to exhibit *false doctrine* as the word of God!—It appears also, that Leander Van Ess printed an *Introduction* to the New Testament, and that the Society purchased 8000 copies; and that his translation, which in measure occasioned the agitation of the Apocryphal question, was a translation from the *Vulgate Latin!*

It is also asserted by Mr. Haldane, that the Protestants in the south of France *did not wish to have the Apocrypha;* that they felt the difficulties it occasioned them; but that the Bible Society urged it upon them against their inclinations. It is also said, that eminent Protestants abroad are firmly of opinion that the Bible, *without the Apocrypha*, may be circulated without any serious difficulty; so that it is needless to pretend the necessity of the case, if even such necessity *was* a reason, why error should be circulated to make truth passable. We have taken up too much room to enlarge farther; we wish both these pamphlets may be extensively *read*. We doubt not they will be useful. We are earnestly desirous of seeing the Bible Society prosper; but we have long been persuaded that fit *means*, as well as a good *end*, are indispensable to ultimate success. The agents employed give a character to the Society in the view of many; and in the result, it will be seen, that those only who really love the Bible, are the friends of the Bible Society. Neologists abroad, and those at home, who neither believe nor love the Bible, cannot do any good to the Society; and Apocryphas, prefaces undermining the authority of the Scriptures, introductions, and whatever is contrary to the principle which has been so often laid down, will lessen the *funds of the Society* by disgusting the *subscribers. It will be some* time be*fore the minds of some* of the most sincere friends of the Society will be entirely at rest; suspicion has been raised, and we wish the Committee may act with that clear and firm caution, that may effectually allay all apprehensions.

Memoirs and Poetical Remains of the late Jane Taylor, with Extracts from her Correspondence. By Isaac Taylor. Two vols. post 8vo. pp. 202. 325. Holdsworth. Price 16s.

THE value of biography depends partly on the interest attached to the facts of which it is composed, and partly on the manner in which the formation and developement of character are traced and described. With regard to the first of these particulars, many things are necessary to be taken into the account; such as, the celebrity of the person whose life is narrated—the connection of his history with the civil or literary history of the country in which he lived—the number of striking incidents in his biography—and, especially, the skill employed by the writer in the selection, arrangement, and getting-up of his materials. It will be very evident that no author can succeed in this department of literature who does not possess a sufficient quantity of appropriate materials. In an inscription placed on the tomb of a Bishop, interred in Gloucester Cathedral, it is said, that he wrote what was worthy of being read, and did what was worthy of being written. The first may be said of many, of whom the second cannot be affirmed with any truth. For many an individual, whose writings will benefit the world as long as it lasts, has lived so secluded from society, and spent his time so much more in thought than in action, that his history can scarcely consist of any thing besides a dry chronological record of the periods when his works were commenced, finished, printed, and published. Hence the caution requisite with regard to the propriety of any extended memorials of the lives of such persons, will be evident

to all: the want of this caution has led to the intrusion on the world of many meagre and uninteresting memoirs, creditable neither to the life writer, nor the life written.

On the other hand, nothing can exceed the interest and value of a biographical sketch, when we are able to trace distinctly the intellectual and moral progress of the individual, and to mark the steps by which he advanced to his last-attained eminence. This is the true philosophy of biography. There is generally so much, in such details, to instruct, admonish, encourage, and stimulate, that well written biography has been justly esteemed one of the most important branches of literature. Most gladly, therefore, do we hail every useful accession to works of this kind already before the public.

It is true, that if the Memoir of Jane Taylor be judged according to the principles laid down in the preceding observations, it will be by some deemed deficient. For neither did the life of the excellent and lamented deceased supply any striking incident to the narrator; nor does the work itself furnish such a clear and comprehensive view of character as might have been expected. *What* the amiable subject of it was, we are, indeed, told; but *how* she became so, we do not distinctly perceive. There is more of general description than of that minute delineation of the mental and moral features which is essential to a good biographical portrait. This remark applies especially to Miss Taylor's *religious* character. Notwithstanding, however, these deductions from the value of the volumes, they contain so much that is truly interesting and instructive, particularly in the Poetical Remains and Correspondence, that we hope none of our readers who have the opportunity will be slow in availing themselves of the benefit to be derived from the perusal.

The late estimable Jane Taylor was born in September 1783, and died in April 1824. Few persons have *lived so usefully, or employed with such fidelity their talents and influence. Blessed* with mental powers of a superior order, and favoured with the advantages of a judicious education, her attainments were extensive and solid: deeply imbued with the principles of evangelical piety, the employment of her powers and acquisitions was scrupulously regulated by a regard to the best interests of her fellow-creatures, and the glory of God.—Of her great usefulness there can be no doubt. The beauty of her style, and her judicious choice of subjects, have procured for her writings an extensive popularity among the educated and higher classes; while her perspicuity of expression has enabled the less intellectual portion of the community to receive instruction from her writings, and the strain of serious thought pervading them has made them eminently beneficial to all. It is not our business here to institute a comparison between her productions, or to decide on their relative merits: yet we may observe, that there is no work which we should with so much pleasure put into the hands of a young person as the "Contributions of Q. Q.:" in these volumes will be found a remarkable versatility of talent, applied with consummate judgment and effect to the most important purposes, and so employed as to command the attention of all classes of readers—so happily combined and disposed are the "grave and gay, the lively and severe."

But to return to the work now before us. Were we disposed to criticise, we should offer some observations on Mr. Taylor's account of the manner in which his sister first received the consolations of the Gospel, and her subsequent union with the church under the pastoral care of her father. We were certainly much surprised that one so favoured and so enlightened should have remained in a hesitating state of mind, and delayed uniting with a Christian community till she attained her 34th year. And we are disposed to think, that her want of enjoyment, and her consequent indecision, must be ascribed to an indistinct apprehension of the nature of the Gospel, and an erroneous view of the man-

ner in which Christian character is formed; for to these causes may be traced the unsteadiness and discomfort of many, on whom, in other respects, a highly favourable judgment ought to be pronounced. By such persons, faith is too often confounded with its evidences and effects: fruit is expected before the tree is made good; and it is forgotten that Christian character can only result from the reception and influence of evangelical truth. They are seeking for certain excitements and feelings, and perplexing themselves with questions relative to internal experience, when they ought rather to inquire whether they have believed the testimony of God concerning his Son. They have not commenced in the right way: they look for the building before the foundation is laid—for action before there is life. Let it ever be remembered, that the beginning of personal religion is faith in the Gospel: it is faith that "purifieth the heart" and "worketh by love:" hence only can spring Christian tempers and holy habits; and to think that these can be formed separately from faith, is to look for the effect before the existence of an adequate cause, and to expect a stream where there is no fountain from which it can flow. We have been induced to make these remarks, in the hope that they may be useful to those of our readers who are in danger of falling into the errors here noticed.

We could fill many of our pages with interesting quotations, from the "Correspondence" contained in the second volume. But our limits, and the claims of other works, forbid. We must content ourselves with one extract.

"My dear friends, be not contented with low aims and small attainments in religion: they are indeed fearful signs of insincerity; or, at best, proceed from a merely slavish fear of the consequences of quite neglecting it. O do aspire to something beyond an ordinary reputable profession of it! *Here* ambition is sanctified. Determine to number yourselves among the happy few; and do not be discouraged by difficulties, nor *think it too much for you to attain.* It is *not humility, but inactivity* and despondency, *that leads us to think so.* God will give us *all the grace, and strength,* and ability we really desire and ask for. . . . . And let me affectionately recommend you early to seek to be engaged in some sphere of active usefulness. Doing good is the most excellent means of getting good. There is no mistake greater than to suppose that we are sent into the world only to attend, however industriously, to our own personal, or even family interests. Love to our neighbour demands our active exertions in his behalf; and we are all required, more or less, to go and work in the vineyard: we have all a talent intrusted to us; and what shall we say when our Lord comes, if we have not improved it? But in engaging in active usefulness, especially when we are required to associate with others, there are evils to be guarded against; and we must be clad with the impenetrable armour of Christian simplicity and meekness, in order to avoid them. We may have to encounter those who are officious, unreasonable, monopolizing, ambitious, and overbearing; and if any similar tempers are indulged in ourselves, continual contention must ensue. The only way is to rise superior to those petty jealousies, and inferior motives; to do good for its own sake alone; to persevere in a quiet, forbearing, yielding line of conduct, which never fails to disappoint and weary out the most troublesome, at last. And even if any should say to us, however unjustly, 'Friend, go down lower:' our wisdom and happiness is to submit with a good grace, and cheerfully to labour in a humble sphere. That temper and conduct which is called 'spirited,' in asserting our rights, and maintaining our consequence, is as unwise and impolitic, as it is unchristian-like. Nothing forms so truly great and dignified a character as the 'meekness and gentleness of Christ.'" Vol. ii. p. 309—312.

Proceedings of the Prayer Book and Homily Society during the 13th year (1824—1825), containing the Annual Sermon by the Rev. John Kempthorne B. D. &c. &c.

THAT much good is done by the labours of this Society, all enlightened Dissenters will admit, and rejoice in the fact. "Previously to May last, 100,779 prayer books, 11,195 psalters, and 809,204 Homilies as tracts, had been issued from the Depository of the Society, at cost or reduced prices, or gratuitously, as occasion required."

The Evangelical preacher, from Isa. lx. 5. takes two propositions. "1. The world, according to the prophetic writings, will be converted: and when con

vertid, will constitute in substance one church; and 2. The Church of England is peculiarly calculated, under God, to promote these great objects." Cautious and circumspect in his commencement *he goes softly over the stones.* He rises above all controversial difficulties, and warmed by his subject, and filled with bright visions of hope, he appears full of life, and love, and joy.

Having put on our Dissenting spectacles, we saw a curious passage in p. 12, where the good minister is speaking of the Church of England. He says, "the principle on which is founded the whole of her polity is Catholic. It is this,—to take for her guides the Holy Scriptures and the primitive church: the Holy Scriptures in all things, which the word of God requires as necessary to salvation; the church, as it existed during the apostles' time, and through the purer ages immediately succeeding, in rites and ceremonies, in things indifferent, and not repugnant to the word of God, so far as the usages of those days can be rendered compatible with the present circumstances of the world." On reading this, we thought of our poor neighbours, and said within ourselves,—they have access to the Holy Scriptures; that is a great mercy; but how shall they know what was believed by the *primitive* church in the *purer ages?* and will they be allowed to determine for themselves what things are, and what are not, *repugnant to the word of God?* and what what will become of the *uniformity* we hear so much of, if some should happen to think those usages can be rendered compatible with the present circumstances of the world, and some should happen to think otherwise?

LITERARY RECORD.

New Publications.

1. *A Vindication of Christian Missions in India, from a recent attack in the Quarterly Review. By John Howard Hinton, M. A.* Price 1s. It gives us great pleasure to be able to announce to our readers, a well-written, judicious, and powerful exposure of the insidious attack on Missions in the last number of the Quarterly Review. The ignorance, prejudice, and malignity of the Reviewer, are here pointed out in so clear and forcible a manner, that we should be ready to suppose, he cannot fail to be ashamed of his conduct: but we fear that he has long been incapable of that humiliating, though often salutary emotion. Mr. Hinton has our warmest thanks.

2. *The Quarterly Review and the Dissenters. Second edition. By the same Author.* Price 2s. This and the pamphlet just noticed may also be had together, under the following title, "Replies to the Quarterly Review; containing a Vindication of the Dissenters, and of Christian Missions in India, from the misrepresentations of that Journal. Price 2s. 6d.

3. *The Messenger of Mercy; or, Recollections of a Tract. By a Lady.* Price 6d. *Well meant, we doubt not. But the "Lady" must not think us ungallant, if we gently hint to her, that simplicity is an indispensable* qualification in works intended for children and young persons. We fancy that some of our Sunday scholars will be sadly puzzled by such words and phrases as these—"criteria"—"vacillating"—"ingrate"—"terraqueous"—"pensile cloud"—"meteoric glare," &c.: and we scarcely understand what the fair authoress means, when she speaks of the Saviour as having "driven the ploughshare of incensed vengeance over the horrid territories of sepulchral threatening," p. 18: does she consider this *fine writing?*

4. *England enslaved by her own Slave Colonies: an Address to the Electors and People of the United Kingdom. By James Stephen, Esq. Second edition.* Every person who wishes to form a correct estimate of the unmixed miseries connected with Colonial bondage, should read this admirable pamphlet. Negro Slavery is a "Pandora's box," without "hope at the bottom." It is astonishing that the Legislature of a free country, should for so long a period, and at such an amazing expense of national wealth and British blood, have supported a system, so inhuman in itself, and so disgraceful to the civilized world—to say nothing of the violent outrage it offers to Christian feeling. "As ye would men should do unto you, do ye also to them likewise?"

OBITUARY.

MRS. SARAH MIELL,

Wife of the Rev. John Miell, whose memoir is given in this number, died May 5th, 1825, in the 74th year of her age, after a severe illness of only three days.

Mrs. Miell had the honour of descending from pious ancestors. Mr. John Pinkney, of Magdalen Hall, Oxford, who was ejected from his living at Longstock, in Hampshire, by the Bartholomew Act, was her father's great-uncle, and Mr. Giffard, her father's maternal uncle. The religious character of her parents we have no means of ascertaining. The early experience of our friend shall be transcribed from a paper found since her decease, in her own handwriting:—"Sarah, the daughter of Hugh and Sarah Ford, was born at Wilcott, in Wiltshire, Dec. 18th, 1751. When I was about 13½ years old, the Lord in his providence sent the Gospel to Pewsey Church, two miles distant from the place of my residence, by the ministry of the Rev. Joseph Townsend. I went among others to hear him, but not constantly till I was about 19 years old, when the Lord was pleased in infinite mercy to open my blind eyes, and gave me to see my lost and undone state as a guilty sinner; and my distress, on this discovery, was exceeding great. I used to be afraid to compose myself to sleep, lest I should awake in hell; for I was convinced, that God would be just in sending me thither. I wondered that the Lord had suffered me to live so long upon the earth, and this made me to cry, 'God be merciful to me, a sinner; Jesus, thou son of David, have mercy on me; Lord, save or I perish.'—I sat up in my bed in the night, when I thought no one would hear me, and wept, and begged the Lord to have mercy upon me, a poor *lost sinner. I read my* Bible, and *heard the Gospel, but was* afraid to lay hold of any of the promises, I had been so great a sinner in the sight of God, though not in the sight of man. I was oppressed with a heavy load of guilt; sometimes, indeed, I had a glimpse of hope from these words: 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' I felt myself to be what was there described, but was cast down from these words coming to my mind: 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;' and I knew not but my willing to come to Christ might be rejected. Thus I went on for some time, hoping and fearing, and feeling much more than I can possibly express, till one Sunday evening, when Mr. Townsend gave out that hymn, 'Come ye sinners poor and wretched,' and the third and fourth verses in particular, proved a word in season to my distressed mind. I was now enabled to cast my burden upon the Lord, resolving, 'If I perish, I will perish at the feet of Jesus.' My earnest and anxious suit was not denied, and I could now say, 'He hath brought me up out of an horrible pit, and set my feet upon a rock, and established my goings;' the word and ways of God were my chief delight, and the Lord was pleased to indulge me with many precious opportunities of communion with him both in public and in private." Thus far was written by our departed friend.

By her bereaved husband, the following particulars were furnished:

"She continued at her native place several years after her conversion, living under the influence of personal godliness. One circumstance she often used to mention with peculiar pleasure; namely, her having been greatly blessed under a sermon, preached by the Rev. Mr. Venn, an evangelical clergyman, from Isaiah xxxii. 2. 'A man shall be an hiding place from the wind, and a covert

from the tempest: as rivers of water in a dry-place, as the shadow of a great rock in a weary land.'—A remarkable unction attended the word at this time; it as a season never to be forgotten. Some time after this, she removed to Devizes, where she sat under the ministry of the Rev. —— Sloper, in the Independent Chapel, and in the course of a short time, became a member of the church under his care, and here she had the happiness of associating with several young women of piety and zeal, in frequent exercises of social worship, and in various labours of love for the good of others. Of these Christian companions, she always retained the most affectionate remembrance, and often anticipated the joy of meeting them in her heavenly father's house. Her next removal was to Broughton, where she attended the ministry of Mr. Lewis, the pastor of the Baptist Church in that place."—Here she was baptized, and joined the church. In this place her walk and conversation were such as became a woman professing godliness: she was exemplary for piety, and she enjoyed much spiritual consolation in the ways of God. It was here that Mr. Miell became acquainted with her, and here they became united in the closest of all earthly ties. This was an event in the arrangement of Divine Providence, for which, till life ended, they had cause to be thankful. She proved herself to the very termination of her pilgrimage to be a helpmeet for him, to whom she was united. In 1792, now 33 years since, Mr. and Mrs. Miell removed to Winborne, to fill that important station which the great Head of the church intended should occupy the remainder of their days on earth. During this period (almost one-half of her whole life), Mrs. M. walked in the fear of the Lord, regularly and attentively discharging the duties of her station, as a *wife*, a *mother*, a *friend*, and as a member of a Christian church. Her life was not marked by any striking changes; for she was not at one time *exposed to all the dangers of prosperity, and at another to all the difficulties of adversity.* Retired, apparently, in her disposition, the path chosen for her in providence, was in perfect accordance with the views of her mind, and the feelings of her heart, and in this path she moved on from year to year, till she arrived at the end of her pilgrimage, and was called to appear before God in Zion. Let not the fair reader, however, suppose, that this gentle unobtrusive woman left no fine specimens of practical godliness worthy of her imitation. Be it remembered then, that she was a Dorcas—wherever she went, she was always at work for the poor: her friendly visits were thus consecrated to usefulness, and this benevolence of hers was managed by a peculiar dexterity. She had not coffers to apply to; but left-off apparel, procured from her friends, was soon by her converted into suitable garments for persons who much needed them: in fact, her decease proved a greater loss to the poor, than that of some wealthy person, who occasionally distributed his benevolence; for hers was habitual—'twas the orbit in which she moved, and by which she shed a lustre on the Christian character, and which, beyond a doubt, was a *sacrifice* well pleasing to God; for persons under such a holy bias are prepared to sacrifice ease and carnal gratifications for the advantage of others, and this is walking in the footsteps of Him 'who went about doing good.' Whether she had any strong presentiment of her approaching dissolution, we cannot positively affirm; but there were some things observable in her, which lead to the supposition—an increasing spirituality in her mind and conversation, and a more than ordinary attention to the duties of the closet, were particularly noticed for some months before her death. Unobserved as she supposed, by those around her, she stole away to enjoy intercourse with her God. There was also another evidence of a premonition of her decease very apparent. A few hours before her death, she informed her daughter-in-law, that in a certain drawer would be found a bundle, containing articles that might by and by

be necessary. After her death, this bundle was examined, in which was found every article of dress proper for her when laid in the coffin—it was her grave clothes. How long these things had been prepared, none can say; but it was impossible they could have been provided after the commencement of her last affliction. A silk gown, which she had worn but a few weeks before, was found with a ticket on it, directing it for her niece. Some other little things of a similar kind might be mentioned; but these will be sufficient to shew, that there was an impression on her mind, that the event of her removal was not far distant; and with such an impression, no wonder that the closet was so frequented, though she was habitually a woman of prayer. The rapidity of the affliction which concluded her earthly career, was by no means common, and therefore the more calculated to produce confusion and alarm; yet she met it undisturbed; her mind remained perfectly tranquil; a blessed serenity seemed to prevail in her soul, even under those painful operations which the affection of friends prompted them to try, if haply they might save her from the grave. Her natural strength soon became exhausted, so that she could speak but very little. Some of her dying words, her friends remember; others, through the confusion which necessarily prevailed, are forgotten. Her son, who was sitting by her, and who had been from his birth an object of her anxiety, and the child of many prayers, with his hand grasped in her hand, asked her if she had any thing to say to him; she replied, "I have a great deal to say, John, but now I am not able." It was easily understood by her manner, that it was on the all important subject of religion she had so much to say. Her niece enquired, if she wanted any thing? Her answer was, "I want every thing, I want my dearest Lord." Being asked the state of her mind, she replied, "I am happy, my mind is stayed on God." *In this state, our dear friend entered into the valley of the shadow of death. Resigned to the divine will, and resting* her soul on the merits of the Redeemer, she bid adieu to this mortal state, fell asleep in Jesus, and entered into the joy of her Lord.

Poole, Jan. 19, 1826. J. S.

MRS. DYER.

Mrs. Agnes Dyer, wife of the Rev. J. Dyer, Secretary of the Baptist Missionary Society, departed this life on Tuesday, Jan. 31. a few hours after being delivered of a still-born child. The loss of this excellent woman will no doubt be severely felt. Mr. Dyer's affliction was still further augmented by the death of one of his daughters, Sarah, aged 10 years, which had taken place only a few days previously, after a very protracted illness. A funeral Sermon was preached on Lord's day morning, Feb. 12. by the Rev. Joseph Hughes of Battersea, from Ezekiel xxiv. 15—18, to a large and deeply affected congregation.

REV. JOHN HYATT.

We are concerned to announce the death of the Rev. John Hyatt, who was, for nearly twenty years, one of the pastors of the congregations meeting in Tottenham Court Chapel, and the Tabernacle, London.

MR. EDWARD SMITH.

On Tuesday, Feb. 7. died Mr. Edward Smith, many years one of the Deacons of the Church in Devonshire Square, London. He was in the 71st year of his age.

MR. WILLIAM ASHLIN.

The Church in Keppel Street, London, have sustained a heavy loss, by the removal of Mr. William Ashlin, one of their Deacons, to whose munificence they owe their commodious and handsome Meeting-house. He died on Lord's day, Feb. 5. aged 70.

REV. JOHN TOWNSEND,

Of Jamaica-row, Bermondsey, departed to the heavenly rest, the 7th ult. in the 60th year of his age. This emi-

ment servant of Jesus Christ, was born March 24, 1757, received his education in Christ Church School, and attended with his father, who was disinherited for his attachment to the ministry of the celebrated George Whitfield, at the Tabernacle and Tottenham Court; but his permanent impressions on eternal things he attributed to the ministry of Dr. Peckwell. He became a member of a society meeting at Tottenham Court, in which young men spoke from a passage of Scripture; his capacity for public instruction was soon discovered, and he delivered his first public discourse at Mitcham, in Surrey. Soon after, he went to Lewes, where he continued eight months, and two circumstances connected with this visit are particularly memorable: the first is, that in an upper room of the house where he lodged, he found put aside a considerable quantity of old divinity books, which he perused greatly to his advantage; and the other circumstance was, that during this period, he had an opportunity of hearing, twice in the week, the Rev. R. Cecil, afterwards the minister of St. John's Chapel, Bedford Row, London, from whose ministry he also derived considerable assistance. From Lewes he removed to Kingston, in Surrey, where, after being more than a twelvemonth a probationer, he was ordained to the pastoral office over the Independent Church in that place; but at the end of three years, the Antinomian heresy having disturbed the peace of the society, he resigned his charge. He was then invited to the pastoral office over the church meeting in Jamaica Row, Bermondsey, where he remained the faithful, affectionate, diligent, and useful pastor to his death. For nearly forty years, he supplied the pulpit in Orange-street four times in every month, where his labours appear to have been very acceptable and useful. Mr. Townsend will ever be remembered as the founder of the Asylum for the Deaf and Dumb, and of the Congregational School for the children of Independent Ministers: for the former institution, by his own personal application, he obtained the sum of £6000. He was also among the earliest patrons and promoters of the British and Foreign Bible Society, the London Missionary Society, and the Religious Tract Society. He continued his ministry till within a fortnight of his death. The last text from which he preached, both in his own pulpit and at Orange-street, was, "Consider what I say, and the Lord give you understanding in all things." On the first Lord's-day in February, he was exceedingly desirous of being permitted to go and administer, for the last time, the Lord's Supper to his flock; but on being informed that the greatest danger would attend the attempt, he replied, I should like to go over and just say, "Little children, love one another." During the few days of his last affliction, his pains were great, but his consolations were many: he uttered many expressions from which his hope appeared; and at length, reclining his head on the shoulder of Mrs. T. he expired without a struggle. His interment in Bunhill-fields was numerously attended, as were his funeral sermons, one of which was delivered at Jamaica Row by the Rev. Dr. Collyer, Lord's-day morning, Feb. 19; and the other in the evening, at Orange-street, by the Rev. G. Clayton, from Acts xi. 24.

GLEANINGS.

THE following proclamation was issued in the latter end of last year, by the *governor of one of the provinces of the United States of America:*

PROCLAMATION FOR THANKSGIVING.

By Governor Parris, of Maine, U. S.

"When the Most High divided unto the nations their inheritance," and "appointed the bounds of their habitations," he was pleased to reserve for our highly favoured

nation, "a good land," on which His richest gifts were to be poured out in unexampled profusion; where civil and religious liberty, with all the attendant blessings, should fix their abode, and where, in consequence, national prosperity and individual happiness should be enjoyed to a degree, which has seldom, if ever, been equalled in any other part of the world.

By fulfilling these purposes of His mercy to our fathers, and by still continuing to fulfil them to us, He has laid us under peculiar obligations to yield Him ample returns of gratitude and praise; obligations which we cannot disregard or forget, without incurring the guilt of ingratitude in a greater degree than it has ever been incurred by any other civil community. Of these obligations we are reminded by the return of the present season of the year. It is the season in which the bounteous "Lord of the harvest" rewards the labours of the husbandmen with its rich and various fruits. It is the season in which New-England has long been accustomed to present herself with all her children before the throne of her Munificent Benefactor in the attitude of devout and adoring thankfulness, and to offer from ten thousand thousand tongues her humble tribute of praise and thanksgiving.

Animated by the spirit and sharing in all the prosperity of her elder sister States, this State has not failed to imitate their laudable example by uniting with them in offering their annual sacrifice; and it cannot but be considered as highly desirable, that a custom so reasonable in itself, and associated with so many pleasing and sacred recollections, should be perpetuated among us, and that the time may never arrive when the people of these states shall cease to hear, and cheerfully comply with the voice of their civil Fathers calling them at each return of this season to enter God's "gates with thanksgiving and His courts with praise."

I have, therefore, thought fit to appoint, and with the advice of the Council, do hereby appoint Thursday the 24th of November next, to be observed by the inhabitants of this State, as a day of public praise and thanksgiving.

And they are requested to assemble on that day, in their several places of religious worship, and to unite as one man in offering unto God those thankful acknowledgments which His goodness demands, and in causing "one sound to be heard in blessing and praising the Lord, saying, for He is good, for his mercy endureth for ever." For all the natural and moral perfections, which *compose His character*; for His greatness *which is infinite; for His* power which is *almighty; for His wisdom*, which is *unerring; for His holiness*, which is unspotted; for His goodness, which is unbounded; for His truth and faithfulness, which never fail; and for His tender mercy, which is over all His works, let us praise him "who alone is worthy to be praised," and "give unto Him the glory which is due to his name." And while we praise Him for all his infinite and adorable perfections, let us "render Him our most hearty thanks" for the rich and manifold blessings which in the exercise of those perfections, he has bestowed on us, and on others with whom we are connected. For the mercies worthy to be had in everlasting remembrance, which He shewed unto our Fathers, when "He cast out the heathen before them and planted them;" for the protecting and bountiful hand which He has ever since extended over their descendants; for His kind care of this State from the commencement of its political existence; for the abundant supply of the fruits of the earth, with which he has crowned the present year; for the success which has attended our commerce, manufactures, and fisheries; for our preservation from those desolating judgments which we have merited; for the continued enjoyment of our inestimable privileges, civil, literary, and religious; and above all, for the "unspeakable gift" of His Son, for the blessings of salvation through Him, and for the successful exertions which are made to communicate these blessings in our destitute countrymen and fellow-creatures, let us with sincere and most fervent gratitude present our thankful acknowledgments to the Great Giver of every good and perfect gift, to whose unmerited, overflowing kindness alone we are indebted for all these favours.

Uniting confession and supplication with our thanksgiving, let us humbly acknowledge, and beseech Him for the sake of His Son, to forgive our past ingratitude, and our abuse of His mercies; to preserve us from those sins which would prove our thanks to be insincere, and render them unacceptable in His sight; to watch over the interests of this state and of all its inhabitants; to preserve the union, peace, and prosperity of these United States; to bless their Chief Magistrate, and to guide all who are entrusted with the administration of the National Government; to render the influence of His holy religion more efficacious and extensive; to crown with success every effort which is made for the promotion of this object, and to fulfil those gracious promises and predictions, the fulfilment of which will cause the reign of the Prince of Peace to become co-extensive with the earth, banish from our world the evils by which its inhabitants have been so long enslaved and oppressed, and "make its wilderness to become as Eden, and its deserts as the garden of God."—New York Observer.

INTELLIGENCE.

FOREIGN.

PALESTINE.

THE following extracts of a letter from Messrs. Goodell and Bird, American Missionaries in Palestine, dated Beyroot, July 1st, shew what has been done in the way of establishing schools, and commencing a system of religious instruction at that interesting station. In addition to the good thus accomplished, Messrs. Goodell and Bird distributed, during the period of six months, terminating with the date of their letter, at Beyroot alone, 192 copies of the Bible and other Sacred books, notwithstanding the denunciations from Rome and the firman of the Ottoman Porte, which they say, "spread consternation and terror through all Syria."

"The school, which, amidst many anxieties and prayers, we established about a year ago, has, through the divine goodness, continued to this day, and has more than equalled the most sanguine expectations, which we dared to form respecting it. It contains between eighty and ninety scholars, who are all Arabs, and who are all boys except two. The boys are generally between five and twelve years of age. Three of them profess the Mohammedan faith, two belong to the Maronite communion, two are Greek Catholics, and the rest belong to the Greek Church.

"The Arabs have not generally that quickness of parts, and do not make that rapid progress in learning which are so characteristic of Greeks. They are less ambitious and less studious, and are more trifling, inconstant, and proud of petty things. Many, however, in this school, are lively and promising, and have done themselves honour by their punctuality and application. In addition to their usual studies, most of them have learnt to repeat the Lord's Prayer, and to answer many questions from the historical parts of the *Bible, which children are accustomed to learn in Sabbath schools. A considerable number have learnt the Ten* Commandments, and a few, part of Christ's Sermon on the Mount. In spelling words, the school would not probably sink in comparison with any of the common schools in New England. Some of the boys seldom miss any word, which is put to them from the New Testament. The Mussulman boys attend solely for the purpose of learning to write. They, however, daily hear the Scriptures read, and hear also the prayers and the catechetical and other religious instruction of the school. And, though the greater part, which they hear, may be speedily forgotten, and the little, which is remembered, may remain a long time without effect, yet the day may come, when this little shall be clothed with an unthought-of importance, and, in the hands of the Divine Spirit, shall have an efficacy to awaken, and convert, and sanctify their souls. This school has cost near eighty dollars.

"The school in which Mr. Bird teaches Italian, has, since we last wrote, considerably increased in numbers and importance. The whole number of Arab youths, that have attended, is about thirty.

"About four months ago, we succeeded in establishing another school, in a village several hours' distant from Beyroot. It is on the side of one of those elevated peaks, which were the last and the loveliest objects the dying prophet on Nebo fastened his eyes upon, as he was closing them upon all terrestrial scenes; and strongly recommends itself to the prayers and charities of those, who love to contemplate this vision of Moses as a type of the earnests and prospects of Heaven. This school will cost about forty dollars annually.

"In addition to these, we patronize a Greek priest in Beyroot, in giving instruction to a few pupils in Modern Greek.

"Our schools are particularly important, as they bring us more or less into contact with the children and their friends, and multiply our opportunities of discoursing "on the things concerning the kingdom of God." The Maronites, Greek Catholics, and Latins, are in general very hostile to these schools, while at the same time it must be a source of vexation to them, that their own children cannot enjoy equal advantages. Should it be seen, as I trust it will be, that those, who are well educated, have a decided superiority in being advanced to eligible situations, the probable consequence will be, that the priests will lose influence, and the cause of knowledge

and truth be promoted. In Turkey every thing is uncertain; but there was, humanly speaking, much less probability a year ago, that we should be able to establish these schools, than there is now, that we shall succeed in establishing others."

DOMESTIC.

LONDON BAPTIST BUILDING FUND.

The following is a copy of the Resolutions unanimously passed at the First Annual Meeting, held at the King's Head, in the Poultry, on the 24th of January, 1826. Benjamin Shaw Esq. in the Chair.

Moved by the Rev. John Dyer, Secretary to the Baptist Mission, and seconded by W. L. Smith Esq.—

1. That this Meeting, from the Report now read, learn with grateful sensations, the patronage and success which the Society has experienced, and agree that the same be adopted, printed, and circulated under the direction of the Committee.

Moved by the Rev. Thomas Griffin, and seconded by J. Hepburn, Esq.—

2. That the grateful thanks of this Meeting are due to John Broadley Wilson, Esq. for the very liberal support afforded by him to this Society, and that he be respectfully solicited to continue in the office of Treasurer, during the ensuing year.

Moved by the Rev. J. B. Shenston, and seconded by Mr. E. Wilkinson.—

3. That the cordial thanks of this Meeting are due to Mr. Stephen Marshall, the Sub-Treasurer; the Rev. James Hargreaves, the Secretary; and Mr. Samuel Gale, the Solicitor, for their valuable services during the past year, and that they be requested to continue their services for the ensuing year.

Moved by the Rev. Joseph Ivimey, and seconded by the Rev. Joseph Hughes—

4. That the thanks of this Meeting be given to the Gentleman who composed the Committee, during the past year. That Messrs. Joseph Gurney, and William Paxon be the Auditors, and the following gentlemen, the Committee for the ensuing year, with power to add to their number.

W. P. Bartlett	W. Paxon
J. Chandler	J. Penny
W. Cozens	T. Pewtress
J. M. Dunn	S. Ridley
W. B. Gurney	S. Salter
J. Hanson	W. L. Smith
J. Hobson	E. Smith
G. Kitson	J. Walkden
J. Luntley	J. Warmington
J. Marshall	S. Watson
P. Millard	E. Wilkinson
W. Napier	and
R. Nichols	B. C. Wilmshurst.

Moved by the Rev. Wm. Shenstone and seconded by the Rev. George Pritchard—

5. That the thanks of this Meeting be presented to Robert Davies, Senr. Esq. for his donation of Fifty Pounds to be invested for the use of this Society, by which he had laid the foundation of a permanent Fund, for its benefit.

Moved by the Rev. J. Turnbull, of Brighton, and seconded by the Rev. John Dyer—

6. That the cordial thanks of this Meeting be given to Benjamin Shaw, Esq. for his kindness in taking the Chair, and for his able conduct on the occasion.

From the Report read at the Meeting, it will appear, that during the first year of the Society's existence, thirty-six applications for assistance have been made by country churches, in addition to twenty-seven cases transferred to the Committee, from the previously existing board. Sixteen cases have been assisted, one application has been honourably withdrawn, the friends and the pastor having made those exertions, whereby the debt has been discharged. Hereby they have done themselves great credit, and their example is worthy of imitation.* Some cases have for *weighty* reasons, been refused or postponed; but there are still forty on hand waiting, and praying for early attention and help. The object of the Society would be greatly promoted, were those persons who are friendly, and have subscribed, to recommend it to their religious connections. Such a step would increase the list of subscribers, and augment the Fund. This is the more necessary, as it has pleased God in his wise, but mysterious providence, in the course of the last year to remove from our world, by the stroke of death, several persons who were liberal subscribers.

N. B. The Committee wishing to avail themselves of all the assistance they can obtain, take this opportunity of distinctly stating, that their meetings will be open to all *those ministers of the denomination who are friendly to the Society*, and they do hereby invite their attendance, and also inform them, that the meetings are held at No. 6, Fen Court, Fenchurch Street, on the fourth Tuesday in every month, at 6 o'clock in the evening *precisely*. This mode of invitation is adopted, in preference to that of troubling each of them with a particular request every month, and it is hoped the ministers will feel themselves equally entitled, and obliged to attend, as if they were personally solicited.

J. HARGREAVES, Sec.

* The place referred to, is Waldringfield in Suffolk.

SOCIETY FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS.

THE Annual Sermon for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached on Wednesday the 5th of April next, at the Old Jewry Chapel, removed to Jewin Street, in Aldersgate Street, by the Rev. F. A. Cox, LL. D. of Hackney. Service to begin at 12 o'clock at noon precisely. The subscribers and friends to the Society will afterwards dine together at the Albion, Aldersgate Street.

NEGRO SLAVERY.

At a Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held February 14, 1826: Robert Stephen, Esq. Treasurer, in the Chair,

RESOLVED,

I. THAT this Committee, including liberal members of the Established Church, and representing several hundred congregations of Protestant Dissenters in England and Wales, cannot receive with indifference an application that they should express their sentiments on the nature and effects of Negro Slavery in the British Colonies, and co-operate in efforts, by which its evils may be lessened or removed.

II. That as men taught to regard all men as brethren, and to deem nothing unimportant that may mitigate the woes and improve the destiny of man—as Britons proud of a country indebted to freedom for her wealth, her dominion, and her fame—as Christians professing to be disciples of Him who came to teach, to illustrate, and diffuse pure and heavenly charity—and as Protestant Dissenters descended from forefathers who, in the cause of civil and religious liberty, did not fear to suffer and die—they must declare and deprecate the continuance of that Negro-Slavery, which all right-thinking and right-feeling men—Britons—Christians—and Dissenters, must unfeignedly condemn.

III. That while this Committee would reverence the law—would censure rash and injurious interposition with property—and would maintain for the Colonists all rights which constitutionally they ought to claim—they cannot regard the personal slavery of *eight hundred thousand* fellow subjects, human and immortal beings—without feeling an intense desire, not only for their better education—for the mitigation of their toils—for the amelioration of their state—for *their encouragement to partake the blessings of wedded and parental love*—and for their growth in Christian knowledge—but also that the *existence* of their *slavery* should UNIVERSALLY and FOR EVER END.

IV. That if such *just* and *best* desire cannot be immediately attained, they would, at least on behalf of the present and future generations of afflicted Slaves, endeavour to impel forward the other measures which may diminish their calamities, and progressively improve their doom—and that, as the colonists appear strangely hostile to those means which the wisdom and benevolence of his Majesty's Government have deigned to recommend—this Committee will address a petition to both Houses of Parliament, imploring their early interposition, and urging them to direct, that at least all such measures shall be carried into prompt and benign effect. And that this Committee entreat the congregations with whom they are connected, either separately to petition the legislature, or to concur in any local exertions that can possibly promote those much-needed and beneficent results.

THOMAS PELLATT, } *Secs.*
JOHN WILKS, }

The following is the Copy of a Petition adopted unanimously on February 7th, at Dr. Williams's Library, by the General Body of London Dissenting Ministers of the Three Denominations, and which was presented on Friday, the 17th ult. to the House of Peers, by the Right Honourable the Marquis of Lansdown. That to the Commons is to be presented by William Smith, Esq. M. P.

To the Right Honourable the Lords Spiritual and Temporal of the united Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the Protestant Dissenting Ministers of the Three Denominations residing in and about the Cities of London and Westminster:

SHEWETH,

THAT your Petitioners feel it to be their duty to express their deep and painful regret that Slavery should continue to exist in any part of the British dominions; because they consider such a degraded condition of society utterly incompatible with the principles of natural right, directly opposed to the genius of Christianity, and hostile to the spirit of the British Constitution.

That your Petitioners regard it as in the highest degree dishonourable to the character of their country, that upwards of 800,000 of their fellow-subjects equally entitled with

themselves to share in the advantages of freedom, and the blessings of religion, should still wear the oppressive and galling yoke of slavery; and with their yet unborn progeny, be doomed to endure all the physical and moral evils incident to such a state, without any adequate protection by law, and without any effective means of redress, and to be virtually excluded from the blessings which flow from early moral instruction, from the acknowledged sanctity of the marriage tie, and from the exercise of the rights of conscience, and uncontrolled religious worship.

That although your Petitioners might call the attention of your Lordships' Right Honourable House to the manifold objections which obviously suggest themselves to the monopoly granted to the West India Planters in the British market, and to the enormous burthens thus imposed upon the people of Great Britain; they nevertheless content themselves with most humbly urging upon your Lordships' Right Honourable House the still higher considerations of humanity, liberty and religion, not doubting that these will have their due weight in procuring for the Negro Slaves that legislative protection which is pledged to this unhappy portion of our fellow-subjects by the unanimous resolutions of Parliament of May 1823, that so they may be delivered at the earliest moment that the claims of justice will allow, from the incalculable evils of a state of bondage, and be raised to a full participation of the civil and religious rights and privileges which are enjoyed by any other classes of his Majesty's subjects,

And your Petitioners will ever pray, &c.

ORDINATIONS, &c.

STAYLEY-BRIDGE, LANCASHIRE.

On Wednesday, Dec. 14th, 1825, the new Baptist Chapel at this place was opened. At half past 10 A.M. the Rev. T. Raffles, LL.D. Liverpool (Independent), preached from Psal. xliii. 4. In the afternoon the Rev. J. Lister, Liverpool, from Zech. vi. 13; and in the evening Dr. Steadman, Bradford, from Rev. xxii. 20. On Lord's-day 18, in the morning, the Rev. W. C. Bottomley preached from 1 Tim. i. 11; afternoon and evening the Rev. J. Mann, A.M. Shipley, from Phil. ii. 5, and 1 Tim. i. 16. The unfavourable state of the weather prevented many from being present. The whole of the collections amounted to 37*l.* 1*s.* 7½*d.* Ashton, Stayley-Bridge, and *Duckenfield are three* villages, all within *two miles, and include together* more than *20,000 inhabitants, with* very few means *of religious instruction.* The interest in this place commences under very favourable circumstances, and Mr. Bottomley, the Pastor of this little church, is, we hope, likely to be very useful in the midst of this immense population.

ATCH LENCH, WORCESTERSHIRE.

On June 8th, 1825, a small church was formed at Atch Lench, near Evesham, Worcestershire, on which occasion Messrs. Butterworth and Davies of Evesham, Smith of Astwood, Price of Alcester, and Roff (now at Bristol Academy), engaged in the services of the day. The sermons preached by Messrs. Smith and Price were solemn and impressive: many felt that it was good for them to be there. Since the formation, five have been added by baptism, and it is hoped others will soon follow their example.

KING STANLEY.

On May 18th, 1825, a new Baptist Chapel was opened in the village of King Stanley, Gloucestershire: Mr. Winterbotham of Horsley, and Mr. Saunders of Frome, preached on the occasion; Messrs. Williams, Newman, Mersell, Richards and Burder engaged in the devotional parts of the service.

It appears that the Baptist interest in this village has existed for nearly 200 years. When the old chapel was first erected, it was built very small, nor has it ever been enlarged. Though religion has been in a very fluctuating state for many years, yet of late we hope it has greatly revived, the church and congregation having so increased that we were under the necessity of making more room, to accommodate them. No ground being attached to the old chapel that it could have been enlarged, we were obliged to purchase a piece of land in another place, for the purpose of building the new chapel. The building is 45 feet by 36, within the clear, with gallery at one end; a school-room 36 feet by 15, with a small vestry for the minister. The expenditure is about 800*l.* including the purchase of the land; the enclosure of it and the conveyance, nearly 400*l.* have been raised among ourselves and in the neighbourhood.

BRIDGEWATER.

On Tuesday, Nov. 22, 1825, Mr. James Blatch Cox, late of Taunton, and who in connection with the church in that place, had previously laboured in the villages of Creech and North Curry with much acceptance and success, was ordained Pastor of the ancient particular Baptist Church in Bridgewater, Somersetshire. Rev. Thomas Sturges of Watchett commenced the service with read-

ing the Scripture and prayer; Rev. Thomas Toms of Chard described the nature of a gospel church, asked the questions, and received the confession of faith. Rev. S. Saunders of Frome offered up the ordination prayer; Rev. Owen Clarke of Taunton, Mr. Cox's former pastor, gave the charge from Psalm lxxviii. last verse; and Rev. Wm. Gabriel of Stogumber concluded this interesting engagement by prayer.

In the evening Rev. A. Glanville of Taunton commenced by reading and prayer; Rev. S. Saunders of Frome addressed the church from Philippians i. 9, 10; Mr. Mersyl, late student at the Bristol Academy, concluded by prayer.

The prospect at this station is now very encouraging; there appears a pleasing excitement in the church, which is evidently emerging from a long continued apathy. The chapel is well attended, and many frequently return for want of accommodations. The Sunday School is already increased from about 40 to 123, and the voice of awakened sinners is frequently heard, saying, "We will go with you, for we perceive that God is with you."

RAMOTH, SOUTH WALES.

On Wednesday, Nov. 2, 1825, Mr. David Wilcox was ordained Pastor of the Baptist Church at Ramoth, Cwmfelin-Monsoh. Mr. W. Havard commenced the service by reading and prayer; Mr. B. Davies, Cylvowyr, stated the nature of a Christian Church; asked the usual questions; received the confession of faith; and offered up the ordination prayer, with imposition of hands. The charge to the young minister was given by Mr. David D. Evans, Caermarthen, founded upon 1 Tim. iv. 16: Mr. John Morgans, Blaenffos, addressed the church from Phil. ii. 29: then Mr. John Jones, Llandysul, preached to the congregation from 1 Kings xxii. 4. The congregation was large; and very evident tokens of divine approbation were granted on the occasion.

NEWPORT, ISLE OF WIGHT.

A very interesting meeting was held at Newport, in the Isle of Wight, on Wednesday, the 25th of January, 1826, on the re-opening of the Baptist Chapel in Castlehold, in that town. Many things of a painful nature had caused the place to be shut up, and it was feared that it would be sold to pay the amount of the mortgage, when some of our brethren in the county had a consultation on the subject, and finally recommended Brother Franks and the Church under his care, who *met in another part of the town, to take possession of it for their own use, and with a view of preserving it to the denomination: this they consented to* do, on condition that they could be assisted in paying the interest due on the place, and the repairs that were necessary; which being now done, it was re-opened by the Church over which Mr. F. presides.

The morning service was commenced by prayer and reading the Scriptures. Brethren Arnot of Portsea, preached from Rom. xv. 5, 6.; Brother Draper of Southampton, preached in the evening, from 1 Kings xviii. 39. The brethren Tilly, Clay, Neave, Arnot, and Watts, and Binney, Bishop, and Mann, (Independents), engaged in the devotional parts of these interesting services.

We understand an appeal is about to be made to the friends of the Gospel, to enable our friends at Newport to pay off the mortgage on the place, and which we hope will be accomplished.

WESTBURY, WILTS.

On Thursday afternoon, Nov. 3rd, 1825, a new Baptist Church was formed at Westbury, Wilts, consisting of ten individuals dismissed from various other churches. Mr. Philips of Penknap commenced the service by Prayer; Mr. Walton, of Trowbridge, made some remarks on the nature of a Christian Church founded on the 2nd chapter of Ephesians, and received an account of the leadings of Providence connected with the place, after which the brethren and sisters gave each other the right hand of fellowship, Prayer was offered on their behalf by Mr. Gough, of Westbury Leigh, and an exhortation on the duties devolving on church members given by Mr. Macfarlane of Trowbridge. Hymns appropriate to the occasion were given out by Mr. Anstie of Trowbridge, by whom the pulpit has hitherto been chiefly supplied.

Mr. Hinton of Reading administered the ordinance of the Lord's Supper. Several members of different churches in the neighbourhood, both Baptist and Pædobaptist, united with the newly formed church in commemorating the death of their common Lord.

Mr. Hinton preached in the evening.

NOTICES.

We are desired to state that the Annual Meeting of the Bedfordshire Missionary Association will be held at Bedford, Providence permitting, on Wednesday, March 22d. The Rev. Henry Townley, from Calcutta, and the Rev. Wm. Gray, of Northampton, are expected to preach on the occasion,

The Rev. Philip Saffery, has received a unanimous invitation from the Church at Salisbury, to succeed his late father in the pastoral office there.

The Rev. C. T. Keene, late of Waltham Abbey, Essex, has received an invitation from the Church at Eye, Suffolk.

MONTHLY REGISTER.

FOREIGN.

THE foreign occurrences of the last month, are not sufficiently important to require an extended notice. But little intelligence has been communicated, and that little is almost exclusively political: so that our observations must necessarily be very limited.

The Duke of Wellington has undertaken a diplomatic mission to the Court of Russia, and is already on his way thither. It is said that one object of his journey, is to secure the independence of Greece, at the expense of Turkey. Should this be true, which, however, we rather wish than believe, something may yet be done for the improvement of that most interesting, but long ill-fated country. Besides their other ordinary effects, oppression and war produce a *moral* desolation, and influence the character, as well as the state and circumstances of their victims. The efforts of Christian benevolence cannot succeed to any extent, unless peace is enjoyed; or, if this be doubted, it cannot be denied, that when a country is in a state of actual commotion, it is almost in vain to bring into action the apparatus of philanthropic enterprise. It will afford us unspeakable satisfaction to be able, in some subsequent number, to report that the clash of arms and the din of war have ceased "in all Achaia," and that the work of Christian instruction is proceeding, with zeal, and success, answerable to the best wishes of its friends.

It is reported that the Court of Spain has at length agreed to acknowledge the independence of the South American States. May they soon be independent of *spiritual* as well as *civil* control and tyranny! We do not despair, even of this.

We regret to state, that the governments of the Brazil and Buenos Ayres are at variance, and that hostilities have already commenced. Oh! when will the sword and the spear be laid by?

The newspapers state, that negociations have been commenced with the Burmese, with a view to the re-establishment of peace. It will give us great pleasure to confirm this intelligence. Mr. and Mrs. Judson must have suffered much, during the continuance of the war, even if their personal safety has not been affected: on this subject explicit information has not been received; there is more reason for fear than for hope, when the *Burmese* character is considered.

DOMESTIC.

Embarrassment and distress still continue — failures are alarmingly on the increase — stagnation of trade, distrust, and terror, are the natural consequences: in many instances, we are informed, the most affecting reverses have been experienced, and individuals who a short time since, thought themselves safe, and even affluent, have been reduced to absolute destitution. What the results will be, none can venture to predict: at present, the prospects are gloomy indeed.

Parliament assembled on the 2d ult. The King's speech refered to the existing distress, and expressed a hope that it would be but temporary. Both Houses have been since chiefly occupied in discussing some measures proposed by his Majesty's ministers; the most important of which is the suppression of one-pound and two-pound Bank notes and the consequent extension of the metallic currency.

A great many petitions have been presented, praying for the mitigation and gradual abolition of Colonial Slavery. It is to be hoped that this subject will soon receive ample and conclusive discussion.

Mr. Martin has obtained leave to bring in a bill to provide for the better treatment of domestic animals.

IRISH CHRONICLE.

THE Friends of the Baptist Irish Society will rejoice to perceive, that the knowledge of Scriptural truth is extending itself in Ireland; and that, in consequence thereof, persons are brought to embrace the doctrines of the Reformation. The letter to Mr. Davis, and that of John O'Brien, afford proof of these remarks.

From the Rev. J. West.

Dublin, Jan. 10th, 1826.

I AM happy to say that some time since a floating Chapel was proposed for preaching to sailors, and a Gospel Minister of the established church is employed every Lord's day in preaching the Gospel to seamen.

It has given the writer some pain that all the *Dissenting Ministers* in Dublin have been excluded from preaching in the above chapel.

I have now the pleasure to report that the Union of Ministers in Dublin have taken the German Church near the centre of the quay, where the vessels are stationed in the river, to preach the Gospel to seamen.

The church is occupied every Lord's day at three o'clock in the afternoon (which time does not interfere with the floating Chapel, nor any other place of worship).

On Monday evenings at seven o'clock a prayer meeting is held by the sailors, and on Thursday at seven a sermon is preached.

The attendance of the sailors and captains is very promising.

That the influence of the holy Spirit may accompany every effort to promote the salvation of souls and the glory of God, is the prayer of J. W.

From the Rev. S. Davis to the Secretaries.

Clonmell, Jan. 10, 1826.

MY DEAR SIRS,

THE writer of the accompanying letter has been recommended to me as a reader of the Irish Testament, which he is capable of doing with great propriety; and I hope he will be useful in that capacity in this neighbourhood. From the various conversations I have had with him, as well as the recommendation he has received, I form a very favourable opinion of him, and am persuaded that the employment of such men is generally calculated to promote the cause of true Christianity in this country. O, that their numbers may be increased a thousand fold, and the *Holy Spirit may crown all their and our exertions! I am yours devotedly,*

S. DAVIS.

To the Rev. S. Davis.

REV. SIR,

YOU inquired what had caused me to forsake the church of Rome, and become a Protestant? I answer, the Gospel, my reason, and my conscience; and finding that the doctrines of the church of Rome are quite opposed to the Bible. In the first place, I remarked that Jesus Christ commanded to search the Scriptures, and said that they were in error who did not know them; the Priests of the church of Rome commands not; that I should obey God rather than man. The Bible tells me that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope; and that St. Paul spoke of Timothy with approbation, as one who had known the Holy Scriptures from his childhood, which were able to make him wise unto salvation. I have united myself to the Christian Reformed Church, because every thing in it is plain and easy to be understood and edifying, and because in it there is no false prophets or false Christs showing great signs or lying wonders, forbidding to marry, or commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, and because in it the people are taught to keep the commandments of God, and not the traditions or inventions of men.

Sir, the Bible tells me that I and all mankind are sinners, that every mouth may be stopped, and all the world may become guilty before God, and that the carnal mind is enmity against God; and that those who are saved are saved freely by the grace of God, without any merit of their own, and that there is but one God, and one Mediator between God and man, the man Christ Jesus, and that there is no salvation in any other, for there is no other name but that of Jesus Christ under Heaven given to men whereby we must be saved; and that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;

and that the blood of Christ Jesus cleanseth from all sin, which, sir, is the belief of

Your humble servant, W. R.

From the Rev. J. Wilson to the Secretaries.

Boyle, Jan. 13, 1826.

DEAR BRETHREN,

IT is with pleasure I forward to you the accompanying journals of the Irish readers, as containing fresh evidence of the usefulness of the Society's operations, and of the divine blessing resting upon them. This is particularly encouraging at the present period, as by the commencement of a new year we are reminded of the brevity and uncertainty of life; that "one generation passeth away and another cometh;" and consequently of the vast importance of a knowledge of *the truth*, to those who are passing into the grave, where there is no work performed, no device contrived, nor any knowledge obtained.

Oh that we could *habitually* feel the importance of the fact, that we, and all around us, are dying creatures,—that *life* is the day of salvation,—and that faith in Christ is the *only* way of salvation. This last fact, though apparently so familiar to Protestants, and so generally admitted by them, is still *unknown* to *multitudes* in this dark, and till very lately, awfully neglected country. Instances of this are repeatedly brought before us. Last evening, there being many strangers in the town, at the time of quarter sessions, several persons were in the house where two of our readers lodged; *not one* besides those who reside in the house ever heard the scripture way of salvation before!! So much for the zealous exertions of the advocates of the *only true church!!!*

You will perceive from one of the journals, that He with whom is the residue of the Spirit has been pleased to bless my humble exertions in a neighbouring town, to the conversion of some individuals from the error of their ways to a knowledge of the truth. It is only lately that this fact came to my knowledge, though I have had intimations of a material change being produced in the conduct of several of my constant hearers in that place; and it is remarkable, that I am not yet personally acquainted with either of the individuals referred to.

I have often mentioned my visits to that place as being unusually interesting, both with respect to my own feelings and liberty in preaching, and also [redacted] to the attention of the people. Oh! for more enlarged communications of that Spirit, whose influence is "*all in all*," in spiritual things! I have *also peculiar pleasure in informing* you of *what I may consider a new æra* in my history *his country; for though* I have been more than eight years here, I have never united myself to any Christian church; nor have I partaken of the ordinance of the Lord's Supper more than four or five times during that period. This is of course a part of that self-denial to which missionaries are exposed.

But on the first day of the new year, being also "the first day of the week," I, and some of my friends here, formed ourselves into a church, which we sincerely hope will appear to be a church of Christ, composed of "plants of the Lord's right hand planting."

If any indiscretion has been manifest, it certainly has not been that of precipitancy. We thought, and talked, and prayed long on the subject, before we acted upon it; and now our request is, that our praying friends would unite with us in supplicating at the divine footstool, "Lord, send now prosperity."

In this interesting transaction we have taken the New Testament for our guide, independent of all other considerations; deeming its authority, its instructions, and the examples it furnishes, amply sufficient for our guidance. May "the little one become a thousand, and the small one a strong nation." The *Lord* will hasten it in *his time*.

Yours affectionately,

J. WILSON.

From Mr. Briscoe to the Committee.

Ballina, Jan. 27th, 1826.

DEAR BRETHREN,

Since I forwarded to you the return of schools in my district, for the past quarter, I have been variously employed in some humble efforts, to promote the objects of the Society in the station to which you have appointed me. I confess I felt a little disappointed at your declining to send me to B——: it is, however, a matter of very little importance where our lot is cast, if we are but favoured with the ability, and the desire, accompanied with the suitable opportunities for usefulness. My present station presents an extensive field for exertion; and as my bodily health continues to improve (a blessing which five or six months ago I never expected), I trust that through the Lord's blessing I shall be enabled to continue and increase my endeavours, to diffuse around me a knowledge of "the glorious gospel of the blessed God." In Ballina I preach twice every Lord's day, and once in the week, on Thursday evening. I cannot at present tell you of hundreds who come to hear me, but their number is increasing, and I have every reason to believe that my congregation would soon be respectable in point of numbers, had I a suitable place for their

accommodation I am not anxious to build at present, though if you encouraged me I should not hesitate; but under the influence of a strong hope that there is opened to me a wide and effectual door for preaching the gospel in this town, I have taken a house, the lower part of which (which will accommodate, I should think, at least 150 persons), I intend to fit up a place for worship, and to occupy the upper part as a residence. If you could come over all the way to Connaught, and witness the desire of the people to hear, together with the melancholy fact that they have no opportunity but that which our Society affords, of listening to the truth as it is in Jesus, I am sure you would not hesitate a moment. As to religious privileges in Ballina, it is her time of need; and it is for you, who in this respect in my much loved country have all things and abound,—it is for you, brethren, by your liberality, to acquire the honour of furnishing a medium, through which the rich blessings of the gospel ordinances may flow to us.

It is with peculiar pleasure I inform you, that since my last I have become acquainted with the Rev. Andrew Jackson, of Crossmalina, Curate of that parish, and brother to the Colonel of the same name. I spent at least an hour with him, at his own residence, conversing about the best things. I was highly delighted with the interview, for he appears to be a truly pious and devoted man. He has called upon me several times, and seems truly to rejoice in our arrival. He has made most respectful mention of us in some of the most respectable circles, and has hailed us as fellow-labourers in the common cause.

Last week at the meeting of the Ladies Auxiliary Bible Society for this town, &c. Mrs. Briscoe was chosen Treasurer. She is also endeavouring to form a Dorcas Society, and is likely to succeed far beyond our expectations. She mentioned her design to Mr. Jackson, who entered warmly into it, and mentioned it to Lady Louisa Gore, who resides here, and to other distinguished persons in the neighbourhood, who promised the assistance of their patronage and their purses, if any one could be found to conduct the practical movements of such a Society. He told them Mrs. Briscoe would undertake this, with which assurance they were satisfied; and *I* suppose a public meeting will shortly be called, for the purpose of forming the Ballina Dorcas Society. May the Lord direct and bless its efforts!

I have narrated these circumstances, not for the purpose of ostentatious display, but from a persuasion that it will afford you pleasure to learn, that we are both endeavouring to do something *towards relieving the natural and spiritual necessities of* those around us; and that persons of piety and respectability will respect and co-operate with the agents of the Society, so long as their conduct proves that they respect themselves.

On the first of next month I intend commencing a tour of inspection, &c. after which you may expect to hear from me again. May we all "be stedfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." Begging the favour of an early reply, and a constant interest in your prayers,

I remain, dear brethren,
Yours in the Gospel,
JOHN PAUL BRISCOE.

From an Irish Scripture Reader.

REV. SIR,

I presume you will be gratified in the account I have to give of Disney, how he has received his education at our schools, under the tuition of Messrs. Denison and Monaughan; the improvement he has made in scriptural knowledge, reading, writing, and arithmetic, reflects much merit on the above teachers. I met him lately at Mr. Rutledge's night school, when Mr. Hume attended also, who requested that I would ask the Irish readers the meaning of the chapters they read; Disney was first in the class. We heard his correct answers to the questions proposed, with delight and astonishment, which manifested that his memory was stored with the glorious import of those passages of Scripture, which testify of the Saviour; he acknowledged with gratitude the dark state of his mind before he came to our schools, and how he found a treasure, and was enriched by means of the Baptist Society, and prayed fervently that its exertions might prove as great a blessing to others, as it did to him. Mrs. Rutledge has communicated to me the following interesting anecdote of Eleanor Cryan, whose parents were bigoted papists, and miserably poor, who could only permit her to continue at the school until she could read a little; but when they removed her, she entreated one of her neighbours to prevail on her parents to allow her to attend longer; this privilege she enjoyed until she made a good proficiency: her attachment to the Scriptures (of which she committed large portions to memory), was soon discovered by her refusing to attend at mass. Her conduct and conversation have gained the attention of her parents to the word, and although her dissent from the Popish religion, has subjected her to some reproach, she is generally respected by her neigh-

FOREIGN INTELLIGENCE.

SERAMPORE.

A LETTER from Mr. Mack to Mr. Dyer, dated 11th June last, contains a few particulars on the subject of the Female Schools:

"Their present state is such, as to fill one who has watched over all their progress as I have done, with the purest joy. Our last examination (in February), afforded perhaps one of the loveliest spectacles ever exhibited in India; upwards of 200 little Bengalee girls, arranged in proper classes, in the great hall of the College, and all as happy as princesses. I don't know, my dear brother, whether you can understand the feelings such a sight excites in our breasts. I cannot describe it—try and imagine yourself present, and that perhaps will do. It is true, our little girls are not so fair as those you might assemble in England; but amongst them you might find many an engaging, lively child, that would as irresistibly attract your interest. We have the advantage of all the other Societies here, in having so large a room, where all our children can be brought together without the slightest inconvenience, and it adds considerably to the effect. All our girls learn the principles of Christianity, by reading books in which they are taught; one of our chief school books being Mrs. Sherwood's Little Henry and his Bearer, in Bengalee. Our Christian girls have in addition to the common books, the Scriptures, several Catechisms, and Hymn Books, and are besides sedulously instructed orally in the things of God. The examination closed by a group of these dear children singing a Bengalee hymn very sweetly. Would you not have been delighted to have heard them? We have not much idea of increasing the number of our schools, in and about Serampore, which is now *twelve*. We can scarcely manage the superintendence of more, and those we have are pretty fairly scattered through all the accessible parts of the neighbourhood. We do intend, however, to increase as much as possible the number in each school, and to make gradual, but sure advances in the system of instruction; and at the different stations we have yet much unoccupied ground. The work is begun well at Dacca and Chittagong. At neither *place has it arrived at its maximum*; and *at the other stations, a beginning has scarcely been made.*"

CALCUTTA.

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Abbadie on the Divinity of
Ambrose's Looking unto Jes
Ministration of A
War with Devils.
American Preacher.

Barrow's Select Sermons.
Sermons for Schoo
Summary of Christ
Practice.
Bates' Works.
Baxter's Christian Directory.
Saint's Rest, by F
Beddome's Village Discours
Bellamy's True Religion deli
Berridge's Christian World
Bickersteth on Scripture, (
and on Prayer.
Blair's Natural Philosophy.
Preceptor.
Lectures.
Bogue's Essays on the New
Booth's Glad Tidings.
Boston's Covenant of Works
View of the Covenant
View of this and the
Buck's Theological Dictionar
Anecdotes.
Religious Experienc

Bunyan's Divine Emblems.
Bradbury's Mystery of Godliness.
Brown's Natural and Revealed Religion.
Burder's Missionary Anecdotes.
Burnett's History of the Reformation, abridged.
Burnside's Allegories.
Cecil's Memoirs of Cadogan, Bacon, and Newton.
Contemplative Philosopher.
Cooper's Practical Sermons.
Cowper's Poems.
Doddridge's Sermons on Regeneration.
Power and Grace of Christ.
Sermons and Tracts.
Dodd's Sermons to Young Men.
Reflections on Death.
Doolittle's Young Man's Instructor.
Eastcheap Lectures.
Edwards on Religious Affections.
History of Redemption.
Evans' Christian Temper.
Fisher's Marrow of Modern Divinity.
Fuller's Life, by Dr. Ryland.
Cause and Cure of wounded Conscience.
Calvinistic and Socinian Systems, compared.
Gaskell's Christian Institutes.
Goege's Young Man's Guide.
Goldsmith's Poems and Essays.
Gregory's Letters on the Christian Religion.
Grove on Living Faith.
Guthrie's Christian's Great Interest.
Halket's World's Doom.
Hall's (Bp.) Practical Works.
(Robert) Library of Divinity.
Henry's Lord's Supper.
Hervey's Works.
Hopkins on the Ten Commandments.
Horne's Introduction to the Scriptures, 4 vols.
Jones's Catholic Doctrine of the Trinity.
Johnson's Lives of the Poets.
Joyce's Scientific Dialogues.
Keach's Travels of true Godliness.
of Ungodliness.
Ken's (Bp.) Works.
Life, by Hawkins.
King on the Apostle's Creed.
Primitive Church.
Law's Serious Call.
Leighton's Works.
Lively Oracles.
Logan's Sermons.
Luther on Galatians.
Lavington's Sermons.
M'Ewen's Essays.
Macknight's Harmony.
Marshall on Sanctification.
Mavor's British Nepos.
Memoirs of *Four Christian Hindoos.*
Middleton's Biographia Evangelica.
Massillon's Sermons, by Dickenson.
Owen's Display of Arminianism.
Glory of Christ.
Gospel Grounds and Evidences of the Faith of God's Elect.
Spiritual Mindedness.
Justification.
Indwelling Sin.
Person of Christ.
Mortification of Sin and Temptation.
Communion with God.
Orton's Practical Discourses.
Pearsall's Meditations on Scripture.
Pike's and Hayward's Cases of Conscience.
Polhill's Mystical Union between Christ and Believers.
Porteous' Lectures,
Plutarch, by Dryden and others, with Dacier's Notes.
Protestant System.
Rambler.
Rawlin's Sermons on Justification.
Reconciler of the Bible.
Robinson's (R.) Sermons.
Village Discourses.
Theological, Biblical, and Ecclesiastical Dictionary,
Lectures on Non-Conformity.
(Thos.) Scripture Characters.
Scott's (Dr. John) Christian Life.
Scougal's Works.
Salter's Hall Lectures against Popery.
Shaw's Method of Promoting Religious Instruction.
Shrubsole's Christian Memoirs.
Stennett's Works and Life.
Smith's (Dr. J. P.) Scripture Testimony to the Messiah.
Taylor's (Isaac) Self-Cultivation.
Character Essential to Success in Life.
Advice to the Teens.
Tucker's Light of Nature, abridged.
Visitor, by Dr. Dodd and others.
Watts's Sermons.
Death and Heaven.
Humility in the Character of St. Paul.
Redeemer and Sanctifier.
Strength and Weakness of Human Reason.
Logic.
Improvement of the Mind.
Wesley's (S.) Life of Christ, a Poem.
Winter's Life, by Jay.
Walker's Classics.

DACCA.

THE following account of the happy end of two of Mr. Leonard's pupils, in the school connected with the Benevolent Institution, encourages hope respecting the effect of the word upon others who

have enjoyed the same means of instruction.

"Two of our most promising boys have been removed from the school of Christ below, to I trust the enjoyment of his glorious presence above; they were the sons of brother R. who is now left childless; and although feeble nature mourns and often sinks under a sense of this bereavement, yet the happy deaths of their dear children, not only support the weeping parents, (the mother has been long afflicted with a total loss of sight) but enable them to say with Job; 'the Lord gave and the Lord hath taken away; blessed be the name of the Lord.' A most painful scene took place when each of the boys was put into the coffin, to be conveyed to the house appointed for all living; but it was then that both the parents realized the happy effects of bringing up children in the nurture and admonition of the Lord, of convincing them as soon as their reasoning powers begin to dawn, of their total depravity by nature, and that unless born again they cannot enter the kingdom of God, and thus leading them to fly for refuge to the Saviour's blood, and lay hold of the hope set before them in the Gospel. Great indeed was the consolation which the parents of these dear boys found flowing into their souls after the first paroxysms of grief had subsided, in reviewing their dying experience, the leading features of which were, repentance towards God and faith in the Lord Jesus Christ, a deep sense of sin, a clear view that the blood of Christ alone could deliver them from the penalties of infinite justice, a hungering and thirsting after righteousness, and such a sense of the freeness of the precious promises as supported them in the trying hour of death.

"The youngest, who was called away first, appeared rather of a passionate, vindictive spirit; but for some months previously to his death an evident change took place, which excited the notice of all who knew him. From a lively sportive boy, he became deeply thoughtful, separated himself as far as circumstances would allow from his class in the school, and scarcely ever missed a word in his tasks. He could not bear to have an improper word sound in his ears, and invariably at the risque of incurring the ill will of his old companions, who were in these habits, either reproved them himself or reported them to me. He was also observed to pay profound attention at our morning service in the school, especially during the illustration of the Scriptures, or a hymn in the Hindee language, when he was seldom observed to raise his eyes from the ground unless to check the levity of some of his fellows. About an hour after the cholera had attacked him, I was sent for, and found on my arrival his whole frame agitated to a painful degree, and his poor blind mother half distracted with grief. Amidst his own pains the dear boy endeavoured to console and fortify her for the event, which he repeatedly assured her would be death, begging her, instead of fruitless tears and lamentations, to unite her petitions with his own to the Saviour of sinners; but finding that grief had overcome her reasoning powers, he entreated his father to remove him to a distant room, with which, for the sake of both parties, he complied. He now began to wrestle earnestly at the throne of grace, pleading the merits of the Saviour, and earnestly entreated his father and me to plead for him, as he feared he was too great a sinner to be heard. When he found himself much exhausted, he requested that his school-fellows might be called in, that they might unite in singing his favourite hymn, 'Jesus, thy blood and righteousness,' and learn a lesson of death from his case. On the close of the hymn and of prayer, he, calling them one by one, laid hold of their hands, and took an affectionate farewell of his old companions, entreating them to pray earnestly that Christ would pardon and receive them. He with much tenderness left his favourite boy, a Greek, to the last, to avoid giving offence, as he was desirous of his company to the close of his hard conflict, under a just idea that he was the most pious boy in the school. The conflict between nature and death became truly distressing about the eleventh hour from the first attack; and now the Lord appeared a very present help in time of need; the dear boy's views of the atonement, the freeness of the promises, and the boundless mercy of the Father to the chief of sinners for the sake of his beloved Son, afforded that support of which dissolving nature stood in such need, smoothed his passage to the tomb, and, I sincerely trust, to the bosom of the blessed Jesus, for whose presence he so ardently thirsted.

"Only eight months had elapsed before the elder brother was conveyed to the same tomb; but whilst we mourned over the early departure of this promising youth who had just entered his fourteenth year, we rejoiced in the hope that he was then uniting with his brother in songs of praise to the Lamb, who had washed their robes, and made them white in his own blood. This boy was well known to the gentlemen who favoured us with their presence at the annual examination of the Christian School; and upon him they had invariably bestowed the highest meed of praise. He wrote a beautiful hand, could read any author in the English language, was far advanced in the higher rules of arithmetic, and from the strength

of his memory there was scarcely a chapter in the New Testament and in great part of the Old, of which he had not some knowledge. He could read, write, and speak fluently the Hindee, Bengalee, and Persian languages; but in the latter he excelled; and so fond was he of improvement, with the view, it was to be hoped, of devoting his talents to the service of Christ, that he prevailed upon his father to relinquish his services as a writer, and to use his interest to have him received upon the foundation of Serampore College. His father consulting me, I wrote to the Committee, who on hearing of the youth's pious wishes and his abilities, kindly came to the resolution to admit him as though he had been a Missionary brother's child. I lost no time in communicating this welcome news to the youth, who appeared quite overcome with feelings of joy and gratitude. But the All-wise Disposer of events, whose ways are unsearchable and past finding out, had ordered things otherwise; a disordered spleen and liver issuing in a consuming dysentery that baffled all the powers of medicine, soon confined him to his bed, where he suffered much during fourteen months, at the close of which, he was removed to those happy regions, where 'sickness, sorrow, pain, and death, are felt and feared no more.'

"The limits I have prescribed myself in this letter, preclude the possibility of entering into a full detail of this youth's experience during so long and painful a trial. I will only remark, that from the commencement, it was pretty clear that the Lord was preparing him in the furnace of affliction, for infinitely higher enjoyments. At the request of himself and his parents I held a meeting for prayer twice a week at their quarters in the military lines, nearly two miles from my residence, where a small number of pious friends united with us at those periods, which proved truly refreshing to the youth's mind. Before worship commenced, he regularly caused his little couch to be removed to the hall in which the meeting was held; and however restless at other times, he then seemed to forget his sorrows, and shewed the most patient attention to the exhortations then delivered. I generally spent half an hour in private with him after worship, and often heard him utter bitter complaints respecting the obduracy and deceitfulness of his own heart, and the sins of his past life, especially those evils into which he had been drawn by profligate boys. He also complained that now his memory, once so powerful, seemed to fail him as it regarded many encouraging *Scriptures that were formerly engraven thereon; and although he had sufficient penetration to see that this defect* arose from physical causes, yet he felt pungent grief that he had not made better use of the inestimable gift when in his possession. However he endeavoured to supply this want by getting his father and often some of his school-fellows to read the Scriptures to him. His patience under such a long and painful conflict was truly astonishing. He ascribed it to the tender mercy of God, that the rod was thus laid on him by the Father of mercies, where the sword might have been justly applied; and although his pains often deprived him of his recollection, he deemed them unworthy of notice when he recollected the torments endured by the blessed Redeemer in dying to save a guilty world.

"On the night of his departure a meeting for prayer was held at his father's, and by his own request he was carried out in his couch and joined in singing the praises of God, until he became too weak to proceed. But although in the cold embraces of death, he seemed to drink in the sweet consolations of the gospel with avidity. When about to take leave of the family, I asked the dying child how he felt, to which he replied, 'Very comfortable.' I then for the last time enquired if his views of Christ's boundless love and all-sufficient grace were so clear as to support him under this his last conflict. Upon this he clasped his hands together upon his breast, looked towards heaven, and with strong emphasis, replied, 'Yes; the Lord Jesus Christ promises that he will cast out none that come to the Father through him.' He departed about an hour after I left him, without a groan or struggle. He was laid in the same grave with his brother, and his funeral afforded a solemn season for an exhortation to the youths who attended, that they would prepare to meet death, since they could not tell at what hour the Son of man might come to call them to account for the deeds done in the body."

COLOMBO—(CEYLON).

EXTRACT of a letter from Mr. Chater, to Mr. Dyer, dated

Colombo, May 10, 1825,

"I have not been able to visit Hanwell the present year, in consequence of the roads to that place, in order to make them new, having been impassable. But this temporary impediment will be followed by facilities for making the journey, such as have not been enjoyed before. The congregations at Hanwell, as is hitherto the case, (I believe), every where among the Singhalese, are very small. I am happy to have to say, however, that Mr. Siers will this week add three to his little church by bap-

tism: one of them is the wife of Carolis, and another a niece of his; another is Dionysius, our schoolmaster at Diddenee. His father is a Roman Catholic, but I believe makes no opposition to his son's leaving that communion. Brother Siers has great hopes of another very promising youth, called Don Daniel, whose friends are also Roman Catholics, and persecute him in every way they can devise. One of the schools, that at Henpitty, has failed through the bad manner in which the master conducted it; the other three, especially that at Diddenee, are going on well. Last month another was opened in the Hinna Corle (county), which is divided from the Hewagam Corle, in which Hanwell is situated, only by a river. Don Daniel is appointed master of this school, and Mr. S. informs me there is much reason to expect that it will prosper. Another person, of whom I hear a good account, has requested to be appointed to Henpitty; and were it not that I fear a want of funds, I should certainly make another attempt to establish a school in that place.

"I am sorry to say we have not yet commenced a Female School at the Grand Pass. We find it difficult to get a suitable place, and still more difficult to obtain a female teacher. In addition to this, Mrs. Chater's health having suffered from the hot weather of last year, we had to take a house near the sea, in hopes that the sea air might be beneficial to her. This prevented our using all the endeavours we might otherwise have done to commence a school: one however is now begun at Modera, the place at which I informed you in my last I had newly commenced preaching. We have procured a teacher for that place, a young person of Dutch extraction, who can read Singhalese well, and can teach needle-work and lace-making. She told us her number of pupils was seventeen, but on visiting the school, Mrs. C. and myself found but ten. It was, however, at six in the morning, that we visited it, and there was much rain, accompanied with thunder and lightning, which probably kept some of them away; here also, to get a suitable place, we must build one, and then I hope more girls will attend. The teacher we have got for this school attended at our Grand Pass school when taught by brother Siers, as did a few more, and I was not a little pleased to find how well she can read Singhalese: I really hope she will be a useful person. We are now returned to our own house, and could we meet with another such a teacher as this, and I could erect another place for the boys' school, we would try what we could do to instruct *females here also. If any* thing prevents *this, it will be want of funds* to undertake it.

"*We have added three more* to our little *church in Colombo this year*, and some more are wishing to join us. One of those who have joined this year, is a Miss B——, a former acquaintance of Mrs. Chater, who boards with us; the other two are Singhalese females, who were both worshippers of Boodhoo. Mrs. Chater, through the medium of the Tamul language, has been the principal instrument in bringing one of them to the Saviour, of whom she knew nothing; I believe, not even whether there was any Saviour, when Mrs. C. began to instruct her.

"I have long had to inform you, that the most perfect harmony has subsisted among the different Missionaries in and near Colombo. I am happy now to state, that a pleasing union among the Missionaries and friends of Missionaries here has been formed. Mr. Mooyart, a zealous promoter of Missionary efforts, is appointed sitting magistrate of Colombo. Through him, and brother Poor from Jaffna, who is on a visit in Colombo, this desirable object has been accomplished, the results of which, I trust will prove a blessing to this part of the island. I can but just mention this subject, on this occasion, but at a future opportunity, I trust I shall have to send you some pleasing account of its nature, design, and effects."

SPANISH TOWN.

THE following pleasing statement has lately been received from Mr. Philippo. It is hoped that a fellow labourer will be sent him very shortly.

Spanish Town, 19th Sept. 1825.

"It will, I know, be truly gratifying to you, to be informed, that things now in Spanish Town, assume a very encouraging appearance. All hostility has ceased, and persecution hid its head. My congregation continues overflowing. I often, on a Sabbath evening, join in singing, "Lord, how delightful 'tis to see," &c. almost with rapture. Nor am I without witnesses of the power and efficacy of sovereign grace.

"Many, I hope, are earnestly imploring mercy through the blood of Christ. If I recollect rightly, about 50 more are candidates for baptism; one is an elderly lady of colour, in circumstances of affluence. A little time ago, she was proud and soornful, but now, O delightful spectacle, she is "sitting at the feet of Jesus, clothed, and in her right mind!" Between 30 and 40 of the above number are at Old Harbour, where I intend to administer the ordinance.

"The Sabbath school, conducted by my invaluable partner, I am happy to say, is truly interesting, and in a flourishing condition. The number of children is at present 50, and adults 30. Books for them are

very, very much needed. I sincerely hope you will not forget us in this respect; I know you would not wilfully. The Lancasterian school will (if all is well), be opened next week; that is, if the materials which I am now daily expecting, arrive. In the one, by conducting which I hope to be able to support the former, I am now writing surrounded by upwards of 30 pupils.

"Believe me, with travelling and preaching, the school, the chapel, the church, and a variety of other engagements, I sometimes feel nearly exhausted. Hitherto, however, "the Lord has helped me," and, I hope, "stood by me and strengthened me." I do not shrink from labour. I trust I feel an increasing desire to "work while it is called to-day:" but my kind friends, who have had greater experience of the influence of the climate than I, are constantly telling me that I am doing what is impossible for any man in Jamaica to do long."

MORAVIAN MISSIONARY SOCIETY.

FROM the last number of the Brethren's Periodical Accounts, we extract the following Obituary of the Missionaries they have lately lost in Jamaica. It affords an additional proof, that real Christians of every name are perfectly agreed as to the ground of confidence in the hour of danger, and of death.

"Wednesday, the 24th August, towards evening, Brother Hague began to feel slightly indisposed, and, before morning, fever came on. The next day, medical aid was called in, and proper medicine applied, but without the wished-for relief. After 48 hours, a remission of fever, indeed, did take place, but his whole frame had already received such a shock, and his stomach and digestive organs became so inactive, that the doctor began to apprehend much danger. A second medical gentleman was called in, whose opinion of the disorder exactly coincided with that of Dr. Dempster. He also approved of the means used, but said little to encourage our hopes of his recovery. We continued, however, under the direction of the doctor, to use every possible remedy, and flattered ourselves from time to time, that the symptoms became less alarming, till Monday, the 29th, in the morning about 7 o'clock, when he departed in peace, in firm reliance upon his God and Saviour. This bereavement we believed to *be almost more than we could bear, but what were we called upon still to witness!*

"Before the departure of our dear Brother Hague took place, we had the grief to hear the doctor declare that Sister Hague had symptoms of the same kind of fever as that under which her dear husband was labouring; which he had before pronounced to be a bilious remittent, or yellow fever. Every precautionary measure was now taken, if possible, to disperse the disease, but in vain; the fever became more and more alarming, so much so, that early in the morning of the 30th, Dr. Dempster advised my sending for two other medical gentlemen, which was immediately done, and, in a few hours, one of them arrived. His opinion of the symptoms was, if anything, more cheering. Even this ray of hope would have afforded a momentary relief to our distracted minds, had not our attention been called to Brother Berger, who was, about this time, seized with head-ache and fever. It did not, indeed, at first appear to be the same fatal disease, as that by which Sister Hague was attacked, but, in a few hours more, we were but too well convinced by the irritable state of the stomach, of the nature of the complaint. The whole attention of Dr. Dempster, who scarcely quitted the house for more than a week, was now taken up in watching every change which occurred in the two patients, and immediately applying such means as were suggested, either by his own skill, or that of his medical advisers, who paid frequent visits about this time. Whenever either of them appeared a little better, as they frequently did, conversing cheerfully and freely with us, we felt our hopes begin to revive, but as often were we again cast down by unfavourable symptoms, till on Friday, September 2nd, about 2 o'clock in the afternoon, it pleased our Saviour, to release our dear Sister Hague from her sufferings, by calling her home to himself; and on the following morning, about 4 o'clock, the same happy change took place with our dear Brother Berger. Thus, in the space of 5 days, was our adult family reduced to one half the number. How mysterious are the dealings of the Lord, and his ways past finding out! Our consolation is to know, that they all departed in peace, as pardoned sinners, trusting in the merits of their crucified Saviour. Their faith was, indeed, to the last, in lively exercise, and they all bore a good testimony of the hope that was in them, so that of their admittance to heavenly bliss, we cannot have a moment's doubt. But, alas! their gain is our loss: how much, according to our thoughts, do we need their services, and how anxious were they to serve! But the ways of the Lord are not as our ways, nor His thoughts as our thoughts.

Contributions received by the Treasurer of the Baptist Missio
Society, from December 20, 1825, *to February* 17, 1826, *inclu*
not including Individual Subscriptions.

FOR THE MISSION.

				£.
Cardiff, English Baptist Church, by the Rev. W. Jones				10
Newark, Collection and Subscriptions, by the Rev. W. Perkins				30
Newbury, Ditto, by the Rev. Thomas Welsh				54
Henley-on-Thames, Society in aid of Missions, at the Rev. R. Bolton's				5
Bratton, &c. by Rev. R. Edminson,	Bratton	25	4 10	
	Imber	1	11 8	
	Laverton	7	4 6	
	Corsley	2	0 0	
				36
Bewdley, Collection, &c. by Rev. G. Brooks				3
West Lothian Auxiliary Missionary Society, by ———				4
Northampton, Small Society, by Rev. W. Gray				18
Essex Auxiliary Society, **Rayleigh**, by Rev. J. Pilkington				3
Loughton, Missy. Asso. by Rev. S. Brown				4 1
Kenninghall, (Suffolk) Baptist Church, by Mr. Roper				1
Olney, Subscriptions, by Mr. Wilson				5
Broughton (Hants) Collection, by Rev. H. Russell				15 1
Stepney, Sundries, by Mr. George Pearce				2
Edinburgh, Auxiliary Missionary Society, by George Yule, Esq.				20
Northern Missionary Society, by Rev. Dr. M'Intosh				20
Weymouth, Subscriptions, by Rev. W. Hawkins				8 1
Coleford, Church and Congregation, by Rev. John Fry				10
Audlem, Sandy-Lane, (Cheshire) Baptist Church, by Mr. Thursfield				5
Poplar, Missionary Prayer Meeting, by Rev. James Upton, Jun.				2
Martham, Baptist Church, by Rev. George Gibbs				1 1
Dunstable, Collection, Subscriptions, and Juvenile Association, by Mr. Robinson				25
Irvine, Sundries, by Rev. George Barclay				7 1
Birmingham Auxiliary, by O. Johnson, Esq.	Bridgnorth	19	0 0	
	Cradley	3	16 9	
				22 1
Western District, by Rev. R. Horsey,	Chard	9	4 7	
	Lyme	2	10 0	
	Upottery	1	0 0	
				12 1
Paisley, Female Association, by W. Carlile, Esq.		24	0 0	
——— Collection, Bible Society, by Ditto		6	0 0	
				30
Nairnshire Society for propagating the Gospel, by Rev. W. Barclay				5
Reading, Subscriptions, &c. (including £17 16s. for Female School,) by Mrs. Hinton				132 1
Hull and East Riding Auxiliary Society, by John Thornton, Esq. Treasurer				8
A. Z. by the Secretary			Donation	10
Friend, by Rev. W. Gray			Donation	5
Cumra, by Mr. W. Jones			Donation	1
Miss Keeblewhite, by Rev. Thomas Welsh			Donation	1

TRANSLATIONS.

Berwickshire, Bible Society, by D. Renton, Esq.	10

SCHOOLS.

Hackney, Young Gentlemen at Madras House Academy, by Mr. Allen	2

FEMALE EDUCATION.

Cardiff, Baptist Church, by Rev. W. Jones	15
Oxford, Ladies Association, by Miss Collingwood	24

TO CORRESPONDENTS.

The thanks of the Committee are presented to the Rev. B. Coxhead, of Winches
Miss Gregory, of Newbury; and Mr. Williams, Great Winchester-street, for su
Books, Magazines, &c.

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.

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FOR THE MISSION.	£.	s.	d.
Cardiff, English Baptist Church, by the Rev. W. Jones	10	9	0
Newark, Collection and Subscriptions, by the Rev. W. Perkins	30	0	0
Newbury, Ditto, by the Rev. Thomas Welsh	54	8	6
Henley-on-Thames, Society in aid of Missions, at the Rev. R. Bolton's	5	0	0
Bratton, &c. by Rev. R. Edminson, Bratton 25 4 10			
Imber 1 11 8			
Laverton 7 4 6			
Corsley 2 0 0			
	36	1	0
Bewdley, Collection, &c. by Rev. G. Brooks	3	5	0
West Lothian Auxiliary Missionary Society, by ———	4	1	0
Northampton, Small Society, by Rev. W. Gray	18	0	0
Essex Auxiliary Society, Rayleigh, by Rev. J. Pilkington	3	6	6
Loughton, Missy. Asso. by Rev. S. Brown	4	19	2
Kenninghall, (Suffolk) Baptist Church, by Mr. Roper	1	0	0
Olney, Subscriptions, by Mr. Wilson	5	0	0
Broughton (Hants) Collection, by Rev. H. Russell	15	11	9
Stepney, Sundries, by Mr. George Pearce	2	5	2
Edinburgh, Auxiliary Missionary Society, by George Yule, Esq.	20	0	0
Northern Missionary Society, by Rev. Dr. M'Intosh	20	0	0
Weymouth, Subscriptions, by Rev. W. Hawkins	8	13	1
Coleford, Church and Congregation, by Rev. John Fry	10	0	0
Audlem, Sandy-Lane, (Cheshire) Baptist Church, by Mr. Thursfield	5	0	0
Poplar, Missionary Prayer Meeting, by Rev. James Upton, Jun.	2	2	0
Martham, Baptist Church, by Rev. George Gibbs	1	11	7
Dunstable, Collection, Subscriptions, and Juvenile Association, by Mr. Robinson	25	1	8
Irvine, Sundries, by Rev. George Barclay	7	12	0
Birmingham Auxiliary, by O. Johnson, Esq. Bridgnorth 19 0 0			
Cradley 3 16 9			
	22	16	9
Western District, by Rev. R. Horsey, Chard 9 4 7			
Lyme 2 10 0			
Upottery 1 0 0			
	12	14	7
Paisley, Female Association, by W. Carlile, Esq. 24 0 0			
——— Collection, Bible Society, by Ditto 6 0 0			
	30	0	0
Nairnshire Society for propagating the Gospel, by Rev. W. Barclay	5	0	0
Reading, Subscriptions, &c. (including £17 16s. for Female School,) by Mrs. Hinton	132	10	0
Hull and East Riding Auxiliary Society, by John Thornton, Esq. Treasurer	8	0	0
A. Z. by the Secretary ..... Donation	10	0	0
Friend, by Rev. W. Gray ..... Donation	5	0	0
Cumra, by Mr. W. Jones ..... Donation	1	0	0
Miss Keeblewhite, by Rev. Thomas Welsh ..... Donation	1	0	0
TRANSLATIONS.			
Berwickshire, Bible Society, by D. Renton, Esq.	10	0	0
SCHOOLS.			
Hackney, Young Gentlemen at Madras House Academy, by Mr. Allen	2	2	0
FEMALE EDUCATION.			
Cardiff, Baptist Church, by Rev. W. Jones	15	0	0
Oxford, Ladies Association, by Miss Collingwood	24	0	0

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Taylor, Green, and Littlewood, Printers, 15, Old Bailey.

Linnell pinx.ᵗ Bragg Sculp.

W. Ellis Esqᵉ.

Minister of the Baptist Church, Keppel Street.

Published April 1826. by Wightman & Cramp. Paternoster Row.

THE

BAPTIST MAGAZINE.

APRIL, 1826.

Memoir of the late Rev. John Trickett, of Bramley, near Leeds.

From Dr. Steadman's Funeral Sermon for the Rev. J. Trickett, of Bramley, near Leeds, noticed in our Number for January, we extract the following particulars, which, we are persuaded, will prove interesting to our readers.

"The Rev. John Trickett descended from parents who were eminent for their piety, and were members, together with other relations of his, of the Baptist Churches at Clough-Fold, Goodshaw Chapel, and Bacup; places, as many of you know, in the borders of the neighbouring county of Lancaster. He was born on the 19th of August, 1776, so that when he died he had not quite completed his 49th year. He was called by grace in the year 1797, most probably under the ministry of the late Mr. Hirst, for many years Pastor of the church at Bacup, of whose life, as well as of the rise of the Churches at Bacup and in the neighbourhood, Mr. Hargreaves, formerly of Ogden, but now of Wild-street, London, has published an interesting account. Mr. Trickett was soon after baptized by Mr. Hirst, and became a member of the church at Bacup, and was, in the following year, called to the work of the ministry. His first ministerial engagements were at Polemoor, a place not far from Halifax, which church he supplied for a considerable time. In the year 1803, he *came first to labour amongst you, and was dismissed from the church at Bacup*, and ordained Pastor of the church at Bramley, September 29th, 1804. Here, then, he has laboured with exemplary diligence for nearly 21 years.

"On his coming he found the church but small, and the place of worship very confined and inconvenient. He, however, addressed himself to his work with great assiduity; and a divine blessing attending his labours, the church soon increased, and began to put forth symptoms of returning prosperity. The congregation also increasing in proportion, they, in the following year, resolved upon the erection of a new place of worship. This erection they accomplished, and had the place opened for divine worship, early in the month of March, 1807. Here your pastor had more ample scope for his labours, and had the satisfaction of seeing the congregation and the church constantly on the increase. But finding himself surrounded by a very large population, the vast majority of which were manifestly living *without God in the world*, he felt thoroughly convinced that he could but partially discharge the duties of the ministry if he confined his labours to this place alone. He, therefore, soon began to extend his labours to the surrounding villages, in most, if not in all, of which he found persons willing to open their houses for the preaching of the Gospel, on Lord's day evenings, whenever his services at home could be dispensed with, and not unfrequently, on nearly every evening in the week. In this depart-

ment his labours were very acceptable and useful. They not only contributed to the increase of the congregation here, but gave rise to some new churches, and much assisted in the rise of others. Into all the plans for extending the knowledge of Christ, whether itenerant societies for domestic, or missionary societies for foreign efforts, he entered with all his heart; and seldom was he absent from any of the public meetings of his friends, convened for the purpose of forwarding these pious and benevolent designs. He loved his Master and his work, and deemed no department of that work foreign to his attention. In consequence of the erection of this place of worship, he was under the necessity of visiting different parts of the kingdom, on an errand not uncommon to those ministers whose congregations are unable to defray the expense of such erections; and, in all those places, his ministerial labours were acceptable, and his temper and converse such as left a very grateful recollection behind him. *His praise was in all the churches.* In these labours of love, he employed the twenty years of his life spent with you; and little did any of us think, when we met him at an association, held in a neighbouring place,* a few weeks ago, that his labours were so near a termination;—but so his Lord had appointed. His constitution, if not robust, could not be said to be feeble: but through incessant labours, long journeys, chiefly on foot, and frequent exposures to night and damp air, it appeared, for the last year or two of his life, to be in a slight degree giving way; and a cold, contracted by his attendance on a prayer and experience-meeting, in the vestry of his own meeting-house, after a long and fatiguing walk from the opening of a new place of worship, at Haworth, about 15 miles distant, by which he was much heated, appears to have laid the foundation of the disease of which he died. He complained of chilliness and fatigue; and on the following Lord's day, was unable to go through the whole of his public engagements. On Whit-Monday he visited Leeds, and preached to a congregation composed of a portion of the scholars and teachers of the Sunday schools of that town, and its vicinity; all of whom form a very extensive union, which holds its annual meeting on that day, and occupies nearly all the places of worship in the town. This was the last sermon he preached, and, with the exception of his presiding and engaging in prayer at the Association at Bradford, in the same week, and his addressing his own people at the close of the services on the following Sabbath, the last public service in which he engaged. His fever made a rapid progress, and soon led his family and friends to anticipate the melancholy result. It often interrupted the exercise of reason. At such periods, however, his converse indicated the prevailing temper of his mind, turning principally on the sermons he had preached, or had intended to preach, the state of the church, and the concerns of religion in general. In his lucid intervals, his mind was tranquil, and his hope of interest in Christ unshaken. The words of my text were often repeated by him. The only anxiety he at any time seemed to feel related to a subject peculiarly tender, and on which it would be matter of surprise if he had not felt,—his family. He was about to leave a widow in a state of pregnancy, and seven fa-

* *At Bradford, May 24, 1825, at which Association Mr. T. was the Moderator.*

therless children, nearly all of them dependent on him for support. Over this anxiety he, however, obtained the victory; and was enabled to commit them to God, who, he was persuaded, would be *the Father of the fatherless, and the judge of the widow.* Recent events have shewn that his confidence was not ill-founded. He fell asleep in Jesus on Thursday the 23rd of June, 1825, about one o'clock, P.M.; when, as he had through life exemplified the former part of my text, *To me to live is Christ,* he, doubtless, experienced the truth of the latter part of it, *To die is gain.* Yes, he had his desire granted—a desire *to depart and to be with Christ,* which he now finds, to his full satisfaction, *to be far better.*

" He was blessed with a sound and vigorous understanding, with great meekness and sweetness of temper, and, what was of still greater importance, with an eminent degree of piety, and holy, and generous zeal. His attachment to evangelical truth was inviolable, and his whole temper and conduct furnished a striking and happy instance of its holy and benevolent tendency. He was, from motives the most conscientious, a Baptist, and at any time free to avow and to defend his sentiments on that subject; but he loved all who loved our Lord Jesus Christ in sincerity, and was ready to promote, and rejoiced in the promotion of the interest of Christ among those who may have differed from him on that point, as well as on those other points of minor importance on which the followers of Christ are divided. He had no claims, it is true, to brilliance of talent, or powers of eloquence; nor had he the advantage *of a liberal education. But his amiable temper, his holy wisdom, his disinterested* benevolence, and above all, his unabating diligence in the discharge of the duties of his office, and in labouring for the souls of men, more than compensated for the want of those endowments, and rendered him a striking instance of what may be accomplished by ardent piety, wisdom, and zeal, though labouring under considerable disadvantages; and have exhibited him as an example worthy the imitation of those who may be possessed of advantages with which he was not favoured, and may administer reproof to many of them for their deficiencies in those qualities for which he was so eminently distinguished, and so justly esteemed."

On Spiritual Knowledge.

Knowledge enlarges the mind; the possession of it is profitable: without some degree of knowledge man is subjected to many privations; but with it he is enabled not only to be useful to himself, but also to others.

Knowledge distinguishes the rational from the irrational creation, and elevates one man above another. God has endowed us with wonderful faculties to acquire it, and the labour of the acquisition is attended with pleasure.

To suffer our faculties to lie dormant is to prevent our own comfort; and, as much as lies in our power, the very end of our existence.

The range of human knowledge is very extensive; there is, indeed, but little demonstration about it, yet there is scarcely any thing that has fallen under the notice of man, but what has been the subject of his speculations.

Many, through a vain curiosity, have exercised their thoughts upon what has evidently been too high

for them, to the neglect of that which would have been useful. It is not easy to say to what lengths human knowledge may be extended, and where its boundaries are fixed.

The intellectual powers of some men have been almost angelic; yet, it should be remembered, that there are many things beyond the limits of our utmost capacity, and that, while we remain in this world, our real knowledge must be comparatively small.

There is one kind of knowledge which infinitely exceeds all others, that is *spiritual knowledge;* or, that by which we are instructed into the character of God, and the nature of his worship. This shall be the subject of the present paper. It enters so much into Christianity that without it we cannot be Christians. By reason of our moral depravity we naturally form very incorrect views of God, and of the spirituality of his worship. Many worship they know not what, having no distinct, or clear ideas of that Being to whom they pretend to pay homage: those who are instructed in the nature of the divine perfections, and are enabled to exercise faith in the Son of God, know what they worship. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

It is necessary to Christianity, not only to believe that God is, but also that he is a rewarder of them that diligently seek him. Cain believed in his existence, and thought some kind of worship ought to be paid to him; accordingly he brought of the fruit of the ground, an offering to the Lord. But Abel brought of the firstlings of his flock and of the fat thereof, as typical of *the promised seed,* and by faith in *him.*

The conduct of these brothers represents that of mankind. The knowledge of God and his worship, as taught by reason, and as understood by the objects around us, is imagined by many to be all that is necessary to constitute religion. If they admit of a revelation at all, its truths must be subjected to their own reason, and its peculiar doctrines either denied, or considered but of little or no importance. Like Cain they offer a sacrifice to God; but it is such an one as he will not regard. There are others, who, understanding the insufficiency of human reason and of nature to instruct mankind in things of eternal moment, cordially receive and believe the revelation God has given of himself; and, by faith in the sacrifice of his Son, offer to him spiritual and acceptable service; at the same time disclaiming all their services in point of merit, and expect pardon and everlasting life only through the mercy of God in Christ Jesus.

There exists a considerable difference as to some points among men of both these descriptions; but notwithstanding this difference, all men, to whom revelation is sent, come under the one or the other of them; and may be said either to be of the family of Cain, or of that of Abel. Nor is this distinction among men the effect of mental capacity, or of privileged circumstances; the strongest intellectual powers, united with the most favourable circumstances, are not of themselves sufficient to enlighten and to spiritualize the human mind. The natural, or unrenewed man, however mighty his genius, or distinguished his talents, receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned.

The strength of natural reason is as opposite to God, and to the spi-

rituality of his worship, as the weakest effort of intellect in the meanest of mankind, and is often accompanied with far greater degrees, and manifestations of pride and enmity. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? He hides from the wise and prudent the glories of his grace, while he reveals them unto babes. Not, however, by any positive influence on their minds, but having a sovereign right to dispose of all his blessings as seems good in his sight; he does not often make these glories known to men of reputation for learning and wisdom in things of this world; but leaves them to their own pride and self-sufficiency.

It is thus that the praise of deliverance from moral blindness might be given to God and not to man; that the pride of human reason might be humbled, and the weak in intellect encouraged to look to God for spiritual instruction.

To the moral ignorance of the human mind is to be attributed the superstition and idolatry of heathens, the priestcraft and policy of the papists, the immoralities of protestants, the strifes and contentions, the robberies and murders, with all the crimes that have debased our nature since the world began. Had men possessed a holy knowledge of God, and worshipped him in spirit and in truth, this earth, instead of being a scene of carnage and blood, as it often has been, would have resembled the garden of the Lord. But darkness hath covered the earth, and gross darkness the people, by reason of which men are alienated from the life of God, through the ignorance that *is in them.*

From this lamentable and awful condition, God has promised to deliver his people, and to bring them to the knowledge of himself; in every age this promise has been fulfilled, while multitudes live without hope and without God in the world, *they* are taught to understand his character, and to become his humble and faithful worshippers. "I will give them," saith he, "a heart to know me, that I am the Lord, and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." By the operation of his Spirit, through the instrumentality of the gospel, he removes the pride and enmity of the carnal mind; makes his people willing in the day of his power; brings them to himself by a way that they knew not, and leads them in paths that they had not known: he makes darkness light before them, and crooked things straight.

When peace shall universally prevail, and there shall be none to hurt nor to destroy in all God's holy mountain; it will not be effected by the power and policy of statesmen, nor by the valour of armed troops under the command of experienced generals, nor by the power of human learning, though this may be useful; but the knowledge of the Lord shall cover the earth as the waters cover the sea. This can do more than all other things; it can make the wolf dwell with the lamb, and the leopard lie down with the kid; the calf and the young lion, and the fatling together; and can make them tractable and docile, so that a little child may lead them. How often has it humbled the proud mind and brought the lofty spirit low; softened the hard heart, and brought with trembling and with tears to the throne of grace, those who had not used to pray.

To accomplish these purpose

the Gospel is preached; and though in some instances it is not very successful, it shall not fail to fulfil the will of God." As the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be, that goeth forth out of my mouth," saith the Lord, " it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God, who caused the light to shine out of darkness, shines into the hearts of his people, to give them the light of the knowledge of his own glory, as manifested by Jesus Christ. Where nothing but ignorance, error, sin, and misery, had before prevailed, divine knowledge is communicated; and without this, the soul remains a dark, confused, and deformed chaos, when human science has done its utmost.

The evidences of possessing this knowledge are not in every one, to whom it is given, equally clear and satisfactory. Persons educated in the light of religion, and favoured with worthy examples of its effects all their days, may receive divine instruction in an imperceptible manner, and not be able to tell, with certainty, that they have experienced any remarkable change. But the far greater number of Christians have, at least, some acquaintance with the beginning and progress of it in their minds; yet if the good seed be sown in their hearts, and bring forth fruit, it is not material whether we can describe the time and the means, by which it was sown, *or whether we* cannot.

Many professing Christians are in the habit of expressing themselves very doubtfully respecting this knowledge: they fear, lest they should be deceived; but if they are Christians their doubts must be owing to one or other of the following causes:—Either they have imbibed wrong views of the gospel, are in a state of declension from that exemplary conduct it requires, or they have some peculiar temperaments of body.

In the first of these cases, the mind may be brought into great bondage, although it is diligent in attending the means of grace. In the second, persons ought to doubt, not whether the possession of spiritual knowledge makes itself evident; but whether they have it or not. In the last, persons who have walked honourably in the ways of God for many years, have been greatly depressed by the most fearful apprehensions lest they should not have known God in a proper manner, though every one but themselves has been fully satisfied respecting their spiritual condition.

Where spiritual knowledge is possessed, and there is nothing of a peculiar nature to darken or becloud its evidence, the mind has an indubitable certainty of its existence.

Nothing can be more evident to our natural senses than that is to our minds. Christians were once lost, but are found—strangers and aliens, but are made friends—far off, but are brought nigh—blind, but now see—were dead, but are made alive, and created anew in Christ Jesus. Can a change, justly expressed in such a variety of ways, all of which are highly significant, take place in a person, and yet he be insensible of it?

His hopes and fears, joys and sorrows, desires and aversions, testify to him that he has undergone a real and internal change; and, it seems, that he must lose the sense of personal identity before

he can forget what he once was, or what divine grace has made him. As the orb of day causes the darkness of night to pass away, and enables us to perceive the objects around us; so spiritual light discovers our moral pollution, and danger, the nature of God's law, that our own works cannot justify us in his sight, and that if we are saved from everlasting misery, it must be by faith in Jesus Christ!

This leads us to confess and to forsake our sins; to seek mercy through the blood of the cross, and to desire holiness of heart and life.

What was said in a literal sense by the man born blind, whose eyes Jesus had opened, may be said by Christians, "One thing I know, that whereas I was blind now I see." Though he could not tell *how* his eyes were opened, he knew they were opened.

The danger lies more in calling *darkness* light, than in putting *light* for darkness. The nature of Christianity is not changed: the first Christians knew that they were of God, that they were passed from death unto life, that the love of God was shed abroad in their hearts, that the Son of God was come, and had given them an understanding. Had they been in doubtful suspense whether they were Christians or not, they would not have endured the persecutions of the heathen, but they did endure them joyfully; nor was it in the power of all their enemies to damp their zeal for God, their love to Christ, and their attachment to his cause; they even gloried in tribulation, and preferred the greatest sufferings to a sacrifice of principle.

Why is it then that Christians in general are not more comfortable? The answer is, at least in most instances, *our unholy tempers, our unruly tongues, our backwardness to religious duties, and our coldness in them*; our adoption of the maxims of carnal policy, and our great anxiety after the world, darken our minds and bring us into doubtful suspense respecting the reality of our Christian character.

Let us devote ourselves to the glory of God, crucify the flesh with its affections and lusts; live soberly, righteously, and godly, and we shall not then doubt our state; the Spirit of God will witness with our spirits that we are the children of God; and the peace of God, which passeth all understanding, will keep our hearts and minds, through Christ Jesus.

Bluntisham. S. GREEN.

ORIGINAL LETTERS FROM DR. DODDRIDGE TO DR. CLARK.

No. III.

REV. SIR,

YOU will probably expect to hear of my pupils. They have now been five weeks under my care, and have given me a great deal more pleasure than trouble in that time; for they all treat me with a great deal of respect and good humour; and so far as I can see, behave very well to each other and all the family. The three that are intended for the ministry, have made a very considerable progress, both in Latin and Greek, far beyond what many others have done when they have left the Grammar school; and they are all industrious, ingenious, and, I hope, truly religious. We have generally been employed in mathematics in the morning, and Hebrew in the afternoon; for I did not care to follow Mr. Jennings's example in mixing other studies with them till they become a little more familiar to them. We have not yet made any great progress in either, which is the less to be wondered at, considering they were utterly unacquainted with either

except one, who had begun in Hebrew, and I was loath to overload them at first. We have gone over only the first book of Euclid's Elements, in which, however, I made them so perfect, that they were able readily to demonstrate all the propositions without book. We principally used Barrow, but compared other editions as we went along. I wrote out several of the more difficult demonstrations in a method which seemed plainer to them than any other. We have also entered on Mr. Jennings's Algebra, and read about 20 pages. I should have told you before, that after having gone over the First of Euclid, we reviewed all the propositions again, and observed the principal uses of each, as taught by Whiston and Dechales, which made them easier than if we had taken them at first; for the use of the first proposition in its demonstration depends on the 26th, and that of the 4th on the 15th. Several of the more difficult uses we omitted, especially since most of them will come in with greater advantage when we come to physics; accordingly I have made references to them. For Hebrew, we first read all the rules in Bythner, which relate to the reading of it; and then spent above a week in practising upon it, till they could read the four first psalms pretty readily: we then went on to other grammar rules, still continuing to practise our reading, till we came to the paradigm of the regular verbs. I wrote out a few easy rules about the changes made in them in the beginning and ending of each person, gender, tense, &c. in Kal; which, as you well know, will be a sufficient guide to them in all the rest. After learning these rules, I *set them to the paradigms*, which *they have learned perfectly*; they *are now declining the regular verbs in that model, and we* have taken a general view of the rules for the quiescents; we enter on the defectives to-day, and I propose that they should go through many examples of each. We have every day read some Latin author, unless something more than ordinary has prevented. We generally spend about half an hour in it; one or another of us reads the original, and we enquire into the most difficult passages, which, if they do not understand, I endeavour to explain as well as I can; and that I may be better prepared to do it, I look over the day's lesson before, in the best edition I can get. We have read some of Horace, Juvenal, Ovid, and Pliny; but as we propose talking Latin, have spent more in Terence than in either of the former. To these classics we join Erasmus, whose dialogues, may, if I mistake not, be exceedingly useful to us in our present design. We have, out of respect to Dr. Ker, spent some time on Baudius; but my pupils complain of him as the most difficult author they ever read. They make exercises once a week, which are only translations from Latin into English and *vice versâ*. For Greek we have only read the Greek Testament, which is our business on Saturday afternoon, after Hebrew. They construe it into Latin; I have Beza before me, and tell them what appears most remarkable on comparing his translation with the vulgar. To make it yet more entertaining and improving, I also read them the New English Translation, in 2 vols. 8vo. where the faults, as well as the beauties, have some use. Once a month I give them a devotional lecture: the first was of acknowledging God in their studies, the second of secret prayer.

I am, Rev. and Dear Sir,
Your most obliged servant,
P. DODDRIDGE.

Aug. 7th. 1729.

ON THE ROMAN CATHOLIC SYSTEM.

No. III.

Scripture and Tradition.

"HE that doeth evil, cometh not to the light, lest his deeds should be reproved." This observation of our Lord has been remarkably verified in the conduct of the Roman Catholic church, with regard to the Scriptures. When human invention was permitted to interfere in things spiritual, and primitive practices were superseded by the new-fangled devices of a gaudy superstition, it was soon perceived that some restrictions must be laid on the authority and use of the Sacred volume. The gradually-thickening darkness of the middle ages favoured the attempt, which, at length, succeeded so well, that when the Reformers commenced their glorious career, there was no book so little known, as the book of God. Papal rulers and advocates have always been remarkably shy of the Bible: it was even asserted by one of the ecclesiastics assembled at the Council of Trent, that the scholastic Divines having so completely explained Theology, the study of the Scriptures was no longer required. Doubtless, nothing could have pleased the Pope better, than to have seen this remark practically followed up throughout Christendom.

In the "Ten Rules respecting prohibited Books," published under the authority of the above named Council, and approved by the Pope, it is affirmed — "that it is evident, from experience, that if the Holy Scriptures in the vulgar tongue be indiscriminately and generally permitted to be used, more harm than good, will, through the rashness of men, result therefrom." (*Canones et Decreta Concilii Tridentini, Venet. 1815*). Nor is this an obsolete notion, a worn-out prejudice; it was re-asserted by pope Pius VII. in his Bull against Bible Societies, published June 29, 1816, and again by the present pope, Leo XII. in his Circular Letter, sent "to all the Patriarchs, Primates, Archbishops, and Bishops," of the Roman Catholic church, in 1824; and it is well known to be the opinion of the leaders of that community in Great Britain. So successfully has this principle been acted upon in Ireland, that it has been recently ascertained by the Commissioners of Education in that country, that "*multitudes of the adult population are wholly ignorant of the existence of the Bible or Testament, as a book containing a revelation of the Divine will to man!*" (See the Report of the Commissioners, Appendix, pp. 458, 459). This statement refers particularly to the lower orders. It is not so easy, in a country where the press is free, to retain in absolute ignorance the middle and higher classes. The Bible cannot be entirely kept out of their hands; and it has therefore become necessary to devise some expedients, whereby its effects may be neutralised. The means which have been adopted for this purpose, deserve our particular attention.

In the *first* place, there is a *limitation of the privilege of reading the Scriptures.* It is a privilege too great to be enjoyed by all. Those only may be so favoured, who, in the judgment of the parish-priest, or confessor, are likely to make proper use of the liberty granted them: and if any presume to read the Sacred volume, without a bishop's licence, founded on the approving judgment of the priest, he is liable to be excommunicated. A "declaration" recently issued by the Roman Catholic prelates of Ireland, still further restricts this

permission to persons "of mature years:" children and young persons, it seems, are incapable of deriving benefit from the inspired volume, or cannot be trusted with it. It was not so in the apostle Paul's time: he congratulated Timothy, that "*from a child*, he had known the Holy Scriptures;" but there have been strange alterations since then!

The second prudential measure of papal policy, is the *enlargement of the Canon of Scripture*. The earnestness with which the Reformers constantly appealed to the authority of the inspired writers, sufficiently indicated the conviction of their minds, that there the strength of their cause lay. How to resist them with effect, was a question of no ordinary magnitude and difficulty; it was reserved for the sagacity of the Council of Trent to invent a method, by which the rock on which their opponents stood, might be undermined. They perceived that some distinguishing tenets of the Roman Catholic System, received their main support from the books called Apocrypha, which had not as yet been considered as divine, because they were wanting in the original Hebrew. It was resolved, therefore, by a majority of votes (for, on this subject, entire unanimity did not prevail) to decree that the Apocryphal writings are of equal authority with the other acknowledged books, and were written by the inspiration of the same spirit; and that if any one denied them to be sacred and canonical, he should be accursed! Thus were the foolish fables of Tobit and the fish, Bel and the dragon, &c. elevated to the high rank of inspired compositions, and *all men were enjoined to regard them with "the same pious esteem and reverence,"* as the Psalms of *David, and the Epistles* of Paul. On this proceeding we make no comment—it needs none: the object of those who framed the decree is sufficiently apparent: it must not be forgotten, however, that the Roman Catholics are permitted to use no Bible which is not printed in exact accordance with this enactment.

In the third place, there are *restrictions on the translation and interpretation of the Sacred Volume.* The individual who stands so high in the favour of his confessor, as to obtain the privilege of reading the Scriptures, must not presume to choose a version for himself. Luther, Calvin, Cranmer, Beza, Doddridge, Campbell, Macknight, &c. &c. are prohibited books; he must neither possess nor read them, on pain of excommunication. None but "authentic and approved" versions are permitted him; that is, none but the vulgate Latin, or Roman Catholic translations of it—this being the only version allowed to be "authentic" by the Trent fathers, and no one is to "presume, on any pretence whatever, to reject it." By the way, they had strong reasons for this decision, one of which may be mentioned:—in their translations from the above-named version, the word "penance" is used, where our versions have "repentance;" for instance—"I indeed baptize you in water unto *penance*," Mat. iii. 11.—"And *penance* to be preached in his name;" Luke xxiv. 47. The influence of such versions in supporting the views of popery will be immediately perceived.

And then as to the interpretation of the Scriptures. We will suppose the case of a pious and learned Roman Catholic who has obtained a licence to read the Scriptures, and has procured the "authentic and approved" version. Let no one imagine that he may

exercise the powers of his own mind in the interpretation of it. The work is done ready to his hands. He may be a good classical scholar — profoundly versed in Greek and Hebrew — well read in Jewish antiquities — thoroughly acquainted with oriental customs — the first critic of his age : — but woe be to him, especially if he happen to live in Italy or Spain, if he presume to employ his stores of knowledge in investigating the sense of Scripture, or dare to bring to the light, even though it should not go beyond the precincts of his own study, any interpretation different from what was promulgated by the Holy Fathers, hundreds of years before he was born. Thus runs the decree of Trent :—

" Moreover, in order to restrain petulant minds, the council decrees, that no one, relying on his own prudence, in matters of faith and Christian edification, and perverting Scripture to his own opinion, shall dare to interpret the Sacred Volume in a sense contrary to that which hath been, and is held by the Holy Mother church, whose province it is to judge of the true meaning and interpretation of the Scriptures — or contrary to the unanimous consent of the Fathers — even though such interpretations should never be made public."

The creed of pope Pius IV. published in 1564, and which, Mr. Butler says, " Non-catholics, on their admission into the Catholic church, publicly repeat and testify their assent to, without restriction or qualification," contains a similar sentiment. The new convert declares, that he " admits the Sacred Scriptures, according to the sense which the Holy Mother church has held, and does hold ;" and *that he " will never take or interpret them otherwise, than according to the unanimous consent* of the Fathers." Fully to secure this, care is taken to give ample " explanatory notes" in all Roman Catholic editions of the Sacred volume.

This, then, is the plain fact : — A Roman Catholic may have a Bible, if it be such a one as his priest approves, and he may read it ; but he must not form his own judgment of its meaning — he must not think for himself. This is a sentiment which a Roman Catholic clergyman (the Rev. Michael Collins, of Skibbereen, in the county of Cork) did not hesitate to avow, on his examination before the House of Commons, in June, 1824. " *It is a principle with Catholics,*" said Mr. C. ." *that the right of private judgment in the interpretation of the Scriptures must be excluded, and can never be admitted.*" The inference is, that, in this particular, at least, popery has not changed since the Council of Trent.

A fourth device of popish prudence remains to be noticed — the *giving to tradition an authority equal to that of the written word of God.* This must be reserved for our next paper. C.

REMARKS ON AN ARTICLE IN THE ECLECTIC REVIEW FOR DEC. LAST.

MR. EDITOR,

DR. NEWMAN has recently given to the world, a ' Manual for Church Members,' which was noticed in the Eclectic Review for December last. Now, if the contempt the Reviewer has expressed for the respectable author of that work — the spirit in which he has written — and the imperfect view he has given of the ' Manual,' do not sink the review so far, as to render it undeserving of any respectful notice, I shall be obliged by the insertion of the following remarks,

in the hope they will remove the unfavourable impressions which must be made on the minds of our Pædobaptist brethren, many of whom, deceived by such statements as those contained in the Review, are very much prejudiced against the brethren who approve of strict communion.

I trust too, Sir, that many of them will be disposed to examine the 'Manual' for themselves; for although it contains a page or two on the 'terms of communion' at the Lord's Table; it also contains, very many pages on a subject of great importance to Dissenters, whether Baptist, or Pædobaptist, and is well adapted to shew the scriptural nature of that Church Order, which prevails amongst Congregationalists in general.

The question, which Dr. N. *incidentally* mentions, is this,—Is it lawful to admit unbaptized Christians to church fellowship?

"The Doctor," the Reviewer informs us, "proceeds to maintain the negative by the following considerations:—

"Our Saviour said to Nicodemus, 'Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.' John iii. 5. By the kingdom of God here, as indeed very often elsewhere, must be understood, primarily, the Gospel kingdom on earth. And our Saviour, when explaining to the celebrated Rabbi, the *terms of communion*, seems to have assured him in *strong terms*, that to be *born of the spirit* was necessary to his *seeing*, the spiritual nature of this church, and further, that to be *born of water*, was necessary to entering into it. *In other words, that* baptism was, *as we are accustomed* to style it, an *initiatory ordinance*, introductory to *the communion of the* Church, and an indispensable pre-requisite to that communion."

On this statement the Reviewer observes,—

"A flood of light is poured on the chapter in question by this ingenious explanation. First, we learn that the design of our Lord was not, as has been supposed, *to instruct Nicodemus into the spiritual nature of his kingdom, and the necessity of a total new creation of the inner man, but to explain to him the terms of communion.*"

It is very evident, Mr. Editor, that a "flood of light" was not "poured" upon the Reviewer's mind, when he penned the preceding paragraph, for it contains as complete a refutation of his assertion as Dr. N. can possibly desire. Let us just analyze Dr. Newman's "ingenious explanation," and we shall soon see what degree of respect is due to the penetration of this Reviewer.

It appears to me that there are four things contained in the passage—

1. That the Doctor speaks of the *spiritual nature of Christ's Church.*

2. He declares that our Saviour states, that it is necessary to be *born of the spirit*, before a man can see (i. e. understand) the spiritual nature of this church.

3. That our Lord assured Nicodemus of this necessity, in "*strong terms.*"

4. That our Lord also taught Nicodemus that *to be born of water*, was necessary to entering into this church, or in other words that baptism was an initiatory ordinance, introductory to the communion of the church, or, as the Reviewer would say, "to church fellowship on earth."

Now, Sir, what must we think of the judgment of a man, wh

would gravely write, and print, that Dr. N., in the passage cited, taught us, that our Lord did not instruct Nicodemus into the spiritual nature of his kingdom, and the necessity of a total new creation of the inner man; but only "explained the terms of commu- nion," evidently meaning to restrict the words "terms of communion" to the conditions of church fellowship on earth. Must we consider this representation of Dr. N.'s meaning as the result of inattention, or of prejudice? Let us charitably hope it was owing to these causes, for we cannot think, that in a writer for a Christian review, there would be such a want of integrity, as to induce him designedly to make a statement, so unjust, and so injurious in its tendency—for is he aware, that the impression such a review will make on its readers, in all probability, will be this,—that Dr. N. was so engrossed with the "*terms of communion*," as to lead him, in his injudicious zeal, to overlook two of the most important truths of the Gospel, in order to establish a favourite theory of a sect, on a point, confessedly of minor importance, and thus going far to establish the often refuted calumny, that Baptists are far more zealous for making converts to their peculiar views, than they are to publish those great truths, which are essential to man's salvation?

Is the Reviewer aware that in the "ingenious explanation," as he sarcastically terms it, of John iii. 5, it is certain that some theologians of great note, ancient and modern, British and foreign, orthodox and heterodox, have concurred? Their names (and they are of weight as far as human authority is concerned) may *been seen in the appendix to the Manual. One would have thought an exposition, supported* by such eminent men, might have led the Reviewer to have written with more respect, both to the Doctor and those eminent theologians to whom he refers, especially as the Doctor did not impose his exposition of the passage upon the public in a dogmatic manner—he "submits it with great deference to competent judges." The Reviewer has assumed that he is a "competent judge;" but I feel more disposed to class him with the person the Doctor refers to in his Preface, than with those who are competent to give an opinion on this point. "I know," says he, "there are some persons who, understanding not what they say, nor whereof they affirm, will cry out, Baptist bigotry—sectarianism—exclusive system—popery and persecution. But I shall not be deterred by such idle clamours from speaking out distinctly (and I hope not offensively) what I believe to be the truth."

The Reviewer proceeds—

"Secondly, That Baptism being here declared indispensably necessary to entering into the Gospel kingdom, all Quakers and Pædobaptists must rank with those who are without—at least, in the opinion of those who deem them alike unbaptized."

Does the Reviewer mean to insinuate (I more than half suspect that he does) that Dr. N. intended to convey the idea, that all persons who are not baptized by immersion, are neither *essentially*, nor *formally*, members of Christ's Church? if he he does, let him know that he is grossly misrepresenting, not only Dr. Newman's meaning, but the sentiments of the whole of the strict communion Baptists. The very terms, in which the question is stated, confutes such an uncharitable idea. It speaks of *unbaptized Christians*, and all that

the Doctor asserts is, that it appears to him, that a man's being a *Christian*, is not the only qualification for church fellowship on earth; but that it is necessary that he should be baptized. But this is a very different thing from saying, without any explanation, or qualification whatever; that "all Quakers and Pædobaptists must rank with those who are without." Dr. N. never meant to call in question the piety of those persons who differ from him on the article of baptism, but merely to state, that in his opinion, even *unbaptized Christians*, must not be admitted to the Lord's Table; and this sentiment, till very recently, was held by almost the whole Christian world: and, I believe, that there are very few independent churches, who would admit a person to communion, *that in their judgment*, was unbaptized. Let not then the strict Baptist bear the odium of this supposed unscriptural practice, for all other communions have, more or less, participated in the sin, if it be a sin,—they have, and many of them still do, refuse to admit unbaptized persons, *in their view*, to the Lord's Table. "He then that is without sin, let him cast the first stone."

The writer of this article conceives, that the strict communion Baptists act unscripturally in making Baptism, a "term of communion:" he firmly believes, that the terms of salvation, are the "terms of communion," at the Lord's Table.—But, what then? Shall he revile, and reproach, and misrepresent those, who think differently on this subject. God forbid! Who is he, that he should 'judge another man's servant?' *Rather let him respect men, who act with integrity, and believing his brethren are conscientious in their opposition to the admission of* unbaptized persons to the Lord's Table,—and well persuaded, that they would withdraw their opposition, if they saw it to be opposed to the will of Christ—he cannot but respect their conscientious attachment to what they believe to be the will of God.

The Reviewer adds,—

"Thirdly, That the scriptural reason for not admitting to fellowship with strict Baptist churches, persons of any other communion upon earth, is, that they have not entered into the church of Christ *at all*, not being members of the Gospel kingdom, which is confined to those, who think with Dr. Newman, as to the legitimate mode and subject of Baptism. Consistently, therefore, are the members of all Pædobaptist communions rejected from church fellowship, the churches to which they belong being no churches, and forming no part of the church of Christ, on earth." I would only ask, with regard to this uncandid statement, "Where will this writer produce evidence, that the Baptists believe that pious Pædobaptists have not *entered the church of Christ at all?*" If he cannot do this, let him no longer claim those essential qualifications of an upright Reviewer—truth, and impartiality.

It is due to the Baptists who hold strict communion, that the correct and candid account of them, by the late Mr. Robinson, of Cambridge, should be more generally known; and let it be recollected, that he was not only a Baptist, but a *zealous pleader for mixed communion*.

"From the first public appearance of Baptist churches in England, many have refused, and to this day continue to refuse to admit into their fellowship all manner of persons, however qualified in other respects, who have not been bap-

tized by immersion on their own profession of faith and repentance.

"It is equally true, that all these Baptists allow the piety and virtue of unbaptized believers, account them members of the mystical body of Christ, and some of them possessors of knowledge and piety far superior to their own, and they hold themselves bound to discharge every kind office to them, except this one, of admitting them to church fellowship.

"It is also a clear fact, that these Baptists affirm, their refusal does not proceed from wilful ignorance, obstinacy, spirit of party, bigotry, or any other illiberal disposition; but from a fear of offending God, by acting without a sufficient warrant from his written word, the rule of all religious conduct. Their testimony ought to be admitted, because they are the best judges of their own motives; because the general conduct of their lives confirms their testimony; and because (of some of them it must be allowed) they extend candour and compliments, and polite professions of liberality of sentiment, far, very far, indeed, beyond what some of their brethren, who hold free communion, pretend to do."

Praying that the period may soon arrive, when professing Christians may be delivered from "envy, hatred, malice, and all uncharitableness,"

I remain, &c.

A FREE COMMUNIONIST.

MEANS FOR RESTORING A CHURCH IN A LOW CONDITION.

THE Baptist church at ———, by various circumstances, principally the immoral *conduct of two of its pastors in succession, and the introduction of Antinomian doctrine* into the neighbourhood, had been reduced to a very low state. When the present pastor came to the village, there were not more than forty persons who composed the congregation; and even the "things that remained" in the church were "ready to die." For a time, there were no appearances of any revival; every thing bore the marks of sterility and barrenness. The zealous, discouraged pastor, not being able to sleep, as did others, nor to be satisfied without seeing fruits from his labours, after public service on a Lord's day, requested the members of the church to stop.

He expressed his sorrow, on account of their condition, and endeavoured to affect their minds with sorrow also. He reminded them of the duty and efficacy of united, believing prayer. He quoted our Lord's words, Matt. xviii. 19, "If any two of you shall agree on earth, as touching any thing they shall ask, it shall be done for them of my Father which is in heaven." He then said, "Will any of you present *agree with me* to adopt the following plan: — Let us *agree together*, to spend one hour in each week at our respective houses, say from nine o'clock till ten, on a Monday evening, for the special purposes of deploring the state of the church before God, and of imploring the outpouring of his Spirit to revive us again, that we may rejoice in him!" Two or three men, known as men of prayer, immediately agreed with him; and the pastor and his brethren followed up their resolution. This was about two years since; and from that time, the church began to revive in spirituality and in numbers. Since then, things have gone well; the meeting-house has been rebuilt; the congregation has increased to three hundred hearers: upwards of

one hundred attend a prayer meeting on a week-day evening. The wilderness is become like Eden, and the desert as the garden of the Lord!

If the pastors, and members, of all our churches, especially of the SARDIAN and LAODICEAN churches, (and there are many of them), would but imitate this example, the state of things amongst us would soon be changed: "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

REFORMER.

POETRY.

HYMN,

BY A MINISTER, DECEASED.

On 1 Pet. v. 7.

PEACE, my soul! no more complain,
Jesus calls thee to his arms;
Rise above all grief and pain,
He shall keep thee free from harms.
Trust his promise, on him rest,
Freely he doth for thee care;
Lean upon his loving breast,
In his heart thou hast a share.

Should fond mothers, monsters prove,
To the infants at their breasts;
Yet th' eternal God of love,
Keeps the soul that on him rests:
Though the mountains should depart,
Hills be cast into the sea;
Still the kindness of his heart,
Yearns, provides, and cares for thee.

Why dispute his tender love,
While he such assurance gives?
Can his promise e'er remove?
Canst thou die while Jesus lives?
Canst thou want while he supplies?
Canst thou fall while in his hand?
See, he listens to thy cries,
Guides, upholds, and makes thee stand.

Should both foes and fears assail,
Sickness waste, and sorrows rise,
Storms descend, with rattling hail,
Clouds and darkness vail the skies;
On the stormy cloud he rides,
Swift pursues his wond'rous way,
For thy safety still provides,
Turns thy darkness into day.

Mighty God! thou great and good!
All thy creatures wait on thee;
Thou provid'st their daily food.
Shall I doubt thy care for me?
Thou hast kept from dangers past,
Bid my troubled soul be still;
On thee all my care I cast,
Patient wait my Father's will.

THE THREE MOUNTAINS.

WHEN on Sinai's top I see,
God descend in majesty;
To proclaim his holy law,
All my spirit sinks with awe.

When, in ecstasy sublime,
Tabor's glorious steep I climb;
At the too transporting light,
Darkness rushes o'er my sight.

When on Calvary I rest,
God, in flesh made manifest,
Shines in my Redeemer's face,
Full of beauty, truth, and grace.

Here I would for ever stay,
Weep and gaze my soul away;
Thou art heaven on earth to me,
Lovely, mournful Calvary!

REVIEW.

I. *Devotional Verses; founded on, and illustrative of Select Texts of Scripture. By Bernard Barton.* 12mo. pp. 252. London, Holdsworth. 6s. 6d.

II. *The Christian Psalmist; or, Hymns, Selected and Original. By James Montgomery; with an Introductory Essay.* 18mo. pp. 444. Glasgow, Chalmers and Collins. 3s. 6d.

THE religion of the New Testament is suited to all the gradations and varieties of mind, and is capable of furnishing employment to talent of every description. The philosopher and the poet, the cool reasoner and the sentimentalist, may find scope for the exercise of their peculiar gifts; and genius, in all its diversified manifestations, is called on to contribute from its stores. Hence the obligation under which all Christians are laid, to ascertain what qualifications and opportunities they possess, and how they may be best employed for the glory of the Saviour, who "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

It is peculiarly desirable that this obligation should be felt by those who are endued with a luxuriant imagination, and an elegant taste, or who, in other words, possess poetic capabilities; for they have the means of rendering important service to religion. It has unfortunately happened that many of our writers of devotional verse have been very inadequately qualified for their undertaking, and that, in numerous instances, wretched doggrel rhyme has been substituted for poetry. One consequence of this has been, that the irreligious have been ready to conclude that piety is incompatible with the refined and exalted pleasures of the imagination. Dr. Johnson, it is well known, has observed, *in reference to religious poetry, that "the sanctity of the matter rejects the ornaments of figurative diction:"* but to this we cannot subscribe. For is not a large portion of the Old Testament highly poetic? And does it not abound in figures, admirably chosen, and exquisitely wrought? Facts, too, in the history of human genius, have decided the question. The works of Milton, and Watts, and Doddridge, and Young, and Cowper, among the dead — and of Milman, and Montgomery, and Barton, not to mention others, among the living—are triumphant refutations of the great critic's argument.

Mr. Barton has furnished a volume of most instructive and edifying "verses;" for which he will doubtless receive the sincere thanks of thousands. It is so pious, and so well adapted to aid the devotions and promote the improvement of the pious, that we are almost unwilling to advert to what appears to us a defect. And yet we cannot but wish that the highly esteemed author had allowed his imagination freer exercise, and given his volume a more decidedly poetic cast: he might have made it more attractive, without being less profitable. Nevertheless, we cannot but honour the principle on which Mr. Barton has acted. He thus expresses his views:—

"At the risque of rendering his pages less attractive to lighter readers, than even *his* modicum of poetic talent might, perhaps, have made them, the author has endeavoured studiously to avoid all needless ornament, and has been solicitous to 'use great plainness of speech;' he has done this, not only in accordance with his own taste in devotional verse, but in compliance with, and reference to, a far more imperative principle,—that of duty. Whether his sense of duty, in this respect, may have been correct, or erroneous, it becomes not him to determine; but, in his view, neither the expression nor the inculcation of genuine devotional feeling is likely to be rendered at all more effec-

tive by the most elaborate and recondite efforts of poetic art."—Preface, p. x.

Of the "Christian Psalmist," it is sufficient to say that it is compiled by Mr. Montgomery, who has enriched it with an admirably-written Introductory Essay, besides a hundred original hymns, which form the last part of the volume, the rest, 461 in number, being selected from the best authors in their department of literature. It is a book which cannot fail to be popular. Most cordially do we recommend to all hymn-writers Mr. M.'s remarks, in the Introductory Essay, on this species of composition. Were the principles there laid down generally adopted, we should soon witness a great improvement; every body knows there is room for it.

We must insert one extract from the Essay:—

"In the composition of hymns, men of wealthier imaginations, and happier utterance, may furnish to others of susceptible hearts, the means of bodying forth their own conceptions, which would otherwise be a burden to their minds, or die in the birth, without the joy of deliverance. The most illiterate person, who understands his Bible, will easily understand the most elegant or emphatic expression of all the feelings which are common to all; and, instead of being passive under them, when they are excited at particular seasons, he will avail himself of the songs put into his mouth, and sing them with gladness and refreshment, as if they were his own. Then, though, like Milton's, his genius can ascend to the heaven of heavens, or, like Shakspeare's, search out the secrets of nature, through all her living combinations,—blessed is the bard who employs his resources thus; who, from the fulness of his own bosom, pours his divinest thoughts, in his selectest words, into the bosoms of his readers, and enables them to appropriate the rich communications to their personal exigencies, without robbing him, or hindering others from partaking of the same abundant fountain of *human* inspiration,—a fountain flowing, like the oil, at the command of the prophet, from *one* vessel into as many as could be borrowed, without exhausting the first, though the whole were filled. If he, who pens these sentiments, knows his own heart,—though it has *deceived him too often to be trusted without jealousy,—he would rather* be the anonymous *author of a few hymns*, which should *thus become an imperishable* inheritance to the people of God, than bequeath another epic poem to the world, which should rank his name with Homer, Virgil, and 'our greater Milton.'"—Page 32.

We will hazard one remark, applicable to all the hymn-books we have yet seen. It is this:—the main design of singing, which is *praise*, is too much neglected; and a large proportion of our hymns will be found to consist of prayer, complaint, descriptions of the peculiarities of Christian experience, &c. instead of the joyful celebration and animated thanksgiving which ought to characterise this part of divine worship. Surely we should sing "to the praise and glory of God," as the Priests and Levites were appointed of old "to praise the Lord because he is good, and because his mercy endureth for ever." This is a subject which deserves investigation: we invite the attention of our readers to it.

We hope that the respectable publishers of the "Christian Psalmist," will cancel, in future editions, the plate, which disfigures, rather than adorns, the work. It represents the angels announcing the nativity to the shepherds, and singing, "Glory to God in the highest," &c. There they are, sitting in the clouds, like musicians in an orchestra, and singing by notes, *one of them holding a tune-book for the benefit of the rest!* And this from *Scotland!*

The Domestic Preacher; or Short Discourses from the Original Manuscripts of some eminent Ministers. 2 vols. Holdsworth; R. Baynes. 8s.

These excellent short Sermons appear to be supplementary to the eight volumes of *The Preacher*, reviewed in our Magazine some time since.

The following list of the titles will shew that the topics discussed are not only evangelical, but including all those of the highest importance in the Christian system. "The Transcendant Glory of Christ—Spiritual Transformation—The Journey of Life—Christian fellowship—Peculiarity of Christ's Suffering—The Sacrifices demanded by Religio

—Encouragements to Prayer—Jesus weeping over Jerusalem—Summary of the Gospel—Alternatives of Sorrow and Joy—The Execution of Divine Vengeance—Happy issue of Trust and Confidence in God—Believers encouraged by Christ's Example—Government of the Tongue—Union with Christ, the Source of all Practical Religion—Sin and Danger of Impenitence—The Glories of Heaven—Domestic Piety—The agency of Providence on behalf of the Church—Submission to Divine Chastisement."

The second volume is equal to the first. The subjects are—"The Signs of the Times—The Path through the Wilderness—Sin and Danger of Unfruitfulness—God's Designs of Mercy towards the Heathen—Relief for the Oppressed—The way of Access to God—Love to the Holy Scriptures—Progressive Nature of Christ's Kingdom—Christian Magnanimity—Progress and Punishment of Sin—Zeal for the House of the Lord—Glory of the Resurrection—Efficacy of the Gospel—Christ the Omniscient Judge—The Triumphs of Truth and Righteousness—Humiliation and Sufferings of Christ—Personality and Divinity [Deity] of the Holy Spirit—The Two Disciples going to Emmaus—Sinful Anger—The Sovereign Distribution of Goodness—The End of Time."

We have not heard the names of the writers, but we are sure that in many of them, our readers will recognize the master-hand of our late excellent friend *Mr. Fuller*, who "being dead, yet speaketh." Some of them we can well remember hearing, many years ago. His living voice seems still to sound in our ears, and we are glad that in this more permanent form they will now go down to posterity, accompanied as they go with a rich and effectual blessing.

Bishop Hall, his Life and Times; by the Rev. John Jones, perpetual Curate of Cradley, Worcestershire. Seeley, 14*s.*

A full and faithful representation of the character and conduct of men eminently pious, and usefully active, always merits regard, and must be beneficial in proportion as it is studied.

Bishop Hall was a great, and a truly good man; and, had Mr. Jones confined himself to a just description of his moral worth, his patience under sufferings, and his holy diligence in attending to all his duties, without attempting to narrate the important transactions of the times in which the bishop lived, and in which he was one of the actors; a work of one quarter the price of the volume before us, and of more than four times its value, had been produced. We believe that a non-conformist may be pious, sensible, and have the command of a good style, and still be without due qualifications to produce a righteous account of the events which are noticed by our author: and, as we are sure that not every pious son of the established church would give a just view of these occurrences, so we have found ample evidence in this life of Bishop Hall, that Mr. Jones is far too much governed by party prejudices, and far too ignorant of the principles of religious liberty to write well on the themes he has chosen.

We have no wish to depreciate the value of our author's labours, and are happy to be able to commend him for having borne decisive testimony against the sins of the age concerning which he writes; but we cannot acquit him of partiality, when describing the characters and actions of episcopalians and non-conformists. The cruel and oppressive measures of the former are softened, and their motives honoured; while the conduct and intentions of the latter are made to appear nearly always evil. The church is so beautiful, that the spots on her face either add to her attraction, or are but trivial blemishes; while every freckle on the visage of dissenterism is a foul deformity. As her heavenly patron formerly was in the estimate of an ungodly people, she is now without "form" or "comeliness," in the view of this son of the church, and was so in the esteem of the prelate of whom he writes.

But we crave the liberty of asserting our deliberate conviction, that non-conformity is the child of truth; that the Spirit of God gave her life, and continues her in being in mercy to mankind; that her absence from this land would work its utter ruin; that the nation is indebted to her, under God, for the whole of its civil and religious liberty, the chief part of its science, and its best manufactures.

If we reflect on what has resulted from civil and spiritual tyranny in miserable Italy and degraded Spain, we hazard nothing by the affirmation—that if no noble and effectual resistance had been made to oppression in the times of Bishop Hall, this nation, except Heaven had interposed to arrest the natural course of events, would now have been nearly destitute of all useful science; and inhabited by a poor, an ungodly, and a miserable people. A pious man may be so ill informed, and so prejudiced, as to detest the principles of the dissenters: but no pious man, devoid of gross impartiality, ever understood them, and continued in that mind. These principles substantially are—that Jesus Christ is our only Lord and judge: that we have, and need, no other rule than his word: that every man has allowed him of God a perfect liberty to form, and act on, his own views in religion: and, that if any tyrant attempts to fetter his mind, or to punish him for his religious opinions or acts, he is not to fear such a one, but to obey God, as he deems it his duty. Non-conformity says to every man, Obey Cæsar in civil matters; but reserve your conscience for God, and give up your life, rather than bow to human lords in religious matters. Did Jesus Christ conform to the established religion of his times? Did the apostles do so, when among the Greeks, or Romans? No, they obeyed God, as they understood his will, and they left man to think, and to do, as he deemed proper.

We have a specimen of our author's *partiality in the first* page of his preface. *He there says,* "*he is* far from vindi*cating the arbitrary* power and the vio*lent measures employed* and adopted by the rulers of church and state, to promote their religious or secular ends in those times:" but, when he alludes to "some of those called Puritans, of the Presbyterians and Independents," he represents their "persecuting, violent, and unchristian conduct, and evil practices, when they got the power in their own hands," as having "left upon them such an indelible stigma, as will never be forgotten." And, pray, did not the high-church party merit, at least, as powerful a reprobation? With the soft voice of Jacob, he nearly always reproves the crimes of the Episcopalians; but he always, when he decently can, lays the rough hands of Esau on the Non-conformists. In the 48th page, we are informed that a father refused to receive his son into his house, saying, "that he would not own him for a son, who would not own the Church of England for his mother." This brutal conduct receives no brand of infamy from our now gentle historian. Such a parent had been changed to a demon, by party ignorance, and malignity. Laud, that enemy of gospel light, and the spiritual worship of God; that friend of revels and profaneness on the Lord's Day; that ungrateful conspirator against the interests of his kind patron; that malignant persecutor of the righteous; (and, in pages 126, 130, 139, 150, our author is obliged to admit that he was what we have stated) is styled in page 325 of this volume, "a famous" (it should have been *infamous*) prelate. We are confident that, if any non-conformist had been half as vile as Laud, in spirit and action, our historian would have marked him with infamy; and it would have been just. We commend Mr. Jones, however, for not bearing false witness against the glorious Puritans, by charging them with the death of Charles. "He fell," he states, "a sacrifice to the rage and enthusiasm of the fanatic leaders of the army; who, proceeding from one licentiousness to another, had arrived at an implacable, republican, virulent spirit, regardless of all laws, divine and human." The soldiers destroyed the king; the puritans adorned the nation

Cottage Lectures; or, Tracts intended to lead the Poor to the Study of the Holy Bible. By the Rev. Joseph Jones, M. A. **in 2 volumes. London, Wightman and Cramp, 2s. 4d. each.**

If these volumes were not distinguished by plainness, imbued with piety, and filled with evangelical sentiment, they would not answer the end for which they were written. Here we have no trains of close and acute reasoning; no lofty flights of eloquence; but we every where find sound sense, evidence of holy intention, and statements adapted to promote religion. And this religion, to use the words of our author, "comprises in it the illumination of the mind by divine truth, the renovation of the heart by divine power, and the regulation of the conduct by divine laws."

We wish, however, Mr. Jones had avoided what we deem a common fault in modern preachers, and authors: we allude to the habit of making mere assertions on sacred subjects, without sustaining important points by Scripture testimonies. Assertions, however true, may be met by those that are not correct, and, if not thereby demolished, will be sure to be a little weakened. Religion, in her strength, and usefulness, and glory, can only stand on the testimonies of God. It is to be attributed, we suppose, to the brevity of our author's statements, that he sometimes uses phrases and allusions, without explanation, that are not likely to convey precise ideas to those who have not been trained to understand, what may be termed, the consecrated speech of the professing world. The subjects of the volumes we now recommend, are of the first importance, and every child of Adam needs to know them.

The Family Prayer Book; or, Devout Christian's Pocket Companion; containing a Course of Meditations, Hymns, and Prayers, for five weeks, &c. By the Rev. John Baker.

SINCE the Divine Being knows all things, can effect *whatever he appoints, and is perfectly benevolent, reason dictates that we should express to him our* wishes; humbly, and earnestly imploring him to give us what we really need. Such, indeed, has been the inference which reason has drawn from the existence of that universe on which she has opened her eye: as we learn from the practice of the heathen, who, in all ages, have called on those gods whose operations of power and goodness they have supposed were before them. But the believer of the sacred oracles has a clearer and more powerful reason for offering prayer and praise unto God: he is commanded to act thus. "Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God." Man is to pray in secret, and with his household, or meet the vengeance of an offended God, whose fury, it is said in the Scriptures, will be poured out on the families that call not on him.

There are, however, those who cannot neglect private, and who say they are unable to lead social devotion. We doubt much the truth of the latter part of this representation: they may not be able to commence leading family worship without much difficulty, nor to pray, at first, without some incoherence and painful paucity of matter; but very soon these defects would lessen, under conscientious efforts, and the divine blessing. But, rather than family worship should be omitted, we fully consent to the use of written forms of devotion, and deem the volumes now before us not unworthy to be used with those of May, Palmer, and Jay. In the present work, we have meditations, prayers, and hymns for five weeks: and each of these is of convenient length. As we have no reverence for any ordinances of religion, which our only Lord has not appointed in his word, we could have dispensed with some of those prayers and hymns, which our author has prepared for particular occasions. Good-Friday, and Easter, and Ascension-day, and Whitsuntide, and Christmas, we have no divine command for keeping: but those who are desirous of regarding these times, will find useful aid in the

work before us. What our author has written for New Year's Day, for the close of the year, for the sick, the recovered from sickness, and the dying, is very good:—we wish, however, that the prayers, in the volume before us, had more frequently, and fully, referred to the sin of man, and the worth of Jesus.

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The prophet's trumpet sounded,
In cadence loud, and long, and deep,
As Zion's hills resounded;
Prepare your chaplets to adorn
The princely son of heaven;
Who, unto you, "a child is born,"
A wondrous infant given!
The mighty God, in human form,
Appears amid creation,
To snatch a thing of dust — a worm —
From sin's wide desolation.

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OBITUARY.

MR. JAMES THOMAS, OF BATH.

"Those, that be planted in the house of the Lord, shall flourish in the courts of our God: they shall still bring forth fruit in old age; they shall be fat and flourishing." All the plants of grace are fruitful, more or less, but some bear more fruit than others. Few, comparatively, are permitted to continue in this time state, the space of "three-score years and ten." But those who are honoured to continue, enduring the chilling blasts of winter, and the scorching heat of summer, till age and experience have ripened them for glory, are witnesses of the faithfulness of God, the efficacy of the atonement, and influence of the Holy Spirit.

The subject of this Memoir was a character of this description. He was born at Fairford, in Gloucestershire, in the year 1755, of religious parents; who brought him up "in the nurture and admonition of the Lord." His father was a Deacon of the Baptist Church in that town; and conducted his family constantly to the house of God, and family devotions. Religious education, parental authority, and example, preserved him from being entangled in the snares of youth. His morals were kept from contamination; he was obedient to proper authority; inoffensive in his conduct, he was beloved by most that were acquainted with him. When about fourteen years of age, the light of Divine truth dawned upon his mind, and discovered to him so much of the depravity of his nature, and the exceeding sinfulness of sin, as to excite in his mind great alarm. The law of God was set before him with its awful sanction. He was brought into deep distress, and found that "by the deeds of the law, *no flesh could be justified.*" By prayer, *reading the word of truth*, spiritual meditation, and conversation with the *people of God*, and attendance on the ministry of the Gospel, he was brough to receive Jesus Christ as the only Sa viour. His soul was happy in the Lord ha "rejoiced in hope." At 17 years o age he was baptized by the Rev. —— Davis, who was at that time pastor o the Church at Fairford (where he fi nished his course). Mr. T. was unite to that church, and always spoke in th highest terms of respect of Mr. Davis as an highly honoured servant of God Mr. T. married Miss Sarah Elsworth, member of the same church. After hi marriage he removed to Cirencester, in Gloucestershire, where he carried on th business of corn dealer; and attended the worship of God under the ministry of the Rev. —— Dore, whose name h always mentioned with esteem. His family increased; he had five children, and two died in infancy. With this family he removed to Bath in the year 1788, where he attended the ministry of the late Rev. R. Parsons, the first pastor of the Baptist Church in Bath, and was dismissed from the church at Fairford to the church in Bath. Mr. T. carried on the business of baker and corn-dealer in Bath to the end of his pilgrimage, with industry, probity, and success. The blessing of the Lord evidently attended him in all his ways.

In the year 1806, the church called him to the office of Deacon, which he fulfilled with integrity, love, and zeal. He was well acquainted with human nature; knew much of his own heart; was tender and kind toward others; but severe to himself. He had read much on theological subjects; but the Sacred Volume was his chief delight. By constantly reading the Bible, and prayer, he became rich in experience, and "filled with the fruits of righteousness." He was so well acquainted with the Scriptures, as to be able to quote them with precision on all suitable occasions, and very rarely used a Concordance; in deed he was a living Concordance.

The cause of God lay near his heart; he sought the prosperity of his own community, but did not stop there. He was a sincere friend to all "that love our Lord Jesus Christ." He loved the cause of Missions, and considered it an honour that the late Rev. John Thomas, who was united with Dr. Carey as the first Missionary to Bengal, was his own brother; and that his daughter, the late Mrs. Ann Chater, was with her husband, engaged in the same cause, first in the Burman empire, and afterwards in the island of Ceylon.

He was truly a liberal man—his house was open to the ministers of the word; when the cause of God called for support, his heart and hand were open. He did not meet the applicant with a frowning aspect, but with the smile of Christian friendship: frequently he has thanked the person that made application.

He sympathized with the poor, and delighted to relieve their wants; he loved peace, and would willingly sacrifice any thing but truth to obtain and preserve that invaluable blessing.

As a father he was kind and indulgent, it may be to a fault. His children cannot forget his kindness and liberality toward them, with regard to their education, and subsequent situation in life. It will be well for them to remember his counsel, prayers, and honourable example.

The closing scene of his life was not attended with that degree of felicity and holy triumph, that might be expected from a man that lived so near to God, so dead to the world, abounding in self-denial, and heavenly-mindedness. Some Christian friends supposed that the brightest sensible assurance would be displayed in his death; but Infinite Wisdom saw otherwise. A few days prior to his dissolution, his mind was discomposed, on account of some family concern; a degree of delirium was visible; medical aid was called, but in vain. His mind, which was naturally strong, *now became debilitated; at times he would pray most fervently. A few days closed the scene: on Lord's-day* afternoon, Aug. 7, 1825, he slept in Jesus.

Fifty-six years he walked with God, sufficiently long to establish his character in the esteem of all that knew him. He was a believer of the highest order, "Rich in faith and good works."

As a man he doubtless had his faults, which he lamented before God; but in the estimation of those that knew him best, there are very few persons that have fewer faults or more virtues.

Mr. Thomas's remains were interred in the Baptist burying-ground, where his former wife had been buried 23 years since. The Rev. R. Horsey, of Wellington, officiated at the interment, on the 15th August, and on the Lord's-day following preached the funeral Sermon from Ps. cxxx. 3, 4. (a text chosen for that purpose by the deceased) to a crowded congregation, that evinced the respect so justly due to the memory of the departed. Mr. T.'s pastor being deeply afflicted at that time, was unable to attend on the occasion.

By his removal from this world of sorrow, his highly respected widow is deprived of an affectionate husband, after an union of 22 years' standing. His children have lost the best of fathers, always concerned for their present and future welfare. The church has lost an excellent officer, the poor a kind and liberal friend, and the pastor a choice companion, whose conversation was interesting, enlivening, and salutary, and a friend in whom he could always repose unbounded confidence, from whose conversation on spiritual topics he has derived many subjects for pulpit discussion. In fine, "he was a good man and full of the Holy Ghost;" but what he was, he was by the "grace of God," who is able to raise up others, and fill them with the same treasure. Grant, O Lord, this blessing to thy churches.

MRS. ELIZABETH HARRIS.

The subject of the following brief account was the relict of a late excellent member and deacon of the Baptist church at Abergavenny. Mr. John

Harris, whose Memoir appeared in this Magazine for June, 1821. Nor was Mrs. Harris less distinguished than her partner in Christian virtue and solid piety: for, at an early period in life, richly imbued with religious principles, — which special emanations of the Divine Spirit she was empowered to cherish and cultivate through all the subsequent stages of a long and an honourable pilgrimage, our lamented friend rose to that eminence in faith and devotedness to God which placed her considerably above the standard of mediocrity. When about eighteen years of age, the seeds of renovating and converting grace struck a deep root into her heart; and her worthy father, Mr. Caleb Harris, at that time the pastor of the Baptist church at Lanwenarth, enjoyed the ineffable pleasure of introducing his daughter by baptism into the communion of the society under his care, in which connexion she remained a useful and an efficient member, till after her husband united himself to the then newly-formed interest at Abergavenny, of which she also became a valuable constituent and auxiliary.

In the more early part of Mrs. Harris's Christian race, her mind grew overcharged with doubts and darkness, and was greatly pressed down beneath the weight of perplexing and despondent impressions, which probably a severe nervous attack, improved and aggravated by the grand adversary, strongly induced. During this tremendous conflict, the like to which numbers of the Redeemer's followers from age to age have largely participated, she was so agitated and unhinged, that for a season she despaired even of life, and wrote the bitterest things against herself. But when "the sentence of death" wrung her bosom, and her mental perturbation had reached its climax, she happily experienced that the mount of danger is the place where the Lord displays surprizing grace. For at that anxious moment in which her painful *emotions had arrived at* a peculiar crisis, *he that knows our frame* and remem*bers that we are but dust*, sprang to her relief, interposed with his all-sufficient aid, and perfected his strength in her weakness. The bruised shattered reed he would not suffer to be broken, nor the smoking flax to be quenched. The language of the apostle in Rom. vii. 23—25, was brought home to her soul with impressive energy and appropriating application. Venturing with becoming modesty and diffidence to conceive an analogy in point of experience to subsist betwixt her and him, who so pathetically exclaimed, "O wretched man that I am!" she in like manner, having received succour from on high, was enabled, "to thank God through Jesus Christ our Lord."

Thus mercifully delivered from a state of exorbitant misgiving and fearful apprehension, and restored to the fruition of comfort and confidence, her future days became proportionably serene, cheerful, and happy. Yet so humiliating were her views of her own case, that the deepest self-abasement and self-denial attended her through life, and were strikingly manifest in her temper and conversation. Nor was her admiration of that sovereign and unmerited favour which so opportunely relieved her when shut in on every side, less conspicuous and eminent; but whilst extolling and celebrating this, she appeared to move and luxuriate in her native element. Still careless indifference, antinomian presumption, and moral sterility, were removed to the utmost distance from her temperament and character: for, powerfully actuated and impelled by a sense of duty to Him who remembered her in her distressed condition, she practically exemplified the splendid virtues connected with that devout inquiry,—sincerely and fervently proposed, "What shall I render to the Lord for all his benefits towards me?"

So biassed, and disposed to act, she was well prepared to consecrate her superior talents and other facilities to the cause of Christ, the welfare of the circle in which she moved, and the glory of her God and Saviour. And gratifying it is to trace and explore the shining career of that professed disciple of Je

manuel, whose inward bent, constant aim, and unfluctuating endeavour, are directed to the great interests of true religion; and especially in such a day as the present, when so many half-hearted, undecided, and worldly-minded persons are nominally identified with the Christian church. Mrs. Harris was not one of these, but differed from them as noon-day brightness differs from midnight darkness; for her meat and drink were to accomplish the designs of her being and salvation. "The liberal deviseth liberal things, and by liberal things shall he stand:" and our late worthy friend seemed never so happy as when she witnessed the good of Zion, and had it in her power to contribute to her prosperity. Be it recorded to her honour, that the Academical Institution, established nearly twenty years since at Abergavenny, in no small degree owes its origin to her zeal and wisdom; and to the last moment she continued to evince an anxious concern for its success.

The deceased stood warmly and inviolably attached to Divine truth, both doctrinal and practical; was remarkably devout in her spirit, humble and holy in her deportment; and did greatly excel in beneficence, charity, and tender sympathy. "Who is weak, and I am not weak? Who is offended, and I burn not?" The poor and afflicted, oppressed and persecuted, realized in her a friend of no ordinary fellow-feeling, stedfastness and merit; and the loss which some such characters have sustained by her departure is pungently felt, and will not quickly be retrieved. Whilst alas! many there are, "whom none can love, whom none can thank, creation's blot, creation's blank," Mrs. Harris's element, was doing good, and communicating; and thus through *a pilgrimage of about eight-and-fifty years*, —eminently useful and immaculate, she pursued the way her Saviour trod.

It now remains that we should just notice this venerable and truly revered saint in her declining age, and descent *into the valley of the shadow of death. And though her bodily infirmities gave* life and energy to her long-felt nervous affections, which in their turn, sometimes induced an unhappy degree of irritability and worldly solicitude,—much to be regretted, still very common under such circumstances; yet, however she might occasionally be turmoiled and moved with inordinate anxiety, she speedily returned to calm reflection, wept over her infirmities, and instantly regained her high vantage-ground. As the sun-set of life drew on, and the shadows of the evening approached, her faith was firm, her hope steady, and her spirit tranquil and undisturbed. Those harassing fears of death by which her mind had often been assailed, gradually yielded; and on Lord's day evening, Sept. 11th, 1825, in the presence and amidst the copious tears of her family, she gently resigned her immortal part into the hands of the Lord Jesus, fully persuaded that he was able to keep that which she had committed to his charge. Life was not violently wrenched away, nor with horror and fearful anticipation surrendered; but she emphatically slept in Christ the first-begotten of the dead, animated and transported with the delightful expectation, that when he shall appear she also shall appear with him in celestial glory!....So terminated the course of this very superior and accomplished believer. And pray, READER, is there nothing left for you to learn, imitate, and transcribe? "Mark the perfect man and behold the upright;" especially, let young persons in the church, emulate the exalted virtues of their predecessors, and thus enterprize to repair the breach and supply the vacancy which their removal has produced. Be assured, esteemed friends, that no earthly distinctions are worthy to be compared with those which encircle the brow of the zealous Christian, acquired in the sublime career of vivid and unrelaxed devotion. Therefore give the most cordial preference to the hallowed service of God, pursue it with unwearied ardour, and labour justly to estimate the grand result couched and displayed in your Master's words: "Well done, thou good and faithful servant; thou

hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Abergavenny, M. THOMAS.
11th Feb. 1826.

REV. JOSEPH FORSTER, OF SCARBOROUGH.

DIED, the 28th of January, the Rev. Joseph Forster, pastor of the Baptist church, Scarborough, Yorkshire, in the 25th year of his age. This excellent young man had been little more than a year settled at Scarborough, where his ministry appears to have been highly acceptable and useful, and where his memory will be cherished with affection, and his early removal regarded with the deepest regret. It is expected that some further account of his life and labours will be furnished for this Magazine.

MR. HENRY MORRIS.

ON the 23d of Feb. the Baptist monthly meeting was held at Keppel-street, London; when Mr. Henry Morris, a member of the church there, and who conducted the singing, while engaged in this delightful part of worship, suddenly sunk from the desk in a fit of apoplexy.* He was carried almost in a lifeless state out of the meeting-house, and conveyed home in a coach, where, after every endeavour to arrest the progress of the complaint, he died the following Lord's day, having just entered his 55th year. The disposition and manners of Mr. Morris were, in no common degree, amiable and respectable. In the exercise of his office he was judicious, serious, and unassuming; conducting himself with so much propriety as to secure the most cordial approbation and esteem. His remains were deposited under the Baptist meeting-house in Little Wild-street, where he had formerly been a member; and, on Lord's-day the 12th ult. his pastor attempted to improve his unexpected departure in a discourse founded on Rev. xv. 3.

* At the moment this affecting providence occurred, Mr. M. was singing the last verse of the 209th hymn in Dr. Rippon's selection.

GLEANINGS.

BAPTIST MEETING-HOUSE IN PHILADELPHIA, UNITED STATES.

"Of the public buildings, few pretend to great architectural merit: the churches are neat, but plain; that of the Baptists, however, has some claim to elegance of design; it is a rotunda, surmounted by a dome, which is lighted by a lanthorn, 20 feet in diameter; there is a projection to the street, in the form of wings, separated by an Ionic colonnade, which forms the entrance, and is *crowned by two cupolas*. The whole is of *brick; the diameter of* the rotunda is 90 *feet, the walls are 50 feet* from the ground, *and are surmounted by* three steps before the swell of the dome, which rises at an angle of 45 degrees. The building is calculated to hold 2500 persons."—*Hall's Travels in Canada and the United States*, p. 217.

RIDICULOUS SUPERSTITION.

We were present to-day, (in 1818) at one of the most ridiculous scenes I ever witnessed, even in this country. It was St. Anthony's blessing of the horses, which began on that saint's day, and I understand lasts for a week. We drove to the church

of the saint, near Santa Maria Maggiore, and could scarcely make our way through the streets, from the multitude of horses, mules, asses, cows, sheep, goats, and dogs, which were journeying along to the place of benediction; their tails, heads, and necks, decorated with bits of coloured ribbon and other finery, on this—their unconscious gala day. The saint's benediction, though nominally confined to horses, is equally efficacious, and equally bestowed upon all quadrupeds; and I believe there is scarcely a brute in Rome, or in the neighbourhood, that has not participated in it. An immense crowd were assembled in the wide open space in front of the church, and from the number of beasts and men, it looked exactly like a cattle-fair. At the door stood the blessing priest, dressed in his robes, and wielding a brush in his hand, which he continually dipped into a huge bucket of holy water, that stood near him; and spirted at the animals as they came up, in unremitting succession, taking off his little skull-cap, and muttering every time in Latin "By the intercession of Blessed Anthony the Abbot, these animals are freed from evil, in the name of the Father, Son, and Holy Spirit, Amen." The poor priest had such hard work in blessing, that he was quite exhausted and panting, and his round face looked fiery red with his exertion. The rider or driver of the creature, always gave some piece of money, larger or smaller, in proportion to his means or to his generosity; and received an engraving of the saint, and a little metallic cross. However, all animals might be blessed gratis. Several well-dressed people, in very handsome equipages, attended with out-riders in splendid liveries, drove up while we were there; and sat uncovered till the benediction was given. Then, having paid what they thought fit, they drove off, and made way for others. One adventure happened, which afforded some amusement. A countryman having got a blessing on his beast, and therefore putting his whole trust in its power, set off from the church door at full gallop: and had scarcely gone a hundred yards, before the ungainly animal tumbled down with him, and over his head he rolled into the dirt. He soon got up, however, and shook himself, and so did the horse; without either seeming to be much the worse. The priest seemed not a whit out of countenance at this catastrophe; and some of the standers-by exclaimed with laudable stedfastness of faith, "that but for the blessing they might both have broken their necks!!!"—"*Rome in the Nineteenth Century.*"

ORIENTAL STYLE OF COMPOSITION.

The Rev. Joseph Wolff has succeeded in establishing some schools in Persia, and has obtained the patronage of Prince Abbas Mirza. The following letter, written by the Prince, is a curious specimen of the Oriental style of composition;

"Since the very exalted, very learned, and very virtuous, the chosen of Christian scholars, Mr. Joseph Wolff, of England, has been admitted into our august presence, and has presented to us in the name of the very noble Lord, the model of the great ones of Christianity, the Honourable Henry Drummond, a request, tending to obtain the institution of a college in the royal residence of Tabriz, where English professors may fix their residence in order to instruct and give lessons to children; and whereas the moral dispositions of people, high in rank, ought always to be favourable to what is good and useful; and whereas there exists between this power, (*Persia*)—the duration of which may God prolong!—and that of England, no difference of views or interests, this request has been agreeable to us. We have, therefore, permitted the aforesaid person to establish the said school; we direct that a house be appropriated to this object, and this present has emanated to shew our consent.

"If it please God, the establishment, which is the object of this person's solicitude, shall attain all the perfection desired; and English scholars may devote themselves to the exercise of instruction, under the shadow of our favour and protection.—Whatever is necessary to them, shall be granted."

OBSERVANCE OF THE SABBATH.

A short time since, when General La Fayette was travelling through Maine, (United States), being at Portland, he signified his intention of proceeding on his journey on Sabbath morning. When Governor Parris was informed of it, he sent the General word, that *if he would postpone his departure till Monday morning, he* (the Governor), *would gladly accompany him to the limits of the State; but if he should ride on the Sabbath, he could not; neither could he pay him any public attention on that day.* Whether the General complied or not, we do not know; but the fact deserves to be recorded, as highly honourable to the distinguished individual to whom it relates.—*Boston Recorder.*

INTELLIGENCE.

FOREIGN.

SWITZERLAND.

Persecution still rages in Switzerland. Evangelical ministers are exposed to insults and cruelties of the most disgraceful kind. One of them, M. Juvet, has recently departed this life, at the early age of 30 years, after having endured much obloquy and hardship from his bigoted countrymen. From an article in the *Archives du Christianisme*, written by M. Gardes, one of the protestant Ministers at Nismes, we extract the following particulars respecting him.

M. Juvet was a native of Lassara, in the Canton of Vaud. 'It pleased God to bless him with his grace at a very early period. He wished to devote himself to the work of the ministry, and with this intention prosecuted his studies at Lausanne, where he obtained an honourable literary rank among the students, and was much esteemed by all who knew him, both for his learning and his piety.

At L'Isle, in the Canton of Vaud, M. Juvet engaged in the active duties of the ministerial office, and lived peaceably and happily, till the beginning of the year 1823, when he fell a victim to the persecuting violence which has of late years been manifested by some of the Swiss legislatures. No sooner was it known that he was accused than the esteem in which he had been held by the people was changed into deadliest hatred. His life was openly threatened. They broke open the house in which he had taken refuge, seized him, and drove him, like a criminal, at the point of the bayonet, to prison, the populace stoning him as he went, and treating him with the utmost indignity. In the prison there was neither window nor bed: a friend took him a coverlid, but it was brutally snatched away, with the remark, "that the earth itself was too good a bed for a *Monier* minister." After *lengthened sufferings*, by which M. Juvet's *health was materially injured* (he was already *affected by a pulmonary complaint*) he was *sentenced to three years'* banishment, and *repaired to Nismes*, where he soon died.

On his arrival at Nismes, he was most cordially welcomed by the protestant ministers, who exerted themselves much, M Gardes especially, to relieve and comfort him. His mind was deeply affected by the kind treatment he received. "We love one another," he said to M. Gardes, "though we have not known each other before: faith unites men more powerfully than language or country, or relationship: thereby we all have the same interest, the same feelings and form but one family; every where Christians resemble one another."

M. Juvet enjoyed, in his last illness, much of the consolations of the Gospel, and manifested, in an eminent degree, its mild and forgiving spirit. Being reminded of his persecution, and of the injury they had done him — "Say rather," he observed, "that God by them has done me much good; I have forgotten all, I love them, I bless them; would that I could tell them so! They and their families are the objects of my constant prayer and thanksgivings." "You appear joyful," it was remarked, "in anticipating your death." "How can I but rejoice?" he replied: "death is a messenger of good news. I am going to him who has loved us, who came to earth on our account, and is not now far from us."

On the 24th of November 1825, the summons came. M. Gardes had spent the preceding evening with his friend, and left him in an extremely weak state. At two o'clock in the morning he was called up to witness his last agonies. The dying saint was unable to speak, but by signs intimated his wish for prayer and religious discourse: he listened for three hours, and then on a sudden summoning all his strength, he exclaimed in a firm tone, "The struggle is over, we shall see each other again, farewell!" more he would have added, but the words died on his lips, he could only lift up his hands and eyes to heaven, as if to bless those around him, and sunk back in the arm of his ministering brother, and expired. The next day his remains were committed to the tomb: the funeral was attended by all the protestant ministers, by the members of the consistory, and by many of the inhabitants. A widow and two children mourn their loss, and are left in a very destitute state.

It is said to be the intention of some of the protestant ministers to erect a tomb over M. Juvet's grave with this inscription— "Erected by the pastors of Gard in memory of a persecuted brother!"

SOUTH AFRICA.

The following letter, containing an account of the formation of a Baptist Church in South Africa, was addressed to Dr. Ryland, but did not reach this country till some time after his death.

Graham's Town, Sept. 5th 1825.

DEAR BROTHER.

We received your kind and affectionate letter dated 6th December 1824. It rejoiced our hearts, it was indeed good news from a far country; we are completely shut out from the religious world, being above 600 miles distant from any port where a European or Indian ship touches; for although we are not more than 35 miles from the sea coast, yet there are no vessels (except small traders from the Cape) that visit these parts; therefore, we can have no communication with any religious friends that call at the Cape.

In reply to your Letter and to make you fully acquainted with our present situation, and prospects, it will be necessary to give you a succinct account of our rise and progress.

We came out as settlers in various parties, and were located in different places, many of us not knowing there was another Baptist in the country: we felt severely the loss of our privileges, and the means of grace. Previously to leaving our native land, we were led to believe, we should be situated near the London Missionary establishments, but great was our disappointment to find the nearest station about 30 miles distance and the service in Dutch: we truly hungered for the bread of life. This was the individual experience of us all, though most of us were then unknown to each other. On the 1st January 1821, a few friends met at Salem (about 16 miles from Graham's Town) for prayer and reading the word. By the continuance of these exercises, it was found that one of the number possessed gifts for the ministry, he was invited to exercise them; a church was formed; a knowledge of this coming to the ears of others, they assembled with them, although they could only come once in three months, some having a distance of 40 miles to travel, through a dreary country with no other conveyance than a sledge (similar to those used in Bristol only on a smaller scale) drawn by oxen.

In September 1822, providence having removed most of the friends to Graham's Town, preaching was commenced there in a carpenter's work shop. The services began to be well attended, and we were encouraged to make an attempt to build a more commodious place. We began by subscriptions, donations, and gifts in work. The first stone was laid on the 6th January, 1823, and the chapel opened on the 7th September following; the services by the Rev. Mr. Barker of Theopolis and the minister of the place. It is built of stone; size, 30 feet by 40 feet; a dome ceiling, a gallery at one end, and a Baptistry; it has cost about 6000 rix dollars or about £450 sterling. In June, 1824, the church was called to a very unpleasant duty. The then minister's conduct was inconsistent with his profession, and we were compelled for the honour of God and the purity of the church to suspend him from the pulpit. The inconsistency of his conduct increasing, we were obliged to withdraw from him. Being now destitute of a minister, we were directed to Mr. Samuel Duxbury, who was then preaching near the Kowie, about 35 miles from Graham's Town. He was, when in England, a member of Mr. Roby's of Manchester, and used to itinerate in that connexion; but being convinced of the propriety of believers' Baptism, he was baptized by our former minister, in February 1824, at Graham's Town. He accepted the invitation, and has laboured amongst us to the present period. Under his ministry the congregation, which before was on the decline, is now much increased; and we are in general full. Our services are as follows; public prayer meeting sabbath morning at 7 o'clock, preaching in the forenoon and evening, public prayer meeting on Monday night, preaching on Wednesday night, and prayer meeting on Friday night, for the members only, to supplicate for the outpouring of the Holy Spirit; on the first Monday in the month we have a Missionary prayer meeting, and we have established an Auxiliary Baptist Missionary society; but here we have felt a great loss; we have had no magazines, no Missionary Herald, no pleasing intelligence to strengthen our hands, and fan the missionary flame; nay, many of our subscribers have no other evidence of the existence of the Baptist Missionary society, but our assertion: we hope soon to make a remittance. We have likewise a sabbath school of near 90 children, but we are very deficient in books to teach them, and we have no tickets or books for rewards: we have also formed a reading society. We consider it but an act of justice to acknowledge the kind and prompt manner in which Mr. Duxbury came to our assistance, and to observe, that, in addition to our testimony of his honourable walk and conversation, he has a good report of them that are without, relative to the sphere of usefulness. We think it very promising, but we want more assistance. We have been obliged to abandon the station where Mr. Duxbury officiated for want of a minister, even after

the foundation stone was laid for a new place, and many of the materials provided. There are many locations where the residents are wholly destitute of religious instruction; and the rising generation bid fair to become very little superior to the Aborignes. We certainly here enjoy all the privileges of God's house, and have religious liberty in its fullest extent; and it is truly delightful to see a church of Christ assemble in a place which a very few years ago was the habitation of wild beasts and of men nearly as wild. "The desert shall rejoice, and blossom as the rose;" but our countrymen at a little distance from us are perishing for lack of knowledge: we would like the Macedonian say, come over and help us. There are vast tribes of the Caffres, not more than two days' ride from this: they are a fine race of men, and have very superior mental qualifications; a mission to them after arrival here would be attended with very little expense; at the same time one or two would be very useful among our own countrymen. The climate is far superior to the Cape, and does not experience the violent S. E. winds that are prevalent there. The air is very clear and salubrious, and particularly adapted for asthma, and living is very cheap. Any of our friends in India upon whose constitution the climate is making an inroad would find a visit to this place very beneficial. We will take another opportunity of acquainting you with our progress: with grateful thanks for your kindness, we beg leave to subscribe ourselves, in the name of the church, and by their desire, yours in the bonds of a dear Redeemer,

R. PRIOR.
R. HARVEY. } Deacons.
A. KIDWELL.

LABRADOR.

IT is now a little more than sixty years since the United Brethren established a mission on the bleak shores of Labrador. The first missionaries landed in the year 1764, and found the country inhabited by the Esquimaux, a race of savages, immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The missionaries formed three settlements,—at Nain, Okkak, and Hopedale, where they have patiently and faithfully laboured for the conversion of these poor heathen. The result of their efforts is thus given in a letter to the Brethren' Society in London, by the venera ble Benjamin Kohlmeister, one c the missionaries who returned t London last year, after having spen thirty-four years of his life in th service of his Lord and Master i that inhospitable region.

Letter addressed to the Brethren's Society fo the Furtherance of the Gospel, by Broth Benjamin Gottlieb Kohlmeister, on his r turn from Labrador.

DEAR BRETHREN,

Having left Labrador on the 30th of Aug and on the 23d of September arrived safe London, I cannot refrain from expressi to you, the great pleasure I feel in addres ing you once more, before I am permitted retire to rest, after having had the favou for 34 years, to serve the Mission in Labr dor. I am truly glad to have it in my pow in person to present to your venerable S ciety the thanks due to you from me and all u dear fellow-labourers, for the uniform proo given of your love and kind participation the spiritual and temporal concerns of t mission in Labrador, which you have no faithfully cared for, upwards of 53 years. wish likewise to mention a few of the effec of your exertions, which, by the mercy a power of your Saviour, have been made m nifest, particularly during the latter part that period.

1. The work of God in the hearts of o dear Esquimaux, proceeds in the power the Spirit and with rich blessing, and I m with truth assert, that they grow in gra and in the love and knowledge of our Lo and Saviour Jesus Christ. Their number likewise on the increase.

2. The congregation of Okkak in partic lar, obtains a great increase from year year, by the arrival of heathen from the co to the north of the settlement, as you w see by their reports.

The number of heathen Esquimaux in th neighbourhood is indeed decreasing, t Okkak may yet be called a "Mission amo the heathen."

3. Nain and Hopedale are now Christ settlements, all the inhabitants being i tiated into the Christian Church by h baptism, except a few children; and heathen live in their neighbourhood. Th increase, therefore, depends upon the ris generation, and upon the accession of pers coming from a distance to reside am them. On this account, the endeavours the missionaries, in these two settlemen are particularly directed to instil into minds of the youth, the principles and

cepts of vital Christianity, and to see to it, that, by the grace of our Saviour, all the souls committed to their care become more firmly grounded and established in faith and love, and walk worthy of their high and heavenly calling. This is done by faithful instruction accompanied with watchfulness and prayer.

4. The most efficacious means of promoting their growth in grace is the reading of the New Testament, which they have now in their hands, through the generosity of the venerable British and Foreign Bible Society. They read therein daily in their houses and tents, with the greatest earnestness, delight, and edification. We have, indeed, ever since the arrival of this most precious gift, observed a great change. Their understanding of the word of God, and the doctrines which it contains, has greatly increased, and the influence upon their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly Christian principles.

5. Again, the schools, which are held with both children and adults from November to April, are a most powerful means of forwarding their improvement in every thing good and profitable for them. Most of our people attend them with great diligence, and with an earnest desire to be soon able to read the New Testament for themselves. There are among the children some of five and even four years of age, who read well. The severest punishment that can be inflicted on a child, is to keep him from school.

The reading of the Scriptures kindles new life in their hearts, and affords us desirable opportunities to converse with them on the meaning of one or other sentence, or word; and the explanations and remarks that ensue, are made, by the Holy Spirit, useful and blessed to their souls.

The whole number of Christian Esquimaux under the care of the Brethren, is, at present, 705, old and young. Since the jubilee of the Mission in 1821, upwards of 100 heathen have been added to the Christian Church.

The following remarks are from the United Brethren's Missionary Intelligencer:

Besides the information contained in the foregoing letter, Brother Kohlmeister communicated many interesting particulars relative to the Mission in Labrador, and especially in regard to the benefits conferred on the Christian *Esquimaux, by their having* been taught to read and write. During the long winter nights, and when at a distance from the settlements, at their hunting places, their most agreeable occupation is to read those parts of the Scriptures together, which, by the generous aid of the British and Foreign Bible Society, have been printed for them. As there are some who have not acquired this proficiency, having become converts at a more advanced period of life, the children or young people read aloud, while the rest are quietly mending their tackle, or sitting down and doing other work. They also delight to join in hymns, of which they easily learn the tunes. Many of the women and children having sweet voices, their singing is very delightful and affecting, nor is there any danger of their abusing this precious gift for improper purposes, as the use of music is altogether confined to the service of religion. Many of them show great capacity for learning to play upon any musical instrument. Violins have been introduced, and French horns, and a few of them accompany the voices with great precision and devotional effect. Some of the Missionaries have even succeeded in teaching them to sing short and easy anthems, in three or four parts, by which, on particular occasions, the worship of the congregation is much enlivened.

The acquisition of the art of writing has afforded to many of them the means of intercourse with their friends in other settlements. Brother Kohlmeister says, that he has sometimes had nearly fifty short letters committed to his care by the Esquimaux, when, in his official capacity, he was proceeding from one settlement to another. These letters contain information respecting the families and friends of the writers, and, not unfrequently, edifying remarks and meditations, on religious subjects, which may have been peculiarly impressed on their minds and hearts, with exhortations and encouragements to be faithful to their Saviour. Surely, this is an astonishing display of the goodness and mercy of God in *sending out his light and his truth* to a benighted race, who but half a century ago were immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The Missionary observed, that those things which were formerly practised among the Esquimaux by their sorcerers and angekoks, and by which our Brethren were so much annoyed and distressed at the beginning of the Mission, are at present hardly ever heard of, the heathen themselves being ashamed of them. In the Christian settlements, the very names of angekok, torngak, &c. are almost unknown to the rising generation. — New York Observer.

DOMESTIC.

SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN IRELAND.

The Annual Meeting of this excellent Institution was held at Kildare Place, Dublin, February. 2, 1826: the most noble the Marquis of Downshire in the chair.

We extract from the Report the following statement of the "fundamental principles" of the Society:—

"1. That the appointment of governors and teachers, as well as the admission of scholars, in all schools to be assisted from its funds, shall be uninfluenced by religious distinctions.

"2. That all catechisms and books of religious controversy shall be excluded therefrom.

"3. That the Sacred Scriptures, without note or comment, shall be read therein by all scholars who have attained a suitable proficiency in reading."

The present state and operation of the Society are described as follows:—

"The number of schools in connection with the Society may be fairly estimated at more than 1500, containing upwards of 100,000 scholars.

"The number of schoolmasters who have been received into your training school, during the past year, was 200, and your committee found 69 in training when they entered into office, making a total of 269. The total number of masters admitted since the opening of the training schools amounts to 1040.—Your committee found in the training school for schoolmistresses, at the commencement of the year, twenty-three: there have been admitted during the year 1825, one hundred and eight.

"Gratuities have been awarded to 1145 teachers, who, upon inspection, were found meritorious. The sum paid on account of gratuities, during the year, has been £6356. 6s. 8d.

"In the cheap book department, your committee have to state, that the progress has been satisfactory; you have now on your list 55 varieties of five-sheet books, and nine varieties of two-sheet books; reprints *of six have been made* during the year. *The total number of cheap* books sold from *the 5th January, 1825, to* the 5th January, *1826, was 132,477*; making the total, from the opening of the depository in 1817, of *one million, eighty nine thousand, nine hundred and thirty-three.*"

ORDINATIONS, &c.

NORTH CURRY.

A very neat and commodious chapel, about 32 feet square, with a front gallery and vestry, was opened in the above village, distant about six miles from Taunton, Somerset, on Tuesday the 27th of Sept. 1825, when sermons were preached in the morning by Mr. Baynes, of Wellington, from Ps. cxxxii. 13, 16; in the afternoon, by Mr. Toms, of Chard, from 1 Cor. ii. 1; and in the evening, by Mr. Clarke, of Taunton, from Ps. cxxvii. 1. Messrs. Fry, J. B. Cox, W. Humphry, &c. engaged in the devotional services.

North Curry stands in the centre of a series of interesting villages; and has been, for several years, supplied with the Gospel. Circumstances having, however, transpired, which rendered it impossible for those who had previously laboured, to continue to occupy this station, an invitation was given to the friends connected with the Baptist Church, in Silver-street, Taunton. The village was then supplied by the Pastor and friends from Taunton; soon after which, the room, which had long been occupied, was found too small to contain the worshippers. And the importance of a more suitable place of worship becoming every day more apparent, a gentleman of the neighbourhood, a member of the Taunton Church, generously offered 100 guineas towards the erection of a chapel; another gentleman, in the village, offered an eligible spot of freehold ground, while others came forward to contribute to the good cause. This led the friends to undertake the building, which has cost upwards of £600, about £200 of which has been subscribed in the village alone. The place is now regularly supplied by members of the Taunton Church, and overflowing and attentive congregations attest the importance of the present erection.

WOODCHESTER.

A new meeting was opened belonging to the Baptist denomination at Woodchester, in the county of Gloucester, Nov. 23, 1825. Mr. Thomas, of Cheltenham, preached in

the morning from Jer. viii. 22. In the afternoon Mr. Catton, of Uley, from Isa. xxvii. 13; In the evening Mr. Brown, of Cheltenham, from John iv. 7. Messrs. Newman of Hebley, Edkins of Nailsworth, Richards of Stonehouse, Williams of Forest Green, Cousins of King Stanley, and Thomas of Cheltenham, took part in the devotional services. The parish of Woodchester contains a population of 2500 persons, and before this place was opened there was no dissenting meeting in the village; and there is every reason to hope that this place of worship will prove abundantly useful. The meeting and vestry have cost £500; towards the payment of which £200 has already been raised; and for the rest an appeal will be made to the benevolence of the public.

STAPLEHURST.

On the 17th of August, 1825, a new Independent Chapel was opened for Divine Worship, (which will seat more than 400 persons), at Staplehurst, Kent, (the first stone of which was laid by Mr. Slatterie of Chatham, Kemp, the Minister of the place, West of Town Sutton, Cornford of Marden, Jenkings of Maidstone, and Noble of Rye). Three sermons were preached on the occasion, by Mr. E. J. Jones of Islington, Mr. E. A. Dunn of Pimlico, and Dr. Collyer of Peckham. The devotional services were conducted by Messrs. Davis, Deering, Cornford, West, Noble, Cranbrook, Bentliff, Kemp, &c. &c.

On the following morning, Mr. Kemp, late pastor of the congregational church at Ashford, in the same county, was set apart to the pastoral office over the church in the above place. Mr. Noble, of Rye, prayed. Dr. Collyer described the nature of a Christian church, and asked the questions. Mr. West of Town Sutton, implored the Divine blessing upon the Union. Mr. Jones of Islington addressed the minister and church, and Mr. Cornford concluded by prayer.

In the evening, two deacons were ordained. Mr. Davis of Hastings read the Scriptures, and prayed. Mr. Dunn of Pimlico presented the ordination prayer with imposition of hands. Dr. Collyer preached to them, and Mr. Kemp concluded the delightful services by prayer. One hundred and five pounds were collected at the doors of the chapel.

The steps which the people at Staplehurst have taken in the erection of their neat and commodious chapel, meet with the cordial approbation and co-operation of the neighbouring ministers and churches; and it is hoped that the friends of the Gospel in London will encourage a people who are anxious to do all in their power to pay off the debts thus unavoidably incurred.

R. K.

NOTICES.

Berks and West London Home Missionary Association.

The first annual meeting of this Association will be held at Little Wild street, London, on Wednesday, April 12, 1826. A A public meeting, for receiving the report and other business, will be held in the afternoon, at half past two o'clock, for three precisely. And in the evening, at half-past six, a Sermon will be preached, by the Rev. Thomas Price, of Devonshire-square.

Bedfordshire Association.

The Twelfth Anniversary of the Bedfordshire Association of Baptist Churches, will be held at Cardington, Cotton-End, in the County of Bedford, on Wednesday the 3d May, 1826. The Rev. Messrs. Knight of Little Staughton, and Hindes of Sharnbrook, to preach.

The Buckinghamshire Association of Baptist Churches, will be held at Haddenham, on Wednesday, May 10, 1826.

The Rev. Samuel Saunders of Frome, has accepted the unanimous invitation of the Church at Byrom-street, Liverpool, to take the pastoral charge over them.

We are informed that the Lord's-day Evening Lecture, which has been carried on for thirty-three years at the Meeting-House, in New Broad street, London, has been removed to the Rev. Mr. Wall's Meeting-House, Pavement, Moorfields. See the List on the Cover.

MONTHLY REGISTER.

FOREIGN.

THE Duke of Wellington has arrived at St. Petersburgh. It is still affirmed in the daily prints, that the objects of his mission are these — to secure the independence of Greece, and to prevent the Russians from attacking Turkey. We shall be happy to report the success of his negociations, in some future number.

Tranquillity prevails generally on the Continent, the Peninsula only excepted. *Spain*, we should suppose, is far from being in a settled state. An insurrection, occasioned by an ill-managed movement of a few malcontents, has been suppressed: but it is to be hoped that the high-minded Spaniards will not long endure the yoke of priestcraft and oppression. Their emancipation will be hailed with rapture by all generous spirits.

Portugal has lost its king. This event took place on Friday, March 10. Little respected while living, his Majesty will be mourned by few, now he is dead. If kings would be esteemed, they must learn how to *deserve* esteem: rank and title only disgrace the individual possessing them, if *moral character* be wanting.

There is reason to hope, that the *Burmese War* will soon be ended.

By the message of President Victoria to the Congress of *Mexico*, we are happy to learn that that republic is in a flourishing condition. The execution of the laws produces the happiest effects; the finances are fully adequate to the wants of the government: the commerce of the country flourishes; and the measures adopted for the education and general improvement of the inhabitants promise the most gratifying success.

We are sorry to be obliged to report, *that the empire of the* Brazils and the *United Provinces of La* Plata are at war, *and that it is to be* feared the contest *will be fierce and bloody.*

DOMESTIC.

Much alarm has been excite country by the serious illness King. We are thankful that his M is now in a convalescent state.

We advert, with gratitude an sure, to the improvement that ha place in the commercial world sin last. Although the pressure an barrassment arising out of late are by no means entirely remov feel justified in indulging the co expectation that, ere long, the fe forebodings of many will be show groundless.

Among the parliamentary p ings of the month we notice the ing:—*March* 1. Mr. Buxton pr to the House of Commons, a peti the Abolition of Slavery in the C signed by 72,000 persons, residen metropolis.—*March* 3. Mr. Denm mitted a motion condemning the tion of slaves in Jamaica, for conspiracy, in the years 1823 an The following amendment was by Mr. Wilmot Horton, and *nem. con.*—"That this House see proceedings which took place late trials of slaves in Jamaica, proof of the evils which insepara tend a state of slavery, and feel ther conviction of pressing the tions of 1823."—*March* 7. The tions passed by the House of Co in May 1823, relative to the abolition of slavery, were unani adopted, on the motion of Earl Ba by the House of Lords.— *March* interesting debate was carried on House of Commons, relative to th ciety for promoting the Educatio Poor in Ireland." Mr. T. Sprii and some other gentlemen obje the parliamentary grants, on acc the requirement of the use of the tures in the Schools. The usual vote, however, passed the Hous following day.

IRISH CHRONICLE.

THE Letters of Correspondence for the last month, contain many circumstances which prove the silent but powerful progress of the light of the Gospel: so that the darkness of Popery is gradually receding before it. Some of these instances it would not be prudent to publish, as they refer to Domestic occurrences: they furnish, however, a comment upon our Lord's words: *I am not come to send peace, but a sword: five in one house shall be divided, two against three, and three against two, &c.* Matthew.

From the Rev. J. Wilson to the Secretaries.

Boyle, Feb. 13, 1826.

DEAR BRETHREN,

I herewith send you some of the Journals of the Readers, the contents of which will give additional pleasure to the Committee, as affording pleasing evidence, that the exertions of the society in this land of darkness are not in vain.

Indeed, the steady perseverance of the friends of truth, and the violent opposition of its enemies, seem to combine to excite inquiry after it, and to fortify the minds of the inquirers against the difficulties with which they have to contend.

These observations will apply to each of the means employed by the Society for the promotion of its objects; viz. the daily schools, the evening schools, the reading of the Scriptures in the cabins, and the preaching of the Gospel.

Nor must I forget the distribution of the Scriptures, and of religious tracts; as to the latter particular, I send a separate account of one instance of the usefulness of those publications. The demand for Bibles is also increasing, and I may observe on this subject, that I should have many more applications for these, but that I do not give them to every one on the first, nor even the second time of application; but generally wait for satisfactory evidence that they are applied for with a real desire that they may be read.

Yours affectionately,
J. WILSON.

THE *following is Mr.* Wilson's *account of the effects resulting from a Tract, one of the grant of*

Tracts made by the Religious Tract Society to the Baptist Irish Society.

Extract of a Letter to the Rev. J. Wilson, from a person to whom he had given some for distribution.

There is a man in this neighbourhood of the name of D——, who was a great drunkard and a terrible swearer; this man got the loan of some tracts from me, and among the rest, one "On Drunkenness," and another called "The Swearer's Prayer." I met this man a few days ago, and he expressed himself thus, "I am greatly obliged to you for your tracts." "Don't thank me," said I, "but rather thank the good people, that gave them to us both, without money and without price." "O then, I do," said he, taking off his hat: "that their exertions may be blessed, and watered with the dew of heaven, and that their funds may never be exhausted! I wonder how the priests can say any thing against their books, or schools.

"Your tracts were the best sight to me I ever saw," said he. "In the first place one of them saved me 8*l. a year*, for I put on a resolution to drink no more *whisky*, neither will I *curse* any more! Oh, that God may ever bless their affectionate efforts, in sending the knowledge of salvation to those who were indeed ready to perish!"

I shall make no comments on the preceding statement, only observing, that it came from a man of sincerity.

J. WILSON.

Boyle, Feb. 13*th*, 1826.

From the Rev. S. Davis to the Secretaries.

Dublin, Feb. 21st, 1826.

MY DEAR SIRS,

I HAVE just arrived here to accompany Mr. West in our annual tour to the Nor

for the society, and I hope we shall be able in due time to give you a good account of our journies. The nature of my congregations will be greatly changed in the houses of the friendly Presbyterian Ministers at which I expect to preach. I can almost fancy myself in my own native country, when I see 600, or 1000, or 1500 people assembled in an orderly manner to hear the word of God; but we must not despise the day of small things in the South, though I am often ready to exclaim, as did immortal Fuller when he visited this city, "My heart is dismayed;" but it is all "Immanuel's land," and sooner or later he will give his Spirit to ministers and people, and then to him shall be "the gathering." The signs of the times are certainly auspicious; and when I contrast appearances in Clonmel, with what they were when I came, or even two or three years ago, I feel that there is cause to be thankful, and to take courage. We used to be scoffed at upon every side; and for a long time there were not more than two or three individuals that would give us any countenance; and almost as fast as people came to attend my ministry, they were removed in providence, so that I have been ready to despair many times; but a very considerable improvement has taken place since the new house was erected, and others, besides ourselves, are ready to exclaim, "What hath God wrought!"

When I came to the town I circulated hand-bills to announce the intention of preaching; but a friend, who put the notice in his shop window, had the window broken for venturing to exhibit it; and we were frequently annoyed with noises and breaking of windows while I was preaching, so that we were repeatedly obliged to employ a constable to stand at the door; but we have experienced no interruption in the new house; and on last Sabbath week I determined to preach a Sermon to advocate the fundamental principle of the reformation, that the Bible is the only proper rule in religion, and to make a collection for the female schools of our Society and British India. One hundred and fifty circulars were distributed (of which I enclose one), and I am happy to state that a very respectable congregation attended, who conducted themselves with the greatest propriety, and there was no attempt at interruption, though some of my friends were greatly apprehensive of it. Before the time of meeting, which was between our usual services, a clergyman of the Established Church kindly sent me a pound note for the collection, and with some after donations, we have obtained 10*l.* for the object, which is in reality more than 100*l.* should be considered in many places. I am sure yourselves and the Committee will rejoice at this success, and I hope it may be regarded as the earnest of further good. In the course of the following week I met the principal priest of the town, and a respectable quaker, and we had a friendly conversation in the street for half an hour, on some important subjects connected with the welfare of the poor inhabitants; and though he is engaged at the present time in replying to some sermons by the respectable clergyman alluded to above on the subject of Popery, he appears disposed to treat us all with courtesy. I shall probably, if spared, preach a course of sermons after my return, upon the same subject; but I considered the subject I have taken as lying at *the foundation* of all our opposition to that corrupt system; and I hope, while I bring all their doctrines *to the Bible*, as the touchstone to try truth and error, I shall be kept from saying any thing that may be considered uncandid, or disrespectful towards themselves. My speaking at the Court-house, where we had the public discussion, both made me more known, and will, I hope, incline many to listen to me upon this subject.

I have had some gratifying conversation lately with various reformed Catholics, and our schools at the Hills are going on very well. Pray for us, that the word of the Lord may have free course and be glorified, and who can tell? ere we are aware, this wilderness may be made to rejoice, and the desert blossom as the rose. My son will supply at Clonmel during my journey to the North, and I rejoice that the people came out as freely to hear him as to hear myself, and some more so; O, that he may be divinely assisted, and divinely succeeded.

I am yours devotedly, S. DAVIS.

To the Secretaries of the Irish Baptist Society.

DEAR SIRS, *Cork, Feb.* 20, 1826.

THE Lord has enabled me to continue my exertions and labours among his people another month.

I have also visited Clonakilty and Shannon Vale. 21st of Feb. preached at Clonakilty; and though the evening for preaching was misunderstood by the inhabitants of the place, in about half an hour after my arrival, we had a very pleasing number of attendants. I spoke from Col. i. 14, "*The nature of Redemption. The benefits resulting, and the medium by which those benefits were obtained.*" The company was truly attentive, and at the conclusion, I was solicited to speak the ensuing evening "of the same things," in the same place. 22nd, at noon, preached to a company of seamen and villagers, at Ross, a sea-port, some distance from the above town.

In the evening visited Clonakilty, and preached from Heb. i. 1, 2, 3.—Observed,

The attention requisite in hearing the Gospel. First, From the character of the speaker, Heb. i. 1. Secondly, *From the nature of the communication.* Thirdly, *From our liability to lose it: and* Fourthly, *From the inevitable consequences.* At the conclusion, I received repeated invitations *to visit soon;* my heart was enlarged towards them; it was the happiest period I have known for some time, and humbly hope the Lord will bless the word. I think the Lord is opening a door in that neighbourhood, and I hope the people will have an Ahimaaz sent among them. The Misses S. accompanied me, though the weather was very unpropitious for journeying. Their praise is in all the neighbourhood. That dark part will lose a shining light when Miss S. leaves, which she is about to do, the premises she has hitherto occupied being taken by a gentleman who intends building a new school-room, and putting the affairs of the school under the Hibernian Society. I examined the children. 44 entered, 23 boys and 21 girls. 19 present, the first class read very well, some are advanced in ciphering, and many write fair. The first class, on performing their tasks, distribute themselves among the younger children, and instruct them in Scripture, so that, little creatures which could not read sufficiently well to take the Testaments, can repeat considerable portions of Scripture; and thus from the pains taken by the elder scholars, the younger branches of the school have their memories stored with the word of truth, which in time, and with the Divine blessing, shall prove a rich treasure for riper years. Col. iii. 16.

I find in the neighbourhood of Shannon Vale, a number of Protestants who never attend any place of worship, and who are equally wretched with Papists; and in conversing with the Catholic, he feels perfectly indifferent to any exhortation given by Protestants, while persons of the same name are to be seen daily equally as careless about religion as himself. I therefore purpose, D. V. to visit these cold Protestants from house to house, and afford them what instruction I am able, and endeavour if possible to rouse them to attend somewhere to hear the word of life. If I visit that neighbourhood, it would be only to preach—I could stay three days in a month. I feel very much for that quarter; "The word of God is scarce there;" and "where no vision is, the people perish." It behoves ministers and Christians to "open their mouths for the dumb in the cause of all such as are appointed to destruction." I submit this to your serious consideration.

I shall be very *happy to receive your instructions about Schools.*

May the Wisdom from above direct all *your councils, and the same spirit* operate in *the exertions of the weakest of its members,* is the desire and prayer of yours to serve in the Gospel of Christ. G. H. ORCHARD.

From William Moore.

REV. SIR, *Boyle, 10th Feb.* 1826.

THE last journal I posted from this place was, after I had remained in the neighbourhood a fortnight. And, surely it must be the cause of thanksgiving to every one who is waiting and praying for the accomplishment of God's promises, to hear of one who, in spite of all opposition, at the risk of life and character, and in short, all that is dear to him in this world, is brought to renounce *popery!* which will appear by the following narrative:—Mr. E—— who lives in Dublin, but often comes to his house in this country, at all times when he and I happen to meet, will not let me go until he is going away himself. During which time, every night, he assembled all under his command, whether inclined or not, with all the Protestants that are thankful for the privilege to hear the Scriptures read in *Irish* and *English.* The consequence of one of these happy night-meetings was, that three out of one house, the husband, wife, and brother-in-law, were all completely cured of *popery.* Though tedious, I cannot but state the whole circumstance. On one of the nights alluded to, I understood C——, the abovementioned brother-in-law, was learning to read the Irish, and I got him to sit beside me, though I never had seen him before. I first read the Ten Commandments in the 20th of Exodus.—Next, the 27th of Deuteronomy, last verse, "Cursed be he that confirmeth not all the words of this law to do them," &c. I then turned to the 2nd chapter of James, "Whosoever keepeth the whole law, and offendeth in one point, is guilty of all." Then for a long time I spoke on the holiness and purity of that law, the impossibility of fallen man to keep it; for by breaking of one tittle, all was broken. Both Protestants and Papists acknowledged they were sinners. That was acknowledged; but, generally, there were many ways taken by them to mend the broken law. I showed them every method which the Papists took to mend the broken law, that is, to make for sin atonement, from their birth to purgatory. I then went to the 3rd chapter of Romans, (by which passage of God's word, he has made me instrumental of all the good I ever was the instrument of doing) by showing for what purpose that law was given; "for if there had been a law given which would have given life, verily life would have been by that law." But instead of life by the law, I led them to the light and life-giving glorious Gospel. I had not far to search, as a very few verses in the said chapter do the whole business. There was not one who left unthankfully. After parting, C—— told

friend of mine that he would give any thing in his power to have further acquaintance with me: there were, he said, such impressions on his mind from what he had heard that night, that he saw plainly by the belief in which he was bred he never could *enter heaven*. "Do not be uneasy," said my friend, "I will bring him to your house to-morrow, and I will tell him not to go any where else." So he did, and next morning I returned. His brother-in-law, in whose house he resides, is a mason, in Mr. E——'s employment. When passing by him, he said, "If my master would not be displeased, I would go. I care not for the day's wages, only fear his displeasure." "Come," said I, "instead of displeasure, I know he will be well pleased, and if he paid you a crown per day, I know there will not be a penny stopped." He came and requested I would trace over the last night's doctrine. The women, too, paid the greatest attention, as I had to read in *English* as well as *Irish*, on account my friend did not understand *Irish*. What I never knew in a Papist before, she preferred the English to the Irish. She is quick of apprehension, speaks English correctly. I continued the whole day with them, and at parting, she said, she was as thankful as if she had a year-old heifer given her, that I had come into her house; I am persuaded those three were plucked from the burning that night. I told Mr. E—— the liberty I took, and the promise made that the wages would not be curtailed; he replied, "If I paid him a guinea a day, one farthing should not be stopped."

I went to town, and called on a serjeant that keeps a lodging house; himself a Protestant, but his wife a Papist, though she is a most agreeable, good-tempered discreet woman. It happened to be Quarter Session time; in consequence, a great number of the wild Irish came to the house. John O'Brien and I were to sleep together. The serjeant had an Irish Testament—I asked him for it. I asked them, Did they ever hear the Irish read? they said, No. I began to read, and they got into the most wonderful surprise, and they were repeatedly heard to say, "It must be the truth." I read and spoke until a very late hour—they heard me with the greatest attention and respect. I asked them, Did they ever hear the Scriptures before? Poor souls! they replied, They had never heard, seen, or known, what *Scripture* signified before.

The next night I called there again, and Mr. D. brought me the Irish Testament, and asked me some questions. I immediately suspected he wanted to introduce *the subject of Popery. I* questioned him *relative to his faith and hope*, to which he *gave satisfactory answers.* I then said to *Mrs. D—, "I am happy ye* are living in such *unity in this world; but* would it not be the greatest consolation for you to insure that ye would live in the world to come in greater felicity." "O," said she, "the small difference that is between us here will not prevent that happiness." I then opened the 17th Luke, and read that there would be two on one bed, the one would be taken and the other left. "And what you call a small difference, according to his profession of faith and yours; there is as great difference as possible, as to the foundation of a sinner's hope: 'For without faith, it is impossible to please God.'" I read many passages, and gave their explanation, to show Popery as marked out in the Scriptures. "Compare," said I, "your faith, with the faith your husband professes." I marked many passages for her, which she thankfully received, and promised to read; and hoped the Lord would direct her.—Your's, W. MOORE.

From the Londonderry Journal, March 14.

"A few nights ago, the Baptist School-house in Athlone was entered by some ruffians, who, after mutilating the school-books and pillaging the school, proceeded in a savage manner to tear the Book of God, and offered the most indecent indignities to it."

Received by Mr. Burls, Treasurer, since January 1, 1826.

Rev. Mr. Brooks, Bewdly.....	1	0	0
Rev. W. Grey, Northampton...	2	3	9
Collected in February, by Rev. Mr. Hargreaves at Trowbridge, Frome, &c.....	35	1	4
For Mary's Philanthropic School, by Mrs, Ferner.....	10	12	6
From Mr. Peregrine Phillips, Milk Street, Bristol:—			
Mrs. Holland, King's-square ...	50	0	0
Mrs. Bonville, for 2 years.....	2	2	0
W. Skinner, Esq.....	1	1	0
A. G. Sampson, Hornton Street, Kensington	5	0	0
Received by Mr. Ivimey:—			
Towcester penny a week Society, Rev. Mr. Barker	2	0	0
Rev. Professor Martin, Pertenhall	1	1	0
Mr. John Manu, Somersham	1	0	0
R. Foster, jun. Esq. Cambridge.	10	10	0
Mr. W. Nuvett, Campden.....	3	0	0
Colbill Mills, Miss. Asso. by Rev. Mr. Gilmore, Aberdeen.....	1	10	0
Miss Smith, by Rev. Owen Clark, Taunton.....	0	10	6
For the Rye School	5	0	0
From Rev. John Dyer:—			
W. Richards, Esq. 2 don.....	1	0	0
Rev. Mr. Stewart, Sawbridgeworth	1	1	0

Subscriptions and Donations received by Mr. Burls, Treasurer, 56, Lothbury; Mr. Ivimey, 7, Heathcote-street, Mecklenburgh-sq. and Mr. Pritchard, Thornhaugh-street.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends of the Mission are respectfully informed that a Cash Account, on behalf of the Society, has been, this month, opened at the Bank of England. Contributions will be received, as heretofore, at the Mission House, No. 6, Fen-court, Fenchurch-street.

FOREIGN INTELLIGENCE.

SERAMPORE.

Extract from the 'Friend of India' for June last.

"During the last two days of May, and the present month, we have had the annual festivals of Juggannat'ha, which occasioned the usual extra endeavours to communicate the light of the Gospel. The following are extracts of a Journal: "18th June, Saturday. To-day commenced the Rut'h Jattra, and the small chapel on the road side was open from morning to night. I went about 10 A.M. and staid till nearly 1 P.M. At 5 P.M. I returned for an hour; and again after tea we had a very pleasant meeting. Brethren P. and A. were with me, and a numerous company of the native brethren. The heathen who collected in front of the chapel, were addressed from John i. 12. 'As many as received him, to them gave he power to become the Sons of God.'

"During the whole day addresses were given to many individuals, and groups of hearers. A number seemed to receive what was said, with surprize as well as attention, and to retire pondering over it in their minds. Tracts and Gospels were in great request, and many were distributed. In the afternoon I was exceedingly gratified with one applicant. A father, evidently proud of his little daughter, brought her forward to receive a tract which she seemed to think she had an indisputable claim to, *as she could read.* He insisted upon her ability being put to the test; but, poor little thing, she could not muster confidence enough: she spelt through a few words in such a way as to shew that reading would be no difficulty to her; and I therefore gave her one of the largest and *most popular of our tracts, and dismissed her with hearty commendations. She did not appear to be more than six or* seven years of age; and had been taught in a school near Baug Bazar, Calcutta, I suppose, under the care of Mrs. Colman. In our evening meeting we had a choir of the College boys, who were a considerable assistance to us.

"19th June, Sabbath. The chapel was again open all the day. In the morning I could not attend. Dr. M. however went at 7 A.M. but few at that time could be induced to stay and listen. Between 3 and 4 P.M. Mr. W. went, and had an opportunity of addressing several large and attentive congregations. I joined him about an hour afterwards. In the evening we again met, and had several good congregations. Bro. W. was chief speaker.

"26th June, Sabbath. During the past week, the chapel has been kept open, and a meeting of some kind or other has been held there every evening. This being the last day of the festival, when the car is drawn back to its place, we made another effort to communicate a ray of Divine truth to some poor dark soul. The chapel was still kept open: but as *there* we meet with the crowds assembling only from one direction, which however is a principal one, we established another station in a different quarter, under some large trees, where we had a sail thrown over some bamboos to afford a better shelter from the sun. Before breakfast we met, and after prayer made arrangements for the employment of our strength. Two hours of the forenoon I spent at the new station, and found it a very advantageous place. Several pleasing things occurred. A very confident, conceited, brahmun was abashed and silenced merely by calm contempt of his sophistry; several young scoffers were perfectly overcome by *serious* admonition and reproof; and many, especially of the common people, heard us gladly. Leaving other brethren here, I went down for an hour to the small chapel. In the afternoon and evening I was engaged at home, but brother W. was busily employed amongst the heathen."

At the Snan Jattra upwards of 2000 tracts, and 100 gospels were distributed, and during the Rut'h Jattra, 4842 tracts, and 514 gospels, beside a few of both received from our friends in Calcutta. Thus the seed of the word has been sown, and we leave it with Him who alone giveth the increase.

CHITTAGONG.

THIS distant station has been the scene of much confusion and distress, in consequence of the hostilities between our Indian Government and the Burmese, on the borders of whose country Chittagong is situate. There is reason to hope that, by this time, tranquillity is restored; and the following Extracts of Letters from Mr. Johannes, who is stationed there, to the brethren at Serampore, will certainly lead our readers earnestly to desire, that operations tending so directly to promote the welfare of these poor people, may not be impeded, or compelled to cease, by the devastation attending a state of warfare.

Chittagong, 3rd May, 1824.

"The two Schools here at present contain forty-six girls. We make frequent visits to them, and from their readiness to learn and the removal of those obstacles which retarded our undertaking at first, I am led to entertain a pleasing hope of success. What we mostly need at present is, elementary works, for want of which the teachers are obliged to write them. A supply of Persian and Bengalee Testaments would also assist us greatly, and encourage the teachers.

"Some of the boys in my school are, I trust, truly converted. At the last celebration of the festival of Corpus Christi in the Roman Catholic church, they endeavoured to do their parents good by conversing with them on the folly of such superstitious practices, and the necessity of a thorough change of heart, of repentance towards God, and faith in the Lord Jesus Christ.

"These children are indeed doing well, *and promise much future* usefulness. Some *of our brethren here* take a deep interest in *their welfare, and* by attending their meeting, *which is coming on* greatly to the satisfaction *of us all, they* encourage them in the pursuit of those things which make for their peace.

"The meeting among our brethren is continued. Every Sunday morning the School-room is quite full. In the evening we have worship at brother Fink's, where many of the Roman Catholics, men and women, attend and continue singing Bengalee hymns, sometimes till late at night. These are hopeful appearances; but the result is known only to Him who knoweth all things."

Chittagong, 11th Aug. 1824.

"I have three candidates for baptism from the European Regiment which is stationed here. The poor of Christ's flock here afford me much encouragement, and though destitute of the good things of this world, yet are they rich in faith. I at first despaired of doing any good amongst them; but God, who is a very present help in trouble, has assisted my weakness. Our Mug brethren present a truly pleasing sight of a Sabbath morning, and on sacramental occasions, when they all attend clean and neat, and free from that volatility of air which characterizes their countrymen. Some of these brethren are highly zealous; they rise early and go about preaching Christ the whole day. They seem to realize by their zeal and indefatigability what Christ said, "My meat and my drink is to do the will of my heavenly Father." I am ashamed when I observe their zeal. I am sure they are more useful in the vineyard of God than myself, who seem an unprofitable servant, a mere cumberer of the ground."

Chittagong, 4th Sept. 1824.

"The Mug Itinerants are not inactive here; they preach every day and keep their journals regularly. I am happy to bear this testimony to their character, that they are indefatigable, and still of a teachable disposition. *Kallafree* seems full of zeal and of love to his divine Master. He rises very early, and after his morning devotions, takes his bag containing his books, and travels from one village to another, making known the glad tidings of salvation. He preaches both in the Bengalee and Mug languages: in the former he is very conversant. He is likewise not a little inquisitive, and to satisfy him, one must devote one's whole time to him. In nothing does he seem so pleased as in preaching Christ. *Khepoo* is another who is very useful. His acquaintance with the Bengalee and Mug is greater than Kallafree's; but his zeal is not so fully manifest as his; although he is steady and sincere. *Soopoong* is the last I would mention. He of the three is the most venerable and attractive in his appearance. He is remarkable for his uncommon taciturnity, and seldom minds what is going forward around

him; but in silent attention pursues the work of his heavenly Father. Humility is one of the most amiable traits in his character, and greatly endears him to all; and in no instance have I ever seen him out of temper. While I am thus commending them, I am not ignorant that there are some who have doubted of their sincerity, and have said much respecting their ignorance of the truths of Christianity. But what should we say of those who, with the Bible in their hands, know nothing of real religion? We, in these poor heathens, can scarcely seek further evidence, than conviction of sin, repentance towards God, and faith in the Lord Jesus Christ; and can we reject them when they thus come, saying with the eunuch of old, "See here is water, what doth hinder me to be baptized?

"Of late, some of the gentlemen have afforded me much encouragement by their visiting the school and exerting themselves in the work. The Almighty will not leave the Institution without help. O how good has God been to us! O for a grateful heart to be sensible of his goodness and to be devoted to him all the days of my life! The rains have lately been heavy and incessant, and few of the children could attend school without danger to their health."

CALCUTTA.

We have lately received the Tenth Report of the Benevolent Institution, established many years since in this city by our brethren at Serampore. Our readers are aware that the principal objects of this Institution are the numerous class of indigent children, denominated Portuguese; and that not a few of the pupils educated there have risen to be useful and honourable members of society. These considerations render it a matter of deep regret that there should be cause to apprehend the usefulness of the Seminary would be retarded by a deficiency of pecuniary means. In reference to the schools at Calcutta, it is said—

"These two schools, the managers feel happy in saying, continue to be conducted highly to their satisfaction. *At the close of 1824 the number of children in the school for boys, amounted to a hundred and sixty-one; and the number of children, in that for* girls, was ninety-six, forming in the whole a total of two hundred and fifty-seven. Of these, sixteen were descended from British parents, either on one or both sides; ninety-five were Portuguese; three were Armenians; twenty-one, Hindoos; six, Mussulmans; ten, Chinese; and four Malay youths. Thus the Institution is still, as it has been from the beginning, an asylum in which youth of all nations and all religions may take refuge; and while no condition is imposed on them, beside those of regular attendance and quiet behaviour, they have an opportunity of obtaining that knowledge which may open to them the path to useful life.

"Of the proficiency of these children, it is scarcely necessary to speak here, as the examinations annually held have given abundant opportunity for this to be fully ascertained. A few particulars, however, which have been communicated to the Committee by Mr. Penney, the master of the boys' school, may serve to throw light on the manner in which instruction is received by these destitute children. Of the diligence of those now in the school, Mr. P. speaks in terms highly favorable. The application of some is said to be such as to render the duty of instructing them matter of delight, rather than a task. Three boys, John Williams, John Joseph, and Carapiet Joseph, are described as having made themselves nearly masters of Walkingame's arithmetic, in addition to studying Joyce and Bonnycastle, and as having made such proficiency in English grammar, as to be capable of parsing any sentence with ease. Others are mentioned as commendable for their proficiency in writing, English composition, geography, and the use of the globes. Mr. Penney also mentions a native youth as not only diligent in storing his mind with useful knowledge, but as taking great delight in the religious exercises of the school, and in reading the Scriptures. This he testifies by his voluntary attendance during the numerous Hindoo holidays which occur in the course of the year. These holidays greatly interrupt the studies, not only of the native youth in the school, but those of the Christian children.

"The elder boys of the school, particularly the monitors, to the number of ten or twelve, take great delight in perusing the books contained in a small library belonging to the school. This library is but scanty, as it was robbed about a year ago by a boy (not belonging to the school,) who broke into the school-room one afternoon after business was over, and carried away a considerable number of the books. He was afterwards apprehended and ultimately sent to the house of correction for the theft. The library still feels the effect of this depredation. One of the monitors, William Mo-

riarty, has read all the books it contains, and some of the most interesting twice; a proof that if the benevolence of any individual were to enlarge the library, this act would not be without its fruit among these poor children; as the happy effect of their thus improving their minds by the perusal of interesting and valuable works, must be obvious, not only as employing their spare hours to advantage, but as enlarging their knowledge of the English language, and giving them a taste for reading and study in future life.

"Mr. Penney observes also respecting those who have left school, and who, from their acquisitions at school, were capable of occupying useful and even respectable stations in life, that, when exposed to numerous temptations and surrounded by scenes of vice, they have maintained a high character for morality, probity, and virtue. Some of these reside in Calcutta, which gives him an opportunity of ascertaining, that they have thus recommended themselves to their employers by their good conduct. From the friends of two of these youths, one of whom after leaving school, went to reside up the country and the other accompanied his friends to the Eastern Isles, he has received letters expressive of their high satisfaction with the improvement they made while at school, and their behaviour since they have left it, and expressing their obligations to the Institution. Another youth educated in the Institution, has been selected by the Rev. Mr. Peggs, of Cuttack, to superintend a school conducted on the same plan with those under the Benevolent Institution, who speaks favorably both of his diligence and piety. Abraham, the native preacher at Cuttack, employed by the Missionaries there and found highly useful, received his first religious impressions in this school. Another young person might also be mentioned, who, educated in this Institution, and residing at some distance from Calcutta, being now in the receipt of a liberal salary, not only contributes to the support of native schools, but spends a portion of his time in superintending them.

"Mrs. Penney also informs the Committee that many of the girls, who have been married from the school, contrive to support themselves almost wholly by their proficiency in needle-work. On a late occasion when a lady of high respectability kindly intimated, that she would supply all of this class with work who were willing to do it, several of those who had been married from the school, came to Mrs. P. and expressed *their readiness to do* any work which might *be thus given them.* The committee of *managers take an opportunity* here to offer their *best thanks to those ladies* in Calcutta who *have so considerably* supplied the girls' school with plain work as they have found opportunity."

After describing the state of the schools, connected with the Benevolent Institution, at Dacca and Chittagong,* and mentioning that one at Serampore, on the same plan, had been discontinued on account of the want of funds, the Committee subjoin the following specific statement on that subject. We sincerely hope that their appeal has not proved in vain.

"To the debt of 2685 rupees on the institution when the last report was published, is now added nearly eight thousand rupees more, making the present debt ten thousand four hundred and seventy-one rupees; a sum which would have been increased had not the committee discontinued the school at Serampore. Still the expenditure will not appear great if compared with the number of poor Christian children educated by the Institution. The schools in Calcutta and at Chittagong alone contain above four hundred, so that the monthly expenditure, 720 rupees, brings the expense of each child's tuition to something less than a rupee twelve annas monthly. And when it is considered that this covers the expense of European teachers, paper, books, and rewards, it is not easy to say how an indigent Christian child can be instructed in English, writing, and arithmetic, so as to open his way to useful life, at a less monthly expense. It seems distressing therefore, that these children should be abandoned to ignorance and vice when so small a sum will rescue them from ruin. Yet this must be the case unless the public generously consider the circumstances of the Institution.

"In former years the public liberality was fully equal to its support; but time, which gradually works so great a change in Indian society, has in these three or four years past, removed many of its warmest friends to their native land, and some to that 'from whence no traveller returns.' Still, however, the ranks of Indian society are renewed with those who certainly do not fall behind their predecessors in the career of benevolence; and this encourages the committee to hope that nothing will be necessary to interest them in this Institution beyond this simple recital of its state and circumstances. Indeed, while every benevolent mind must rejoice at the efforts now making to enlighten the minds of the natives

* See our last number, p. 19, 20. and V present, p. 26.

be obvious that the indigent Chris-
d has a still stronger claim on our
sce; and a claim which, if neglect-
in a great measure frustrate our
ject in pouring instruction on the
f the natives, as this must enable
more quickly to discern the state
children, and their beholding
youths more deeply sunk in igno-
d vice than themselves, cannot but
neutralize the efforts made to recom-
istianity to their notice."

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insert with great pleasure
llowing striking description
moral state of Hindoo So-
as given by the Rev. T.
rdt, at a meeting of the Cal-
adies' association for Native
e Education. Our readers
erceive how strongly it cor-
tes the statements of our late
Mr. Ward, in his "Farewell
s."

ay among us may ask, Is then the
ondition of the Hindoos really so
d, that they require all these
s? I answer, It is—and it will
be same to you, if you contemplate
a Hindoo through life.

soon as his faculties begin to ex-
e opens his eyes on a land of gross
s, and, groping about, he sees
but idolatrous ceremonies, a people
e before dead matter, and even
its priests. Every object, every
very movement around him, serve
increase his ignorance and confirm
rs. A *kind* of education is not
im; but this has nothing to do with
ulture: there is not one among the
of his country, scarcely a book, or
ingle leaf, which inculcates sound
nowledge. His parents, his rela-
nd friends, are all enveloped in one
darkness. Conversation, which in
n countries is the happy means of
g knowledge,—among the natives
ves to increase mental darkness, and
good manners.

t now view the Hindoo rising into
l his early impressions and ideas are
from accounts of Shastras, containing
t ridiculous absurdities, and a reli-
aiming the most remote antiquity;—
ise men more powerful than their
ith hermits, Jogees, and Sunyashees,
g the most severe austerities; with
l shows, and a perpetual recurrence
rals;—*with the idolatrous intoxica-*
d inveterate evil customs of his
es:—all of which, together with
the power and example of the rich and the Brahmins, form an irresistible torrent of delusion and wickedness, by which he is carried from sin to sin, from folly to folly, and finally to eternal destruction.

"View this poor Hindoo prostrate before a block of wood or stone in the shape of an idol,—before a god of infamous life,—before an angry female, trampling on her husband,—before the furious and blood-thirsty Doorgah, before the personifications of lust and cruelty!

"Oh tell me now, is not such a being an object of pity? Is it possible for a human being to be more degraded and abased!

"Christians have the privilege of reading the Scriptures in their own tongue; but the deluded Hindoo adores his fabulous writings; while, if their real import be enquired into, he answers with much servility: "*Sahib, who knows Sungscrit!*" His religious instruction is all derived from the traditions of his ancestors, and to know to which idol he ought to give the preference, he is at continual difference with his countrymen!

"Their ideas of the expiation of guilt are as perverted as they are hopeless. To procure the favour of some idol, and peace for their distracted minds, they will sit motionless for hours and days, repeating its name some hundred thousand times;—they will travel to some sacred spot, to get a sight of some idol, and sacrifice in such useless pursuits, friends, comforts, health, and even life itself. They will repeatedly bathe themselves in the river Ganges, being taught that its waters are sufficiently effectual to wash away the guilt of a depraved soul. Yet all this can be of no avail, for "there is no peace for the wicked, saith my God;" and under occasional stings of an awakened conscience, his dying hour at last arrives. But even then the Ganges is resorted to, and in the belief that the sight of its waters will promote his benefit in rendering his final account, he is hurried to its banks. The ceremonies there display the same mental darkness,, the same uncertainty of a future state, and leave a dying man without a single ray of hope! Oh how awful must be the moments of a dying idolater! He shall meet the God whom he denied, and who will judge him according to his wicked deeds! Despair and anguish must seize his darkened soul, while the angel of death puts an end to his existence!

"Judge then for yourselves, my friends, whether the state of this people is not most deplorable, having no opportunities of sound religious instruction, either in their own schools, in their books, or in their conversation, and yet living without God, without a Saviour, and without hope in the world! Can there be any among our fellow creatures

for whom Christ died, who are more in need of assistance? Surely a poor simple-hearted African, with all his artlessness and his gross fatalism, is yet not more unhappy than Hindoos, who have an established system of falsehood and idolatry, adapted to the carnal heart, and full of the most subtle delusions!

"Allow me now to turn your attention to the companions of the men thus situated. Oh how dismal a picture do they present to our view! Their state is still worse! For them no Hindoo has hitherto provided *one* school; the idea of teaching them the mere rudiments of knowledge is deprecated, as being productive of the most baneful misery to their domestic society. The Hindoos know so little of the value of a cultivated female mind, that at the birth of a daughter, the news is received with a frown; she comes into the world undesired, and is considered from the moment of her birth a burden to the family.

"During the years when among civilized nations other females are under a course of education, all culture of the mind is denied her, and she is only permitted to occupy a place among the domestic animals of the household. She has no choice in her marriage, and is doomed to hear many hard expressions of her parents, who only think of the expenses her marriage will incur. Twenty, thirty, or fifty, are in some instances given to *one* man; and, if the boy to whom she has been betrothed, die — she becomes a widow, and is sentenced to remain so to the end of her life; though she has never seen him, but on the day of her marriage. When married, all the lower domestic occupations are her work; she is a mere slave in the family;—she lives to serve;—she waits on her husband as her master; she never eats with him, but stands while he eats, and takes what he leaves. If company visit the husband, she is not allowed to sit down, or even to stay in their presence.

"Is it then surprizing that, in such a state of slavery, women are the victims of a vile and barbarous superstition? Is it surprizing, that to rid themselves of an existence so devoid of comfort, to deliver themselves from such slavery, they rather plunge into the flames of the funeral pile, or into the grave dug for them by their nearest relatives?

"In such a state of society, what a loss does a husband sustain by being united to such a partner,—children, by having such a mother,—and society at large,—when women are excluded from every social company, while among enlightened nations they form the brightest ornament of every society. Awful is the fact, that fifty millions of *females should be found in India, totally destitute of the blessings of* education, and *scarcely raised above* the domestic animals *of their families.*

"Official returns state, that in Bengal alone, above 800 widows are burnt every year. Few do it of their own accord, and perhaps this heinous deed would never occur, were it not most deeply impressed on their minds as a religious tenet, which has however no place in their Shastras. Her husband, she is taught, perhaps suffers the just punishment of his crimes under the merciless hands of *Johm* in the infernal regions; but "his widow burning herself with his corpse shall seize him as a snake-catcher draws a serpent out of his hole, and carry him triumphantly to heaven, there to enjoy connubial bliss with her, for thirty-five millions of years." However, so fallacious is this promise, that after this period has expired, the husband must again take a journey to hell with his companion, there to suffer for the remainder of his crimes! Surely gross must be the ignorance, and black the darkness, among a people, where such fables can find such implicit credit, as to induce the more tender sex to undergo the torments of a death in fire!"

MONGHYR.

THE following characteristic anecdote of the manner in which the truths of the gospel are communicated and received, among the native population, is copied from a Letter addressed by Mrs. Leslie to the Secretary, dated in May last.

"Nyansook, one of our two native preachers, has just related to us a long conversation he had yesterday with a Brahman, violently opposed to the truth, whom he found in the company of a respectable native, who hears the Gospel very willingly sometimes; part of it I will give as correctly as I can remember it, that you may see in what light the Gospel, and those who profess it, are viewed by many of the natives here. The Brahman began by asking Nyansook where he lived, to which he did not answer for some time, perceiving him inclined to be quarrelsome. At last, he replied, At my house in Lalle Poker. Q. Of what cast are you? Ny. Why do you ask me such a question? you see that I am not of the cows, buffaloes, or horses. I belong to the cast of men.—Br. Oh! I know what you are. *A Christian!*—Ny. How do you know, since I have said nothing about it?—Br. Oh! I know you are; the Christians have all black mouths (meaning, they are in the habit of confessing sins so frequently). Ny. Yes, we confess our sins with our mouths,

is our hearts that are made *black* by
l so is yours. A fqueer and several
now joined them, and began talking
heir shastras ; but finding that Nyan-
ad the best side of the argument,
om exchanged their weapons for
, to which he replied, How is this,
u who call yourselves teachers of the
, should allow such words to proceed
our mouths ? this shows your religion
The people around then exclaimed,
true ; the Christian religion must be
for you receive all this abuse without
ng it. The Christians are good quiet
. As we know a tree is good when it
good fruit, so we know your religion
oks are good, because your conduct
d. They then sat quietly around
ook, while he read and explained the
ures to them. Nyansook adds, that
ople of Monghyr are much altered,
Brother Chamberlain first began
ing to them. They used then, he says,
ally to throw dirt at them, put their
in their ears, or make tremendous
, absolutely refusing to listen; but
ey generally hear with attention. We
but hope, and believe, that God will
ally accompany the proclaiming of his
l, weakly as it may be done by these
atives with his gracious blessing—will
at increase which must proceed alone
Him."

NTEGO BAY—(JAMAICA).

E urgent representations which
been made by Mr. Burchell,
e necessity of a larger and
commodious place of worship
is station, have induced some
friends to make an extra effort
sist the Committee in meeting
necessity of the case. The
wing sums have already been
cribed for this purpose:

	£.	s.	d.
nd, by the Secretary	10	0	0
Gurney, Esq. by Do....	10	10	0
Edw. Steane and Friends, berwell, by Mr. A. Saun-	30	0	0

ORAVIAN MISSIONARY SOCIETY.

E give the conclusion of the
e under this head intended for
ion in our last Number. The
omission of the part now given, was not perceived till it was too late to rectify it.

"Many are the expressions deserving to be recorded, which these redeemed ones of the Lord uttered shortly before their joining the Church triumphant; but a very few must suffice on this occasion. Brother Hague said, 'Humanly speaking, I am unfit to serve our Saviour, but He knows my heart, and my motives, and if I have sinned in reaching out my hand to touch the ark, I humbly crave thy forgiveness, O my Saviour!' On another occasion, he said, 'I have been favoured, like Moses of old, to stand, as it were, on the top of Pisgah, and see the land before me. I hoped to have laboured in this land, and I still wish it, if it be the will of my Lord.' He several times expressed concern at the great expense, he and Sister Hague had caused to the Mission, and fervently prayed, that his departure at this early period of his services, might not operate unfavourably to the cause. Sister Hague bore her loss with much composure, and real Christian resignation. She said, 'I know I am in the Lord's hands, let him do with me what seemeth good in His sight.' On one occasion, she said to Sister Ellis, 'My life has been a scene of trials and vicissitudes, but since our arrival here, we have been so happy, that I have several times said to my husband, It cannot last long.' Brother Berger's prayer for his wife and dear little one, was most affecting. He repeatedly prayed that our Saviour would forgive every thing that had grieved Him. After having, at his own request, had his hands washed, he said, 'Dear Saviour, do thou wash my heart clean in thy most precious blood; wash away every spot, and let me appear in the robe of thy righteousness.' When his wife asked him, if he had any message to his father, he said, 'No; only that he would forgive me, if I have done any thing that grieved him.' He requested the same to be said to all his friends. The evening before his departure, he desired his pencils and colours to be put away. His wife said, 'I suppose, my dear, you have better colours to make use of now.' He answered, 'O yes, I will now paint my Saviour in all his suffering beauty.—I shall soon behold the wounds in His hands, feet, and side, more clearly than I now do.' This pleasing subject seemed to engage his mind the whole of the evening. He often looked at his wife, and said, 'Be of good cheer, take courage,' &c. &c. From two o'clock in the morning, he lay quite still, till the clock struck four, when he opened his eyes and asked what time it was, and then fell gently asleep in the arms of his Redeemer."

Contributions received by the Treasurer of the Baptist Missionary Society, from February 17, to March 20, 1826, not including Individual Subscriptions.

FOR THE MISSION.	£.	s.	d.
Lockwood, near Huddersfield, Subscriptions by Mr. Willet	24	9	6
Hebden Bridge, Penny Society, &c. by Rev. J. Jackson	6	7	4
Crockerton, Collection and Subscriptions, by Rev. S. Saunders	4	14	10
Rye, Sussex, Baptist Church (for the Widows and Orphans' Fund) by Mrs. Jarrett, Treasurer	5	0	0
Worcester, Collections, by the Rev. Rob. Hall, (including £1 1s. for Translations)	68	17	6
Bilderston, Subscriptions, by Mr. Osborn	3	0	0
South Wales, Western Association, by Rev. D. D. Evans	27	0	0
Ryeford, Friends, 1824 & 1825, by Rev. Mr. Williams	2	7	6
Edinburgh, Sundries, by Rev. W. Innes	86	10	4
Essex Auxiliary, Waltham Abbey, by Rev. C. T. Keen	3	0	0
Clapham Auxiliary Missionary Society, by Mr. T. Phillips	10	0	0
Evesham, Subscriptions, &c. by Rev. D. Davies	10	2	0
Dartmouth, Auxiliary Society, by Mr. J. Larwill, two-thirds	8	7	7
Rugby, Collections and Subscription, by Rev. E. Fall	5	0	6
Diss, Penny a Week Society, by Mrs. Ward	8	13	0
Ingham, Collection and Subscriptions, by Rev. T. Pickers	13	10	6
Juvenis, by the Secretary ..... Donation	5	5	0
A. B. at Messrs. Hoare's ..... Ditto.	3	0	0
N.B. The Treasurer of the Birmingham Auxiliary has received from Dudley £4 2s. by Mr. John Wood.			
Montacute, Moiety of Penny Subscription, by Mr. Burt	1	7	9
Collingham, Collection and Subscriptions, by Rev. W. Nicholls	14	4	0
Salisbury, Collection, by Rev. P. J. Saffery	54	2	3
North of England Auxiliary Society, by Rev. R. Pengelly, viz.			
Broomley 4 0 0			
Rowley 3 7 9			
North Shields 8 3 9			
Newcastle 11 2 6			
For Translations, by Miss Angas 12 0 0			
Carlisle, by Rev. S. Sutton 17 5 3			
Hamsterly 13 10 0			
	69	8	
Dundee, Auxiliary Society, by W. Gourlay, Esq	35	6	
Broughty Ferry and Moneyfrith Missionary Society, by ditto.	5	0	
Newbigging and Monikie Bible and Missionary Society, by ditto	5	0	
TRANSLATIONS.			
Dublin, Ladies' Hibernian Society for aiding Translations, by Miss Cooper Treasurer	25	0	
Dundee, by William Gourlay, Esq.			
Baptist Church, Sea Gate 8 0 0			
Juvenile Bible and Missionary Society 5 0 0			
	13	0	
FEMALE EDUCATION.			
Lyme, Half-Yearly Subscription for Female School at Digah, by Mrs. Flight	7	0	
Dundee, Westport, Penny a Week Society	6	14	

TO CORRESPONDENTS.

The thanks of the Committee are presented to the Ladies of Clapham, who have co tributed a variety of useful and valuable articles for the use of the Female Schools India, by the Rev. Eustace Carey. Also, to Mr. Lomax of Nottingham, for sun Magazines.

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

MAY, 1826.

Memoir of the Rev. Jos. Forster, late Pastor of the Baptist Church, Scarbro', Yorkshire.

The dispensations of God seldom appear more mysterious, than when young and promising individuals are removed, by death, from the Christian Church. Pleasing manners, superior attainments, and sincere piety, present, in the morning of life, a combination not less indicative of general usefulness, than confessedly attractive to the heart of individual friendship: when, therefore, their possessor is called into the eternal world, our grief is mingled with wonder and perplexity. And yet, after all, what is there, on Christian principles, that should render an event of this nature, either overwhelming or inexplicable? If a brother depart, it is to be with Christ; and this, we are assured, is "far better." If, though his career has been brief, it has been useful, not to say brilliant, what is there in the *fiat* that consigns him to an early tomb, than can impeach either the wisdom or goodness of God, as if any of his dispensations *could be*, either premature, or unkind. In such cases, it is indeed permitted to us to weep: we may, for a season, wonder, but ultimately, we must say, "The will of the Lord be done." Such are the sentiments with which we are constrained to regard the death of him, whose name appears at the head of this article, and of whose *short life* and *ministry it is proposed to give a succinct account.*

Mr. Joseph Forster was the son of W. and Mary Forster of Brandon, near Durham, where he was born, May 25, 1801. He passed the days of childhood without the occurrence of any event, deserving of public record. Mild, affectionate, and cheerful, in his disposition, he was characterized by fraternal attachment and filial obedience. Watched over by parents, who deemed it their duty both to restrain and to instruct their offspring, he exhibited a pleasing freedom from youthful immoralities. He very early discovered an aptness for learning, and, from his excellent father, received not only a useful education, but was trained up in those religious principles, which are the best safeguard against the influence of corrupt example, and, when accompanied by the blessing of God, the surest basis of future excellency. Nor were these instructions unproductive of salutary effects. "With what delight," says his father, in a letter to the writer of this article, "I used to mark the tear trickling down his cheek, when he was only a child, while I was talking to him and his brother of the love of God and the sufferings of Jesus Christ." Parents cannot too early sow the seeds of Christian instruction in the minds of their children. The labour may appear to be lost, or the hope that was raised may be blighted; yet how frequently does future conversion give vitality to that which had previously been merely speculative; while, in many instances, an incipient work is al-

ready commenced, which future events have developed!

At a proper period, the subject of this memoir was removed from the parental roof, to Newcastle-upon-Tyne, and placed in the grocery and tea business, with a Mr. S——. During his residence in this family, he conducted himself with strict fidelity and propriety, deserving and obtaining the good will of all with whom he was associated. When his employer declined business, in 1816, he remained a short period with his successor, but was ultimately removed to the house of Messrs. V. and Co. with whom he continued to the expiration of his term, in 1820. From the first of his residence in Newcastle, our young friend had been accustomed to attend the preaching of the Gospel, amongst Christians of the Baptist persuasion; and when the church, now meeting in New Court, assembled at House Carpenter's Hall, he became a hearer of the various ministers by whom, for a considerable period, it was supplied. Amongst these, was the Rev. J. Baynes, now of Wellington, Somerset; and it was to the divine blessing on the labours of this gentleman, he was accustomed to ascribe that great change which gave to his religious character its decisive cast. In giving an account of this event, on his settlement at Scarborough, after adverting to his early impressions and subsequent indecision, he thus expresses himself. "In my sixteenth year, while attending on the ministry of the Rev. J. Baynes, then at Newcastle, I was brought to an acquaintance with Him, whom to know is life eternal. Then I felt the plague of my own heart, and the action of the poison which was *consuming my being.* I saw myself *lost and undone*, without a *comfort, and without a hope.* My conscience barbed the arrows the Almighty that were within m the poison whereof drank up m spirits. I found that I needed be saved from myself; that I h all the elements of everlasting m sery within me; and that the pri ciples of my depravity, indepe dently of any extraneous miser would have constituted a hell the midst of heaven. With t Gospel I had long been theore cally acquainted; but, till the had never felt it to be the power God unto salvation. That Spi who takes of the things of God, hope, revealed them unto me. Tl ministry of the word, and the sym pathy of Christians I relished; b it was in communion with Go while wrestling with him at h footstool, I found him whom m soul loveth. The veil that ha concealed the loveliness of the S viour was drawn aside, and I b held the glory of God shining his face. The burden of sin wa removed, and my happy spirit en tered into the liberty with whic Christ maketh his people free while a sense of pardoned guil and divine approbation, tranqui lized my conscience, and, like th voice of God, said to my soul, am thy salvation. What happ hours I then enjoyed! How swe their memory still!—they were, hope, the dawning of a day blessedness never to decline—th commencement of a career of glor never to terminate."

Our young friend having bee enabled to give himself to th Lord, felt it his duty also to giv himself to his people; and bein convinced of the propriety of be lievers' baptism, and attached t the brethren, among whom he ha received benefit, he solicited an obtained admission into their so ciety, having been previously bap tized, with several others, Jv

1818, by Mr. G. Sample, of Bradford academy, who had then consented to settle in Newcastle.

After having been some time a member of the church, and deserving, by his consistency, the confidence of his brethren, the important period drew on, which was to behold Mr. F. emerging from secular pursuits, and engaging in the high and glorious calling of the Christian ministry. His pastor having been informed that he cherished a wish to be employed in this interesting work, and being aware of the importance of the step, endeavoured at once to communicate encouragement and caution. An opportunity, however, was soon afforded of hearing him deliver a discourse, in a neighbouring village, and this first effort was listened to, under the conviction, that the youthful preacher possessed abilities which, if properly cultivated, might possibly rise to a superior rank. The matter was laid before the church, and, after hearing him deliver several probationary discourses, it was agreed that he should be advised to conform to the desires of his own mind, in reference to his being statedly employed in the work of the Christian ministry. An application to Bradford succeeded this decision; he took leave of his friends in the north, and, in the Autumn of 1820, removed to the Academy, near Bradford, to prosecute his studies under the direction of the Rev. Dr. Steadman, and Mr. J. E. Ryland, then classical tutor.

The following extracts, from a letter addressed to his father, shortly after his removal into Yorkshire, will develop his feelings, in relation to his new situation. "I have now had a short trial of Academical labour, and I must say that I like *my situation much better than I expected; there is nothing* to hinder my making a home of it; the Doctor is just like a father amongst us, and all we like brethren."——"I assure you that every thing essential to comfort is within my reach; and if I could but spare the oft confession, my soul cleaveth unto the dust—my situation would be enviable; but I want that gratitude, which recognizes, in every mercy, the impress of the divine finger; and, upon such a recognition, seeks to honour God."

Placed in this new and interesting situation, warmly attached to the worthy President of the Institution, and engaged in occupations so congenial to his talents and anticipations, Mr. F. pursued his studies with a very considerable measure of success; nor did his removal to Bradford either extinguish his friendships or injure his piety. Were it not that the limits of this Memoir impose brevity, numerous extracts from the correspondence which he maintained, during this period, might be adduced in illustration of the strength of his attachments, and the progress of his mind, both in knowledge and in grace; but these, it is obvious, would swell the narrative to an undue length. The following extracts, therefore, from the pen of Dr. Steadman, while they will enable us to preserve the continuity of our account, will be read with interest, as at once containing an honourable testimony to the character and talents of his pupil, and adverting, with characteristic tenderness, to those attacks of disease, by which his health was first interrupted, and his life ultimately closed.

"During the whole of his residence at the Academy," says the Doctor, "his temper and conduct were such as secured the esteem of his colleagues, and of his tutors. He appeared truly pious and emi-

nently devoted to the great Master in whose service he was engaged; he discovered a very sprightly and engaging turn of mind in his general converse; in his devotional exercises, he was habitually sincere and fervent; and in his public engagements, especially in his preaching, he was, in a high degree, acceptable and popular. Few young men here, or, perhaps, in any other seminary of the kind, have afforded greater promise. He applied himself to his studies, with as much assiduity as the state of his health would allow; and, notwithstanding the various interruptions occasioned by ill health, he made a very considerable proficiency in literary and scientific, as well as in theological knowledge. But his constitution was slender, and rendered close application, for any length of time, impracticable. Towards the spring of the first year of his residence here, after speaking, with peculiar animation and fervour, at the grave of a young person, he was, for the first time, laid aside. The exertion was too great for his strength; his application to his studies was suspended, and, after a few weeks, he felt under the necessity of retiring from the Academy."

Notwithstanding the delicacy of Mr. F.'s constitution, it was still hoped he might be able to complete his studies; nor was this hope altogether disappointed. During the recess of 1821, his health appeared to be restored, and he returned to the Academy; yet was subject, during the remainder of his term, to repeated interruptions, as distressing to himself, as productive of anxiety to his friends.

"In the month of Dec. 1823," continues Dr. S. "partly with a *view to his health,* he paid a visit *to the South of the* kingdom, and *supplied the* church at Wantage, in Berkshire, for several Lord's days. There, his labours were peculiarly acceptable, and he received a unanimous call from the church, to become its pastor. With this call, however, he could not see it his duty to comply. He accordingly returned to his studies, and after pursuing them a few weeks, visited Scarborough, and supplied the church there, then destitute through the decease of its pastor, Mr. John Sykes." His visit to Scarborough was productive of a strong impression in his favour; he was requested to repeat it: he did so; and, at the termination of his probationary labours, which appeared to be attended with a divine blessing, he received an invitation to the pastoral office. With this call, after due deliberation, he complied, and on the 3d Nov. 1824, was solemnly set apart to that office. On that occasion, Mr. Harness, of Bridlington, delivered the introductory address; his tutor, Dr. Steadman the charge from Coloss. ii. 17 and Mr. Thonger of Hull, preached to the church, from Matt. x. 41 "The day," continues Dr. S. "was highly interesting, and Mr F.'s prospects peculiarly encouraging; the only drawback from the sacred pleasure lay, in a fear that his strength would not be equal to his engagements; but we hoped, as well as feared, and for a while, our hopes were realized." Referring to the impression produced by these services, in a letter to a friend at Newcastle, Mr. F observes, "It appeared to me as though I were only beginning to live, and were born, that day, to an awful and responsible existence."

Abating the circumstance of his delicate constitution, Mr. F.'s station and prospects were truly animating. On the day of his ordi

ation, he had solemnly said, "To the service of Jesus Christ, cheerfully I here consecrate every energy in my nature, and every nerve in my system; and, with the full concentration of all my powers, would serve God with my spirit, in the Gospel of his Son. The peace and prosperity of this church lie near my heart." The surrender was, no doubt, accepted, as the wish was gratified. Indeed, his labours had already been honoured in no ordinary degree. Immediately after his ordination, five persons were proposed, three of whom attributed their decided awakenings to the same discourse. The Lord appeared to be reviving his work, especially amongst the young. "I am meeting," said he, "every week with some instances of good; there are some more candidates for baptism; our chapel, especially on Sunday afternoons and evenings, is full; prayer meetings are well attended and lively; and I hope the people are feeling the influences of that Spirit who alone can prosper us." Thus the word of the Lord grew and multiplied. The church continued to increase; and, in less than 12 months from his ordination, twenty persons were added to their number. His affectionate disposition, and the prudence and decision with which he conducted himself, conciliated esteem, and commanded respect.

A ministry thus commenced, it seemed very desirable should be extended to a distant period; but the great Head of the Church had determined otherwise. Having conducted him to this eminence, and thus exhibited to advantage a specimen of his power, goodness and skill, he shortened the days of his youth, and prepared to number him amongst his *jewels. What relates to the mournful event may be briefly told.*

Mr. F. continued his labours at Scarborough with but little suspension from ill health, from the period of his ordination, till September last. In that month he determined, though labouring under considerable affection of the chest, to take a journey to Blackburn, in Lancashire, with a view to attend the ordination of his brother, Mr. L. Forster, who succeeds, with pleasing prospects, the Rev. Jos. Fletcher, A. M., as pastor of the Independent Church, in that town. On his arrival at Blackburn, his complaint had so greatly increased, that his attendance on the interesting services was impracticable; and for a considerable period, he remained there, in a very weak and precarious state of health. In December, however, he appeared so far recovered as to be induced to remove to Bridge House, near Howarth, Yorkshire, the residence of a family of the name of Greenwood, justly held in high estimation for their general urbanity and attachment to the cause of Christ. Here he received much attention; and from hence wrote to some of his friends, flattering accounts of the state of his health. To those, however, who had the opportunity of making unbiassed observations, the matter appeared in a very different light. Death had, even then, laid his cold hand upon him, and by means of consumption was gradually conducting him to the tomb. Alarmed by his symptoms, his affectionate brother determined to remove him to his own residence, and to watch over the last days of a life it was evident he could no longer prolong. This journey was performed the 18th of January last, with less apparent fatigue to the sufferer, than could, in his weak state, have been anticipated.

Up to this period, owing to the flattering nature of his complaint

it does not appear that Mr. F. had entertained decided apprehensions of approaching death. The painful, but necessary, duty of intimating to him his real danger, was performed, with much kindness and delicacy, by his sister-in law, Mrs. L. F. He received her first intimation with a smile; and when more distinctly informed of the doctor's opinions, only observed, "All is well," and kindly endeavoured to soothe the anguish which he saw the communication of such intelligence produced. On Saturday 21st, he expressed a desire that his father might be written to, to visit him. The following day, being the Sabbath, he requested his kind attendant, Mrs. F., to read to him, 1 Peter i. and repeated several of the verses with evident delight. His people at Scarborough were remembered by him, with much interest this day, at every season devoted to public worship. For the young, he shewed particular concern, intimating that, had he been at home, he might still have been useful in speaking to them in his room. On the 25th, his father and sister arrived. When left alone with him, in the evening, in answer to an enquiry as to the state of his mind, he complained of a certain degree of dullness; yet admitted it was not in relation to what was most important. "I have," said he, "no raptures, but no doubts; I know in whom I have believed." It was added, "and he will keep that which you have committed to Him, and then receive you to glory; and then how light these afflictions will appear." He rejoined, "Yes, and if he receive me to glory, I ought to be led by his counsel." Isa. xliii. 2, was suggested to him, when he remarked on the importance to be attached to the character of Him whose presence is there promised, observing, "It is nothing without the *I*." When asked if he felt resigned to the will of God; he replied, "Yes, I would not change my situation if I could." 26th;—Ps. xxxiv. was read to him, when he commented, in a pleasing manner, on verse 5. Observing his father to weep, he said, "Don't distress yourself, father, I am in the best hands." "The world," replied the afflicted parent, "can do nothing for you now." He rejoined, "No, it will soon be in ashes." At one time, when suffering severely, he repeated, with emphasis, these words—

> "Tho' painful at present,
> 'Twill cease before long;
> And then, O how pleasant
> The conqueror's song."

And again,

> "Jesus can make a dying-bed
> Feel soft as downy pillows are."

This day, he received a visit from his friend and former pastor, Mr. Sample of Newcastle. To him he spoke freely of the peace and composure of his mind, and dwelt, with much interest, on several passages of Scripture, particularly Isa. xxxiii. 17. "Thine eyes shall see the King in his beauty;" to which text his attention had been directed prior to his leaving Scarborough. The following day, he was evidently fast sinking. At night, his friends determined to watch over him; "the post of observation became darker every hour;" he was now able to say but very little, nor was it desirable he should make the painful effort. His last words, on receiving a satisfactory reply to an inquiry, were—"That's right—all is right." His breathing became more laborious, until at length, nature being quite exhausted, without a struggle or a sigh, he yielded up his spirit into the hands of his Redeemer.

Thus fell, in his 25th year, this interesting young man, to the unspeakable grief of his relatives and friends, and the church, of which he was pastor, who have, within a short period, been deprived of two pastors. He was interred beneath the school-room adjoining his brother's chapel, February 3, when a funeral oration was delivered by his respected tutor, Dr. Steadman, by whom also an impressive sermon was preached, the following Sabbath, to a large and attentive congregation, from Isa. xxxiii. 17, the passage on which our departed friend had dwelt, with so much interest, in his last illness. The mournful event was also improved at Scarborough, at the request of the bereaved flock, by Mr. Sample of Newcastle, to an overflowing auditory—by whom every expression of respect and affection for his memory was afforded.

In concluding this Memoir, with a brief sketch of the character of the subject of it, it may be affirmed that its leading feature was *affection* or kindness of heart. This, sanctified by divine grace, was his ruling passion, and it continued "strong in death." To affection, he united a considerable measure of *sprightliness* and *energy*, rendering him an interesting companion, and an engaging preacher. In this latter character, he was distinguished by fearless *boldness* in asserting the truth and in warning the sinner. He *loved the Gospel*, and gave the greatest evidences of a determination to make known Jesus Christ and Him crucified. "On the doctrine of the atonement, and the influences of the Spirit, he appeared," says a friend at Scarborough, "in his element." His last text was Ephes. i. 7. His *piety* was that of the heart, and was *the source of the fervour with which he devoted himself to* his Master's cause. Thus qualified and endowed, there is reason to think, had he lived, he would have risen to eminence; but it is enough for us to know that he has been useful. As far as he followed Christ, let us follow him, and be especially solicitous, through the riches of redeeming grace, to arrive in that place whose blessed inhabitants are honoured with the vision of "the King in his beauty," in all its satisfactory discoveries, and in all its transforming efficacy.

G. S.

Newcastle, March 15, 1826.

On Election.

To the Editor of the Baptist Magazine.

Sir,

In addition to my former observations on the important Doctrine of Election, inserted in your Magazine for February, p. 55, permit me, in this paper, to meet some of the *objections* to the doctrine, and to shew, that they are quite as forcible against the *Arminian* system, as against the *Calvinistic*.

One of the most common is this; if the doctrine of Election is true, every thing is fixed—we have no power to alter what is already determined—whatever takes place could not be remedied—and consequently, man is not free.

But this objection applies as forcibly to the system of our opponents as to ours; an *Arminian* can no more free himself from it, than a *Calvinist*, unless he denies the foreknowledge of God. For what does God *foreknow?* An event that *will* be, or that may *not* be? How can that be foreknown, which, after all, may not take place? But, it is replied, God does nothing more than foresee what is coming; his foreknowledge has no influence on the freedom of the agent. Suppose, for argument's

sake, we admit this statement; yet if an event is foreknown, there must be some cause in operation that will produce it. So that if man is *free*, it must be on both systems, in consistency with the fact, that his conduct is foreknown; nothing, therefore, is gained by this objection. Farther, suppose, according to the preceding statements, that the foreknowledge of God is merely a perception of the causes which will produce any event, we would ask an *Arminian*, who put these causes in operation? Surely he will not say, that God does not govern his own world, but only foreknows, what he does not attempt to regulate.

Besides, whether God does, or does not govern the world, if the free agency of man cannot consist with the idea that his future actions will take place in certain order, there is no proving that man is free, but by proving, that neither God, nor any other being can foreknow what he will do in any instance. But who will be hardy enough to attempt this? The truth is, that we can have no conception of a more complete free agency, than that of a man's being *willing* to do what he does, feeling the motives that lead him forward, and freely acting upon them. Take any event you choose, as the subject of examination, and ask the question,—did not God foreknow that this event would certainly take place? And yet, did not the agent act freely while engaged in performing it? If it be said, that in the supposed case, it was a false feeling; the man *supposed* he was free, while he was *not*; then, either the *foreknowledge of* GOD must be *denied*, or his whole government must be *impeached!*

Some hesitate not to say, in plain *terms, that our* system supposes *men to be born to* condemnation, and utterly unable to help themselves. When I hear such exclamations, I am tempted to ask,—which of the systems do you mean to charge with these consequences, the *Arminian*, or the *Calvinistic?* The *Calvinistic* has to bear the blame; but the *Arminian* system is quite as deeply involved, whenever we examine the subject to the bottom.

Few *Arminians* will assert that man is not born with a tendency to sin, as an effect of Adam's first transgression; or, at least, that he is not placed in some circumstances of disadvantage in consequence of that event. But, if God *knows* that any individual, will either never have the means of knowledge and conviction laid before him, or, that he will reject them, does it not follow, that such a person was born with this *certainty* hanging over his head? Can the *Arminian* deny, even on his own system, that a large number of persons are born, whose end will be destruction? Let him fairly ask himself the question, Did not God *know* this—could he not have prevented it—and has he taken the only effectual method that he *knew would* prevent it?

But, replies the *Arminian*, God did not choose to operate against the freedom of man's will; he left the agent to the exercise of his own liberty, who might have prevented the evil that was approaching, had he chosen to use the proper means. This, however, does not alleviate the difficulty. To bring the matter to a point, I would ask an *Arminian*, how can *he* prevent any thing which God has foreseen *will* take place respecting himself? A A thoughtful man will feel that this is no easy question to answer.

Farther, since it is allowed by the generality of Arminians, that man is a fallen creature, with a

tendency to depart from God, the only way by which he can be induced to seek eternal life, must be, either by the influence of the means provided to direct his mind, or by the grace of God changing his heart; or, by the united operation of both. Another supposition is not possible. Here, let us ask, Why do not the means provided in the Gospel, answer the purpose? Will means alone never restore a sinner to God? The greater number of *serious Arminians* will answer, No. So far we agree. But some will say, YES: and then the question returns in a different form;—Why does God suffer any to be lost for want of means, when means would save them, and he could so easily provide them? Or, why let them perish for want either of *better* means, or means in *larger abundance?* Here it may be said, there is a *common grace* given to all men which, if improved, would lead them to salvation. But if so, why does not God give a disposition to improve this grace? Could he not give it? Did he not know that without such a disposition the grace would not be improved? Where this disposition exists, from what sources does it proceed? If from education—a thoughtful turn of mind—favourable events in Providence—a train of impressive circumstances in unison with arousing and impressive means—or any thing of similar nature, I would calmly ask, had the individual himself any controul over these means of improvement, or the causes which produce them? All the distinction which may arise from *Election*, may exist as clearly in the operations of Providence, as in the operations of grace; and thus the difficulties urged against the *Calvinistic* system, *when fairly examined, will press with equal force against the Arminian system* of *common, universal grace*, and sufficient *means*. Let the *Arminian* on his *own system*, consider, that if he supposes the divine Being *knew* what would take place, when man fell from his original purity, and did not provide either *means* or *grace* that would, in every instance, counteract the consequences of man's fallen condition; he either could not do so, or did not choose to do it. He will not venture upon the first assertion, and if he adopt the second, he will find himself on the verge of *our* system; for he will then admit that God *chooses* his own line of conduct, when he might have done more, had he thought fit, for the salvation of men.

These observations lead me to notice another objection urged against us, which is, that we make God the author of sin, and the cause of the condemnation of a great part of his creatures. Suppose then, that no such thing as the *Election of Grace* existed, would the state of men be improved? Would a single individual more be saved? According to our system, Election presupposes the existence of sin; and, therefore, was not in any respect its *cause*. On the *Arminian* system, the grace that *is* given, and the means that *are* supplied, are, in numerous cases (probably they will allow in the majority), *insufficient*. If then, God *could* have done more for the salvation of men, but has *not* done it, is he not as much the cause of the condemnation of men, on *that system*, as he can be upon *ours?* Some exception may be taken against the term *insufficient;* but that is NOT *sufficient*, which is not able to overcome the prejudices of the mind, and the tendencies of the heart, unless it be aided either by good native dispositions, peculiar means, or additional grace.

The question then arises, who makes those to differ from others, who by such additional advantages *are* excited to improve their *common* grace, and become partakers of *special* grace? Ultimately it comes to this point: the *Calvinist* can account for the certain salvation of *some;* for election he considers to be the cause of their being brought to the knowledge of God, and not at all the cause of their condemnation; the *Arminian* exhibits nothing more than an *uncertain* provision for salvation, dependent for its success on favourable circumstances, or good dispositions, which from their nature do not, and cannot, originate from the man himself. The *Calvinistic* scheme supposes the salvation of some to be secured; but on the *Arminian* system there is no security for the success of the Gospel in *a single instance*, from the creation of the world to the judgment day!

It is farther urged, that the doctrine of *Election* is not founded on just principles; for men, originally alike in their dependence on God, are not treated alike; there is, therefore, on this plan, partiality and injustice in the government of God. Few objections are thought to be more forcible than this, or urged with greater confidence.

Here I would refer to *fact*, and retort the difficulty; for if it is supposed to press against the *Calvinistic* system, it presses still more forcibly against the *Arminian*. It will be granted that it is a blessing to have the Gospel made known to men, and that (at least as a means of utility) it raises those who enjoy it, far above those who are left in Pagan darkness. Let us then ask, could not the divine Being *have sent his Gospel* ages ago, *throughout the vast regions of* Africa, and the East Indies? Could he not have sent it into America, a thousand years before that vast continent was known to Europeans? Could he not have sent it, even in the days of the Apostles, into the numerous islands of the Eastern and Southern oceans, and into the extensive continent of New Holland? But he has not done so:—he has suffered all these countries to lie in darkness and the shadow of death;—and where a spark of truth once shone in some of them, he has suffered it to become nearly extinct;—it has not spread; and centuries have rolled away, and millions of human beings have been born and died, who never heard of it, nor had any visible advantage from it. Such is the fact, not viewed in an individual case, which might be an exception from a general rule, but on the broad scale of God's government over a large part of the habitable world. Now, no serious, thoughtful man of any party will say, that in this part of his conduct, God is *unjust;* yet no one will say, that he treats all men *alike*.

Should an *Arminian* go so far in support of his own theory, as to suppose, that heathens are in as favourable a condition as Christians;—that their want of means is compensated by a proportionally lower degree of accountability, and that the common grace, which they may have, is sufficient in their situation to lead them to God and heaven; he then, if he goes the proper length of his supposition, annihilates the superiority of the means of grace under the Gospel, and is obliged to maintain that the situation of men is equally advantageous, whether they have, or have not the Gospel exhibited to them. For if there is a difference in their situation, he is obliged to admit

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ı, Sir,

Yours very *respectfully,*

MICROS.

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APPARENT CONTRADICTIONS RECONCILED.

As all the writers of the New Testament were either natives of those regions where Syro-chaldaic was spoken, or were foreigners who read and wrote Greek, it is evident that many idioms of the ancient Hebrew would reach them all. For, in the first place, it is easy to see that those who lived in Judea and its environs must have been familiar with the phraseology of the Hebrew Scriptures which, it is reasonable to suppose were, in that land, read by some and heard by all. To those also who were thus privileged, many of the ancient Hebrew idioms were doubtless transmitted through the Syro-chaldaic or colloquial language of the country. It is, moreover, an undoubted fact, that many of the ancient Hebrew idioms were conveyed through the medium of the Septuagint, to all those who read that ancient Greek version. For that invaluable treasure was to them the law of the Lord, or statute-book of Jehovah, in which the blessed man delights, and in which he meditates by day and by night. Ps. i. 2.—And it is perfectly natural to suppose, that such reading and meditation had as great a command over the style of the ancients, as our reading and meditation have over ours. In short, every writer must *think* before he writes; and as men naturally think in the language with which they are most familiar, and as the phraseology of that language is furnished from conversation, and from books which are the conversation of the dead or the absent, it may be readily conceived that books affect our modes of speaking and writing, in proportion as they are read and admired. In the apostolic age, however, there was not so great a multiplicity of books to diversify men's

style, as there are in our days; and this absence of boundless variety gave an ancient book such an influence over the style of its assiduous readers as rarely falls to the lot of modern publications, or even of our authorized version of the Bible itself.

As, therefore, the Hebrew mode of speaking and writing affected, more or less, the style of all the sacred books of the New Testament, it is manifest that this common characteristic of the whole of those writings rendered the respective books capable of illustrating one another: and as the said characteristic was partly derived through the medium of the Septuagint, and partly from the Hebrew Bible itself, it is at once obvious that the capability of mutual illustration attaches to the Hebrew Bible, the Septuagint, and the New Testament, not only separately, but conjointly.

In order to illustrate these observations, reference may be made to two parallel passages, which contain Satan's address to our Lord, when the object was to induce the Saviour, in a time of apparently pressing necessity, to distrust Divine Providence, and have recourse to an unhallowed expedient. Now, in strict accordance with the Greek, we read in Matt. iv. 3, that Satan said, "Command that THESE STONES be made LOAVES;" and in Luke iv. 3, the literal English of the original is, "Command THIS STONE that it be made A LOAF:" so that, in the latter passage there seems to be a twofold contradiction to the former. But had the prince of darkness adverted to the fishes of the sea, instead of the surrounding stones, a strictly literal translation of the *Greek words for* fish and fishes, *though varying in* the expression, *would have* agreed in the sense. For, in that case, we should have read in Matthew, "Command that the FISHES of the sea be made bread;" and in Luke, the language would have been, "Command that the FISH of the sea be made bread."

The fact is, that if the variation of expression in question ever becomes a difficulty, that difficulty is founded on a mistaken notion of grammar. It is by no means true, that when a word is not in the plural, it must necessarily imply one single object. Suppose, for instance, that one man should call a thousand scattered straws, THESE STRAWS, and that another man should call the same thousand straws, THIS STRAW, is it right to suppose, that because the word *straws* is used for *many*, the word *straw* means *one* only? In strict propriety then, there are, at least, three distinctions of number; namely, the *singular*, when we say ONE STRAW, the *plural*, when we say MANY STRAWS, and the *incorporative*, when we say MUCH STRAW, in reference to *many straws*. Sometimes too, another word is used for the incorporative number. Thus we say, ONE LOAF, MANY LOAVES, and MUCH BREAD; or, ONE BEAST, MANY BEASTS, and MUCH CATTLE.

In order then to reconcile the apparent contradictions between the statements of Matthew and Luke, it is only necessary to show that the Greek words used in the singular by Luke, mean not one single object, but a plurality of objects, just as the English expressions, *this fish*, and *this straw*, may mean as many *fishes* or *straws*, as the plural expressions, *these fishes* or *these straws*.

In pursuing this investigation, a passage quite to the purpose presents itself in Rev. xvii. 4. For John, speaking there of the harlot

of Babylon, says (if we translate literally), "she was arrayed in purple and scarlet colour, and decked with gold, and PRECIOUS STONE, and pearls." In this case, every man may see that not a *single* gem but a *profusion* of them is intended. It is with perfect propriety, therefore, that our translators have expressed the Greek singular by an English plural.

But John's expression may be traced to the Septuagint, where we have both John's adjective and his substantive, not only in the same order, but in the same number, and with a similar reference to multiplicity. Nay, what is still more, the Hebrew itself has the same order, and the same singular number in the expression, with the same plurality of meaning in the sense. In these three particulars, we find a triple coincidence when we compare the Greek of John, in the passage already quoted, with the Greek and the Hebrew, in Kings x. 2, 10, 11. 2 Chron. ix. 1, 9, 10, and xxxii. 27.—In these passages it will be found, that the strictly literal translation PRECIOUS STONE means, in four instances, a vast profusion of precious stones brought by the queen of Sheba as a present to king Solomon; in two instances, it means the abundance of precious stones brought by Hiram's navy from Ophir; and, in the instance last quoted, we read (if we adopt a literal translation), "Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for PRECIOUS STONE, and for spices, and for shields, and for all manner of pleasant jewels."

Independently of the Greek, too, the Hebrew alone adopts the singular form and plural *signification* in *eben, the word for stones; and when eben thus implies multiplicity,* that word and its plural are convertible terms. Thus, in Is. xxx. 30, the Hebrew expression for a profusion of hail-stones, is "the STONE of hail;" whilst in Josh. x. 11, a similar profusion is called "the STONES of hail."

What is also very much to the present purpose, the Septuagint itself contains striking instances of both a singular and plural for precisely the same objects. Thus, in Is. xxxvii. 19, and 2 Kings xix. 18, we have two counterparts just like those in Matt. iv. 3, and Luke iv. 3—and, in the former of these counterparts in the Septuagint, the Greek plural of *lithos* is used, as it is in Matt. iv. 3, whilst, in the latter counterpart, the Greek singular is used, as it is in Luke iv. 3. Moreover, to perfect the comparison, it may be observed that the Hebrew word for which the Greek words for *stone* and *stones* are a translation, is precisely the same in both passages, just as Satan's Syro-chaldaic word was one, whether used as the basis of Matthew's translation or of Luke's.

Nor are we less happily furnished with a completely ramified coincidence in the original words for loaf and loaves. For, with respect to those words, we have, even in the very same chapter, two counterparts, in which, as in the preceding instance, the Hebrew word is the same whilst the Greek singular is adopted in one case, and the plural in the other. Thus, in 1 Kings xviii. 13, the Greek plural of *artos* is used, as it is in Matt. iv. 3—and in 1 Kings xviii. 4, the Greek singular is used, as it is in Luke iv. 4.

It only remains now to remark, that in all the cases adduced to exemplify the use of the singular and plural as convertible terms, a multiplicity of objects is intended in every instance. Thus, "the

STONE of hail," as well as "the STONES of hail," means all the hail-stones of a desolating storm. And if we examine 2 Kings xix. 18, we shall find that the Greek singular, like the plural, means all the STONES that had composed all the stone-gods of all the heathen nations, that the kings of Assyria had laid waste. Similar observations also apply to the Greek plural in 1 Kings xviii. 13, as expressing the meaning of the singular in the 4th verse; for, most unquestionably, that singular refers not to one loaf only, but to the many loaves expressed by the plural, and with which Obadiah fed a hundred prophets in the time of the famine in Samaria.

The English word bread, then, being in the incorporative number, is adapted to express not only the Greek plural of Matt. iv. 3, but also the singular of Luke iv. 3; and our word stones, likewise, referring to multiplicity, is a proper term, not only for the Greek plural in Matt. iv. 3, but also for the Greek incorporative number in Luke iv. 3. Thus, we shall read in the former passage, "Command that THESE STONES be made BREAD;" and in the latter, "Command THESE STONES that they be made BREAD."

Thus, every vestige of seeming contradiction ceases to exist, and the appearance of difficulty is ascertained to have been like Joseph's speaking roughly to his brethren. For, instead of being against the truth, such difficulties, when solved, become powerful friends to the truth. Therefore, to take up prejudices against the Volume of Inspiration on account of such apparent difficulties, is to imitate the conduct of the slothful man, who *says, "There is a lion in the way; a lion is in the streets."* Prov. xxvi. 13. *Under such* false views of Divine truth, however, many a m has doubtless despised that gui which is a pillar of fire to the E liever, and a pillar of cloud to t Unbeliever. But, diversified as t minds of men may be, the coun of God shall stand: and many w ultimately find, that the most u wise thing they ever did up earth, was to reject, without ad quate examination, a book th might, under the Divine blessin have made them "wise unto sa vation;" and which, notwithstan ing their own unbelief, shall ha been "the power of God unto sa vation" (Rom. i. 16) to "a gre multitude which no man can nur ber of all nations, and kindred and people, and tongues."

Bromley, Middlesex. J.

On the Roman Catholic Syste

No. IV.

Scripture and Tradition.

THERE are some additional obse vations to be made on the subjec discussed in the last paper.

With regard to the *Apocryph* —Roman Catholics, we have o served, are bound to pay the san deference to it, as to the bool which have been universally a knowledged to be inspired. Th object is further secured by th manner in which the apocryph books are printed. They are n placed by themselves, as in o English Bibles, between the O and New Testaments, but are i *terspersed* with the other books, of equal authority. The followir is the order of the books of th Old Testament in the authoriz Roman Catholic version of Dou and Rheims; it is copied from th Stereotype Edition, printed in Ir land last year, and approved

Dr. Murray, the titular archbishop of Dublin:—

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Josue
Judges
Ruth
1 Kings [1 Samuel]
2 Kings [2 Samuel]
3 Kings [1 Kings]
4 Kings [2 Kings]
1 Paralipomenon [Chronicles]
2 Paralipomenon
1 Esdras [Ezra]
2 Esdras [Nehemiah]
Tobias
Judith
Esther—with the addition of the chapters which have been heretofore in the Apocrypha.
Job
Psalms
Proverbs
Ecclesiastes
Solomon's Canticle of Canticles
The Book of Wisdom
Ecclesiasticus
Isaias
Jeremias
Lamentations
Baruch
Ezechiel
Daniel—this book is made to consist of 14 chapters, and it includes the *Song of the Three Children, the History of Susanna,* and the *story of Bel and the Dragon*—all apocryphal writings.
Osee [Hosea]
Joel
Amos
Abdias [Obadiah]
Jonas
Micheas [Micah]
Nahum
Habacuc
Sophonias [Zephaniah]
Aggeus [Haggai]
Zacharias
Malachias
1 *Machabees*
2 *Machabees*

Again, with regard to the translation and interpretation of the Sacred Volume. The Romish church is justly *chargeable with the crime of perverting the meaning* of the Sacred oracles, and *promulgating false renderings*, in order to advance the interests of the Papal system. We do not bring forward this charge on light grounds. Here are the proofs:—

In the year 1686, the French Catholic priests printed a translation of the New Testament. In this translation are found the words *pilgrimages, pilgrim, host,* (instead of oblation and victim), *procession,* and *legates;* as if these words, and the practices expressed by them, were in use in the times of the apostles:—also, *mass,* and *purgatory;* the word "Sacrament" was joined to "Marriage," and the word "Venial" was prefixed to "Sin." The account of the Lord's Supper, in 1 Cor. xi. was so altered, as to make Paul *a good Catholic!* 1 Tim. iv. 1—4, was so ingeniously translated, that the apostle was made to draw a picture of *Luther* and *Calvin!* The word "Roman" was prefixed to "Faith," and the apostle was made to say, that the Reformers would condemn the *Sacrament* of marriage and the *abstinence* from meat! This translation was authorized by a prelate of the first rank. (*Histoire de l'Edit de Nantes*, liv. xxiv. p. 944.)

It was observed, in our last Number, that in the Roman Catholic versions, the word "penance" is employed, instead of "repentance," and for a very obvious reason. We should not have expected, however, that this plan would have been adopted in the *Old* Testament: yet so it is. The following passages will sound oddly in the ears of our Protestant readers; they are copied verbatim from the Dublin edition before mentioned: Job. xlii. 6. "Therefore I reprehend myself, and do penance in dust and ashes." Ezek. xviii. 21. "If the wicked do penance for all

the sins which he hath committed," &c. See also 1 Kings viii. 33, 47.

In Acts xiv. 22, and xv. 2, and 1 Tim. v. 17, 19, we read of the "*elders*" of the churches—a rendering entirely conformable to the Greek. In the Roman Catholic version the word "*priests*" is employed, in all these passages, even in opposition to the Vulgate. The reason for this rendering, as affording support to the system of the hierarchy, is evident. For the same reason, in Heb. xiii. 7, 17, we find the words "prelates,"—"Remember your *prelates*—obey your *prelates*."

Many other instances might be adduced; but these shall at present suffice. What can be thought of a system which employs such dishonourable measures, not scrupling to tamper with the word of God itself?

It remains to shew that the Roman Catholic Church *has given to unwritten traditions the same authority as to the written word.*

Speaking of the Gospel, the Council of Trent declares "that it is contained in the written books, and in the unwritten traditions, which were received by the Apostles from the mouth of Christ himself, and by them transmitted, through the inspiration of the Holy Spirit," to the church; and that these traditions, whether relating to faith or manners, are to be received with "*the same pious esteem and reverence*, as the books of the Old and New Testament. (*Canones*, &c. p. 17.) Great care is taken to propagate and urge this sentiment—and no wonder: for it is the main prop of the system. For instance: to the Douay version of 2 Tim. iii. 16, the following *note* is appended—"If we would *know the whole* rule of Christian *faith and practice*, we must not be *content with those* Scriptures which Timothy knew from his infancy, that is, with the Old Testament alone: *nor yet with the New Testament, without taking along with it the traditions of the Apostles*, and the interpretation of the church, to which the Apostles delivered both the book, and the true meaning of it." Dr. Milner, in his "End of Controversy," says, "We Catholics hold that the word of God in general, both written and unwritten; in other words, the Bible and tradition taken together, constitute the rule of faith, or method appointed by Christ for finding out the true religion; and that, besides the rule itself, he has provided in his holy church, a living, speaking judge, to watch over it and explain it in all manners of controversy;" p. 56.

The great convenience and importance of this principle must be apparent to every one. There are, in the Roman Catholic church, many opinions and practices for which, confessedly, no warrant can be produced from the inspired volume. But where Scripture is silent, tradition speaks, and of this tradition the priests are the faithful depositaries. "Such and such things," a Protestant may argue, "are not authorized by the word of God—what mean ye by this service?" To this, the true Catholic has a ready reply: "We have received them by tradition from the Apostles." Do you ask for the evidence? The only answer you can get is, "The priests have told us so—their predecessors gave the same instructions to our fathers; and so by continual succession these things have come to us from the Apostles." In vain do you urge the great probability of mistake—the uncertainty attending oral communications: in vain do you ask for proof; written documents, the sources of proof in other

cases, are out of the question—the nature of the subject excludes them: and, besides, the church, that is to say, the priesthood, has decreed that tradition has the same authority as the written word, and fulminated its curse against all impugners. Evidence! do you ask for evidence? Why, know you not that a Roman Catholic wants not evidence? he can believe without it; the authority of his ghostly father is all in all: none but unreasonable Protestants require evidence!

The rise of this system of tradition is easily accounted for. Those who had seen and heard the apostles, naturally treasured up in their memories many of their observations and opinions, and brought them forward in support of their sentiments. Great attention would be paid to a man who could affirm, "I heard the apostle Paul, or Peter, say so and so." In process of time, the true word of the apostles, by passing through so many hands, would be corrupted, and gradually lost; for it is utterly impossible to preserve for any lengthened period, what is delivered by oral tradition. Nevertheless, the plea was found too advantageous to be suffered to die away. When new opinions were broached, and new rites invented, an alleged apostolical tradition supplied the place of scriptural authority; the decree of some synod or council secured its reception; and all objection would soon be silenced by the dread of incurring the vengeance denounced against such as deny the authority of "Holy Church." But there is one who has said, "Ye have made the commandment of God of none effect by your tradition." C.

POETRY.

The Christian encouraged.

1.

Give to the winds thy fears;
Hope, and be undismay'd;
God hears thy sighs, and counts thy tears,
God shall lift up thy head. [storms,
Through waves, through clouds and
He gently clears thy way;
Wait thou his time; so shall the night
Soon end in joyous day.

2.

He every where hath sway,
And all things serve his might;
His every act pure blessing is,
His path unsullied light.
When he makes bare his arm,
What shall his work withstand?
When he his people's cause defends,
Who, who shall stay his hand?

3.

Leave to his sovereign sway,
To choose, and to command;
With wonder fill'd, thou then shalt own,
How wise, how strong his hand:
Thou comprehend'st him not;
Yet earth and heaven tell,
God sits as sovereign on the throne,
He ruleth all things well.

4.

Thou seest our weakness, Lord,
Our hearts are known to thee:
O, lift thou up the sinking hand,
Confirm the feeble knee!
Let us, in life and death,
Boldly thy truth declare;
And publish, with our latest breath
Thy love, and guardian care.

Moravian Hymn Book.

REVIEW.

Lectures on Religion. By John Burder, A. M. pp. xvi. 544. C. Taylor, London. 8vo. bds. 12s.

THE title of this volume is sufficiently vague, we think, undeniably so; its object, however, is very well defined, its conception admirable, and its execution highly respectable. The author aims at a systematic exhibition of the different sentiments of mankind on the subject of religion, with the specific view of distinguishing the systems which are false and worthless from that only one which is true and blessed. The plan is very finely sketched, and is eminently characterized by accuracy, comprehensiveness, and simplicity. We cannot do better than present it to the reader.

The first division treats of false religion, under the following aspects:—1. As occasioned by ignorance of the truth, comprehending heathenism. 2. As opposed to the truth, including modern judaism, mohammedanism, and deism. 3. As distinguished by corrupt additions to the truth, comprising popery: and 4. As characterized by a partial reception of the truth, embracing socinianism, antinomianism, and nominal Christianity. The second division treats of true religion, in the following method:—1. Its evidences. 2. Its doctrines. 3. Its influence. 4. Its claims.

These subjects are unquestionably of the deepest moment; and the discussion of them in this method is extremely interesting and eminently reasonable. Here is a great mass of valuable and diversified information in a concentrated and accessible form, while every subject is placed in the light and connexion best adapted to exhibit its true features, whether of deformity or beauty. No aim can be more worthy or important than *that which pervades* the volume; *namely, to show that*, while there is *much said about many religions*, there is *but* ONE *that deserves* the name, and that one easily distinguishable from its counterfeits and rivals.

The execution of the work, we have already said, is highly respectable. It cannot have been easy to treat with effect so great a number and variety of important subjects in so small a space; but, while the author expresses fear that he may have been superficial, we think he has been so in a much less degree than might have been anticipated. He generally seizes the principal points with great discrimination, and vigorously grapples with their main strength. The lectures are by no means of equal merit; but, as our limits do not allow us to enter upon the review of them individually, we shall only say that we have been particularly gratified with those which treat of modern judaism, mohammedanism, deism, and popery; together with those on the evidences of Christianity, the difficulties of scripture, and Christian morality.

We are far from wishing to insinuate that any marks of haste or immaturity appear in the composition of these lectures; but, as we are persuaded that the rendering of such a volume *as excellent as it can be*, is a fit work for almost a whole life, so we trust the author will still devote himself to its improvement. When his mind returns with fresh zest to the exercise, of which we are well aware he must have become quite weary before he had passed his book through the press, there are some subjects which he will find he can take up in more commanding views, and treat with greater profundity. Such, especially, we think are those of the second, eighth, ninth, sixteenth, eighteenth, and twentieth lectures.

We conceive also, that the volume would be rendered more efficient, by a more habitual and persevering regard to the main scope of his argument; namely, the trial of the various religious systems by the test of facts: it is a fine principle

and might be much more forcibly applied. With his style the author appears to have taken considerable pains, and it may be strongly commended for chasteness, correctness, simplicity, and perspicuity: it would have given us pleasure to add to the list of its excellencies, an easy, graceful, and vigorous flow; but to us it appears somewhat wanting in this respect, through excess of care. But we will say no more. Indeed, we have said this, only because we should rejoice to see a man, who by his first effort has done himself so much honour, rise to the full height to which his powers are adapted to bear him.

We conclude, by giving the work a most cordial recommendation. There is nothing in it that requires qualification. It deserves, and will repay an attentive perusal. To general readers it will be highly instructive, whilst it is scarcely less adapted for the theological student. To the latter, however, we just hint, that it is by no means a model for preaching. This, we are aware, is not its design; and Mr. Burder has done quite right in giving brief notices from the press, of topics on which, undoubtedly, in the pulpit, he expatiated with much more copiousness and fervour.

The Ordinance of the Lord's Supper illustrated: with a view to explain its nature, to point out its practical influence, and to establish its obligation. By Wm. Orme. London, Westley and Davis. 12mo. boards. pp. 302. Price 5*s*.

We have read this volume with intense interest and unmingled delight. It is luminous in its statements, in argument forcible, and at the same time richly fraught with evangelical sentiment, and deeply imbued with the spirit of enlightened and ardent piety: in a word, it is a production eminently calculated to instruct and benefit the Church of Christ. Seldom has it fallen to our lot to peruse a work *so thoroughly unexceptionable, and so adapted for general usefulness. Here is no dry speculation,* no acrimonious controversy, no party spirit: all is devotional, practical, and edifying. It is a book for Christians, and for Christians of all names and classes, and of every degree of spiritual attainment, from the first beginning of serious inquiry to the comfort and joy of established faith. May its circulation be proportioned to its worth!

The following topics are discussed in this volume:—The institution and first observance of the Lord's Supper—Names descriptive of the ordinance—The ordinance considered as an act of religious worship—as symbolical and commemorative—as designed to promote Christian fellowship—and as the testimony of the Church to the world: The perpetual and universal obligation of the ordinance—The duty of a sabbatical observance of it—Difficulties and mistakes which occasion its being neglected—The changes which it has undergone.

It will be seen that Mr. Orme is an advocate of weekly communion. The discussion of that subject occupies the tenth chapter, and is conducted with much ability and Christian temper. Whatever may be our opinion of the correctness of Mr. Orme's views, it must be acknowledged that the subject is highly important, and deserves serious investigation.

We have no room for extracts, and therefore conclude by expressing our hope, that many of our readers will procure the book, and read it with prayerful attention.

Cottage Comforts; with Hints for promoting them, gleaned from experience; enlivened with authentic anecdotes. By Esther Hewlett. 12mo. bds. 2*s*. 6*d*.

The object of the writer of this work is to furnish to the labouring classes of society, "a familiar compendium calculated to meet their daily round of wants, feelings, circumstances, and duties, and to suggest friendly and profitable hints relative to each." Such a work ap-

peared to be both desirable and necessary, because (as our authoress states), though many books have been written relative to such subjects, some have been too expensive, some too learned, and others have contained some judicious information mixed up with many things of an objectionable nature.

The work is divided into 17 chapters, and for the sake of convenient reference, it is also subdivided into paragraphs which are numbered.

Chap. 1, treats of *moral character* and enumerates those several virtues and qualities which are necessary for its formation. Chapters 2, 3, 4, and 5, give some useful directions to be observed in choosing, taking, entering upon, and furnishing a cottage. Chapters 6, 7, 8, and 9, treat of various sources of income, the best modes of saving in expenditure, of brewing, baking, rearing of domestic animals, gardening, &c. Chap. 10, is on the management of infants. Chap. 11. Hints on sickness and accidents, cookery for the sick, medicines, &c. Chap. 12. On the education of children. Chap. 13. On recreations. Chap. 14. A selection of suitable books for a cottage library. Chap. 15. On good neighbourhood. Chap. 16. On contentment and loyalty. Chap. 17. Conclusion—containing some very important considerations in reference to the state of man as a sinner; the necessity of faith; the powerful influence that religion exercises in the formation even of moral character; and on the folly and danger of delay.

That part of this work which treats of *moral character* is well written, and suitably illustrated by anecdotes, or short narratives. An amusing instance is given of the inconveniences which may result from want of *forecast;* some very sensible observations follow on self-denial; the other moral virtues are also treated of with great propriety, and we are on the whole particularly pleased with this chapter. The chapters which follow on choosing, taking, and furnishing *a cottage, domestic* economy, &c. *are written by one* who must have paid *very great attention* to those subjects. This part embraces an astonishing variety of topics, considering the small size of the work, which, notwithstanding, do not appear to be any of them treated in that brief superficial manner which would be insufficient for the purposes of practical application. We are not able to judge concerning some of these, because they are subjects with which we are not conversant; however, we think that but few defects will be found. Perhaps our authoress has a little over-rated the value of some sources of income; and, perhaps, some of our cottagers' wives might think that she has directed for them rather more work than they should be able to accomplish; but we like the plan that would over-work them, rather than that which, for want of work, would lead them to spend their time in the pernicious practice of gossiping. In the 10th and 11th chapters, which relate to the management of infants, and of the sick, of medicines, &c. we think some improvement might be made in a second edition; yet, on the whole, the advice given is judicious. The directions respecting the education of children, in chap. 12, are just and excellent, and some of the evils resulting from their mismanagement are very well stated. We entirely agree in the sentiments of our authoress, where she pleads for the early establishment of an absolute authority over them. "Bend the twig while it is young," is a proverb which is worthy of being transmitted from age to age. Mrs. H. says,

"At a very few months old, as soon as the child is able to reach out its little hand for what it sees, and to feel a pleasure in grasping it, then is the time for teaching it that it is to be indulged in such things only, as the parent chooses to bestow," &c.

The remaining chapters, but more especially the concluding religious hints we cordially approve.

Finally, we may be permitted to observe, that our philanthropic and indefatigable authoress deserves the warmest encouragement; and, if our wealthy friends would purchase the work and distribute it to their poorer neighbours,

we think that a very beneficial effect would be produced in reference to the increase of those *cottage comforts* it is intended to promote. If the excellent advice it inculcates were attended to, we are sure that this must be the result.

But there is one particular object, which it might in some measure accomplish, to which we must direct the attention of our readers, before we lay down our pen. If it was read by many unmarried persons of both sexes in the lower ranks of life, particularly those parts which relate to the taking and furnishing of a cottage, where they would see the number of things that were required as really *necessary*, besides those which were also proper as being *comfortable* or *convenient*, we think it might lead them to exercise a little forethought, and make a little provision beforehand, instead of thoughtlessly entering upon a connexion, by which they are deprived of most of those comforts, which in an unmarried state they might have enjoyed, are soon clothed in rags, surrounded with misery, and finally led to apply for parochial assistance, in order to procure bread for their hungry and wretched progeny. We are not so sanguine as to suppose that in every instance, or that even in the majority of instances, such an effect would be produced by the reading of this work, (for we know that very many are led by their passions, instead of their understandings, and they begin not to reflect till the time for reflection is past); but if only in a few cases the parties were led to act with prudent forethought, to make suitable provision, and thus to walk on in the path of life in a condition of pleasing domestic comfort and humble enjoyment; such examples, especially when contrasted with those to which we have just alluded, might produce a pleasing effect in influencing the conduct of other young people around, and leading them to follow in their steps, by which the life of a peasant might really become what we have often seen in description, but seldom *actually realized; namely, a life of happiness and contentment.*

If this little book might, by its extensive circulation have *any share* in producing such an effect; then it is hardly necessary for us to assert, that it would be the means of procuring an important *political*, as well as *domestic* benefit, by the prevention of *some* of those early and improvident marriages which are productive of so much pauperism and misery.

A Memoir of Miss Mullinger, late of Chatham, comprising extracts from her Diary and Letters, and an account of her last illness and death, with a Recommendatory Preface. By the Rev. Joseph Slatterie, pp. 302. Bagster.

Out of the multitudes who are daily descending to the grave, there are comparatively few who leave behind them so powerful an argument in support of Christian principles, or so attractive an example of a holy life and happy death, as will be found in this memoir of Miss Mullinger.

At the early age of fourteen years she appears to have felt, in some degree, the importance of Divine things. In her eighteenth year, she was assisted to make a public profession of her attachment to the Saviour. She appears to have made considerable advances in spiritual knowledge—to have enjoyed more than an ordinary measure of intercourse with heaven,—and to have exemplified the principal features of the Christian character. As is frequently the case, these privileges were accompanied with much affection. The gold was purified and brightened in passing the fiery trial, and was found to the praise and glory of God. Before Miss M. had completed her thirty-fourth year, having endured repeated and severe attacks of disease, she was graciously dismissed to the heavenly inheritance.

Could not this instructive memoir be reduced in size and price, so that it might be more extensively read?

***Wesleyana; a Selection of the most important passages in the writings of the late Rev. John Wesley, A.M. arranged to form a complete body of Divinity. With a Portrait and Biographical Sketch*, p. 457. Booth.**

THE compiler of these extracts is entitled to commendation for the judicious selection and arrangement which he has made. We feel it to be a duty which we owe to him and to the public, to acknowledge that, *upon the whole*, we have read this work with considerable satisfaction; and there is comparatively little in it which has not obtained our fullest concurrence, and which we could not conscientiously urge on the approving attention of our readers. Yet, in those instances in which we dissent from the sentiments of Mr. John Wesley, our dissent is decided and unqualified. How so good and great a man could have been satisfied (if he were so), with the incongruities of his system, we are at a loss to understand.

This work is divided into eighteen chapters, with the following titles:—Of the Scriptures — Of Religion — Of God—Of Christ—Of the Holy Ghost—Of the Divine Law—Of Man—Of Repentance—Of Faith—Of Justification—Of Regeneration—Of Sanctification and Christian Perfection — Of Salvation—Of the Christian Character—Of Christian Duties—Means of Grace—Of a Future State—Of Angels.

The illustrations of these important subjects are drawn chiefly from the sermons of Mr. Wesley: they are generally interesting and instructing, and, with the exception of here and there a theological solecism, cannot be perused by any serious mind without advantage.

Thoughts on Antinomianism. By Agnostos, author of "Thoughts on Baptism," &c. London, Hamilton and Co. pp. 62. 1s. 6d.

WE think the author has succeeded in *his attempt* "to exhibit the nature and *properties of one of the worst heresies that ever infested the church of Christ; a which none has proved more injurious to his cause, or more fatal to those who have been deluded by it." He has clearly proved the sentiments of the Antinomians to be as directly opposed to the grace of the *gospel*, as to the commands of the *law*; and the *spirit* it produces on the minds of its professors, to be so contrary to the spirit of genuine religion, as to be "another spirit," and not "the spirit of truth." We heartily wish he could induce the persons for whom it is intended, to "read, mark, learn, and inwardly digest" the sound arguments and luminous statements his work contains. But, alas! they are so vainly puffed up with a fleshly mind, that they seem to consider it as an injunction which they are bound to obey —"If any man is ignorant, let him be ignorant!" The most we expect from this well-written, and cheap pamphlet is, that some professors will, by it, be *preserved* from the wide-spreading leprosy of Antinomianism; as we consider the *recovery* of those already infected, is almost, if not altogether hopeless. We most heartily recommend it, as containing "sound speech;" which, though it may be contradicted, "cannot be condemned."

Narrative of a Tour through Hawaii, or Owyhee; with remarks on the History, Traditions, Manners, Customs, and Language, of the inhabitants of the Sandwich Islands. By William Ellis, *Missionary* [*returned*] *from the Society and Sandwich Islands.* Hatchard and Son, &c. with Engravings and a Map. 8vo. pp. 442. Price 12s.

THE value of this publication is greatly enhanced by the pledge which the author's religious character, and means of information, give for the truth and accuracy of its statements. The death of our celebrated circumnavigator, Captain Cook, at these islands, throws a sort of melancholy cloud over them in the recollections of Englishmen; and the notices of many circumstances connected with that afflictive event, give a considerable degree of interest to this respectable volume. It contains, too, very valuable descriptions of the natural phenomena and scenery of the islands,

and the popular superstitions and customs of the inhabitants. But what in the estimation of our readers will be considered most interesting, are the accounts which it gives of the triumphs of Christianity over idolatry; and of the superior morality and happiness of the people who have submitted themselves to the spiritual authority of the Prince of Peace; and who, in consequence, have "thrown their idols to the moles and to the bats!" The anecdotes respecting one of the chiefs of considerable rank and influence, *Kamakan*, (pp. 33, 34, 37,) who appears to be a genuine believer of the Gospel, are worth more than the price of the volume!

Our limits prevent a more detailed review; but we most cordially recommend the work, especially to those of our readers, who feel delighted with the strange and uncommon events detailed in *Tours* and *Voyages*.

A Letter to the Rev. Dr. Kidd, on the subject of his recent and long-continued misrepresentations of the sentiments of Anti-Pædobaptists, including a Review of his Treatise on Infant Baptism: by an Anti-Pædobaptist, pp. 63.

WERE it possible for us to consider the practice of infant sprinkling, as subversive of no Christian principle, opposed to no divine injunction, and productive of no pernicious consequence, so little are we disposed to employ our own time, or the time of our readers, on controversial subjects, that the advocates of that popular error, so far as we are concerned, would be entirely released from the somewhat inconvenient expedients of conceding and presuming, till both seem to be equally forgotten; and of actually shifting the positions of attack and defence through the entire circle of inference, analogy, tradition, and criticism, till, after repeated occupation, each, in its turn, is abandoned, as unsafe or untenable. But, believing, as we most conscientiously do, that the corruption of the ordinance of Christian Baptism has been, and still is, one of the *principal causes of profaning* the *sanctuary of God, and confounding* the church with the world, it becomes our indispensable duty to encourage every temperate endeavour to maintain unimpaired a scriptural regard to the ordinance, as to the subject, mode, and design. With this object in view, we recommend to the attention of our readers, this letter to Dr. Kidd; which comprises facts and arguments, in reference to this controversy, of considerable importance, which, though frequently evaded, have never been answered; and, until this be fairly done, the divine command and apostolic precedent will continue to exert their dignified and authoritative influence.

Observations on the Causes and Evils of War, its Unlawfulness, and the means and certainty of its Extinction, in a series of Letters addressed to a Friend: by Thomas Thrush, late Captain in the Royal Navy; intended as an apology for withdrawing himself from the Naval Service. Part I. pp. 84. Wightman and Cramp. Price 2s.

THIS appears to be one of a series of publications on a subject confessedly of great moment, which has evidently occupied a considerable portion of the author's attention; and whose sacrifices are such, as to leave no manner of imputation on his motives. The public will, no doubt, form their own estimate of the force of his reasonings, and the justness of his conclusions; but there can be only one opinion as to his piety and his benevolence. In many of the statements of this pamphlet we most fully concur; and, if we hesitate to subscribe *ex animo* to all and every thing contained in his well-meant "observations," it is because they have not, in every instance, secured our conviction. We have, however, an immovable persuasion, that the glorious period will arrive, when Jehovah "shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

LITERARY RECORD.

New Publications.

1. *The Baptist Family; or, a Familiar Treatise on the subject of Infant Baptism. By a Minister of the Gospel. Translated from the French, by Charlotte Southwood.* 18mo. pp. 70. 8d. The peculiar sentiments of the Baptists are in this amusing work stated and defended, in the form of dialogue, with *French* vivacity and Christian simplicity. The arguments are strong and convincing, but are so much opposed to the notions of those Christians who support national establishments or provincial synods, that they are not likely to have "free course" in a country like France, where the national church is Popish, and the Protestant seceders are Presbyterians.

We are much obliged to Mrs. Southwood for giving us the translation of this *novel* production. At the close of her preface she informs the reader, that "a Minister of the Gospel (in France) published 'The Baptist Family' in consequence of an attack upon the sentiments he defends in this little tract." She modestly adds—"I have done my best in translating it; but from indisposition, I have not been able to give it so much attention as a book abounding with provincialisms requires; and I fear it will not be found free from defects. But if my reader possess the kind and amiable spirit of the father in this dialogue, I am not afraid of much severe censure."

2. *The Moral Dignity of the Missionary Enterprise. A Sermon. By F. Wayland, jun. Pastor of the First Baptist Church at Boston, U. S. Sixth Edition. With a Recommendatory Preface, by Ralph Wardlaw, D. D. Glasgow.* Price 1s. 6d. We regret that this eloquent and spirit-stirring discourse has been so long unnoticed by us.—Dr. Wardlaw has not over-rated it. "It is one of a high order;—the production of a master mind,—a mind that combines, in no ordinary degree, comprehensiveness in the general grasp of its subject, with clear discernment in its minuter parts; distinguished by the chastened brilliance of its imagination, the richness and energy of its powers of illustration and expression,—as well as by the still higher qualities of the fervour of philanthropic zeal, and the expansion of Christian charity."—Preface, p. 6.

3. *Calendarium Palestinæ; exhibiting a tabular view of the principal events in Scripture History; the Jewish Festivals and Fasts; the outlines of a Natural History, &c. By Wm. Carpenter.* 12mo. Price 2s. 6d.—A very useful little work, especially to Ministers and Biblical Students.

4. *A few Thoughts on the Abolition of Colonial Slavery. By Thomas Chalmers, D. D.* 6d. Dr. Chalmers's "Thoughts," whether few" or many, always deserve attention, and, in the present instance, peculiarly so. He proposes a new method of emancipation; we will not say what it is, nor venture an opinion on the subject: but we recommend our friends to buy the tract, (it will only cost them 6d.) and judge for themselves.

5 *On Cruelty to Animals: a Sermon preached in Edinburgh, on the 5th of March, 1826. By Thomas Chalmers, D. D.* 1s. 6d. Mrs. Gibson, a benevolent lady in Edinburgh, has founded an endowment for an annual sermon against cruelty to animals.—Doctor Chalmers, we believe, is the first preacher who has been employed for this benevolent purpose. The text is Prov. xii. 10, and the sermon is in Dr. Chalmers's usual style. Bating the ingenious disquisitions on the *regard of attention* and the *regard of sympathy*, which, in our opinion, might have been spared, we can cordially recommend the discourse to our readers.—The concluding paragraph, p. 37—40, is a fine specimen of evangelical eloquence.

6. *The Spirit and Manners of the Age, Parts* 1, 2, 3, and 4. 1s. each. This is a new periodical, published in weekly and monthly numbers. is edited by the author of the Evangelical Rambler, and seems to be intended for the use of the educated portion of the youthful community. We understand that it has already attained a very respectable circulation nor can it fail to secure the patronage of those who are attracted by the charms of elegant language, intellectual refinement, and scriptural piety.

7. (1.) *The Village Alehouse; a dialogue suitable for Sunday Schools. By John Dennant.* 4d.—(2.) *The Chimes; or, a Call to the Clergy & People of Great Britain. By Amicus.* 6d. These efforts of piety cannot be in vain, though their entire results will probably not be ascertained till the day of judgment. We have, however, read these tracts with so much pleasure, and are so fully satisfied as to the beneficent intention of their author, that we recommend them to the especial patronage of those excellent persons, whose ardent desires to promote the immortal interests of our fallen race, induced them to purchase and distribute this class of publications, for the wide diffusion of moral and religious instruction.

8. *The School of Val D'Amont. By the Rev. Cæsar Malan. Translated from the French.* pp. 67. Holdsworth. This is a pleasing and instructive addition to those numerous publications, whose engaging style and moderate expense secure a willing acceptance and an extensive circulation. We shall be exceedingly glad to find the sum of our obligation to our southern neighbours greatly augmented, by more frequent communications of this description.

9. (1.) *A Review of Nonconformity. A Discourse delivered at the Ordination of the Rev. J. Kennedy, at Bury, Lancashire. By John Ely, Minister of Providence Chapel, Rochdale.* pp. 39. Westley.—(2.) *A Discourse on the Principles and Tendencies of Congregational Nonconformity, delivered at the Settlement of the Rev. W. Orme, at Camberwell. By Joseph Fletcher, A. M.* pp. 32. Holdsworth.—(3.) *The beneficial Influence of Wisdom and Knowledge. A Sermon preached in the Independent Chapel, Blandford, at the Anniversary of the Sabbath School. By Richard Keynes.* pp. 39. Oakley. The first of these articles is a very able summary of the facts and principles of Nonconformity; and well deserves to be redeemed from that limited circulation and ephemeral existence to which single discourses are ordinarily consigned. Mr. Fletcher's argumentative discourse on the same important subject will be read with much interest. His statements are perspicuous and impressive; admirably calculated to secure the attention and convince the judgment: effects which, we sincerely wish they may extensively produce. The sentiments contained in the last of the above articles, we most cordially approve; but the style in which they are conveyed will admit of very considerable improvement.

10. *A Collection of Facts, in a series of Letters addressed to J. W. Trust, publisher of D'Alembert's book, entitled "Hell Destroyed." By James Baker.* pp. 70. Westley. We should rejoice to be informed that the beneficial influence of this compilation of alarming "facts," on the minds of those persons for whom it is principally intended, had become as manifest as the piety and benevolence of the worthy author, in preparing it for their use.

11. *Deism Refuted. By T. H. Horne, A.M. Seventh Edition.* 12mo. bds. 5s.—This accurate and comprehensive manual of the evidences of Christianity, has been very widely circulated, in the form of a tract. The present edition is carefully revised and somewhat enlarged. We do not recollect any work more suitable than this, as a present to young persons—*especially to the educated and inquiring.*

12. *The Grandfather's Tales. By Charlotte Elizabeth. 18mo. 1s. 6d.* The "Grandfather" is a sensible, serious old man, and tells his tales in a very affectionate and impressive manner. This is a very suitable reward-book for Sunday schools.

13. *The Baptist Catechism; with Proofs, 12s. per 100 — without Proofs, 7s. 4d. per 100.* These are neatly printed by the Sunday School Union, and may be had at their depot, 19, Paternoster Row. The Society has our thanks. We are happy to hear that several thousands of these editions have been already sold.

14. *A Funeral Sermon for the Rev. John Hyatt, many years one of the Preachers at Tottenham Court Road Chapel, and the Tabernacle, London. By Charles Hyatt.* The object of the preacher is to draw a comparison between the honourable Scriptural character of Barrabas, and that of the deceased. Making every allowance for a brother's partialities, there are facts sufficient to prove, that the subject of the biographical part of this sermon was a very popular, and, it is hoped, successful preacher of the Gospel.

15. *Hanbury's enlarged edition of Extracts, Meditations, and Letters, from the Diary of Joseph Williams, of Kidderminster. With a Portrait and Autograph.* 12mo. 6s. bds.

16. *Lectures to Mechanics. By the Rev. T. East, of Birmingham, Nos. 1 to 5.*—Price 6d. each.

In the Press.

The Antinomian Reclaimed. A Series of Dialogues. By William Giles.

Scripture Questions, explained and illustrated, for the instruction of the Young. By the Rev. B. H. Draper.

The Elements of French Grammar, illustrated with cuts, by Branston. Translated from L'Homond. By Rev. Rutton Morris. Intended as a First Book for Young Persons.

Elements of Arithmetic for Children, on a plan entirely new: adapted for Families and Preparatory Schools, and illustrated by cuts. By Ingram Cobbin, M. A. Author of Elements of English Grammar. Fifth Edition.

Preparing for publication, *A Popular Introduction to the Study of the Holy Scriptures,* designed for the use of mere English readers. In Two Parts. Part I.—Rules for reading the Bible. Part II.—Helps towards a right understanding thereof; comprising Introductions to the several Books; a Summary of Biblical Antiquities, Geography, Natural History, &c. By William Carpenter, Editor of Critica Biblica, the Scripture Magazine, Calendarium Palestinæ, &c. 1 large vol. 8vo. maps and plates.

Mr. Frere has nearly ready for publication, a corrected edition of "*A Combined View of the Prophecies,*" in which he has availed himself of the advantages for perfecting this subject, which have been afforded by the late expiration of another grand prophetic period; the 1290 years of Daniel.

OBITUARY.

MR. RICHARD WAREHAM.

THE following statement is intended as a tribute of respect to the memory of a departed servant of Christ, whose name and excellencies will be remembered with peculiar pleasure by all who were acquainted with him: it is written in the hope, that others, by the perusal of his brief history, will be led to imitate his "work of faith, and labour of love, and patience of hope," and be stimulated to increase and abound in the performance of those things which are lovely, and of good report. An eminent Minister, to whom the deceased was well known, has said, that "the peace and prosperity of a Congregational Church are so essentially connected with the spirit and temper of its Deacons, that worthy men, who for a long series of years fulfil the important duties connected with that office, are entitled to the respect and gratitude of all the friends of the Gospel."

The subject of this memoir was a Deacon of this description, and, so far as he was known, it is not too much to designate him as Paul did Barrabas, "the brother whose praise is in all the Churches." The appellation given by another eminent apostle to the beloved Gaius, may also very properly be applied to our deceased friend, "Mine host, and of the whole Church.

Mr. Richard Wareham was born at Longham, a village in Dorsetshire, in the year 1744. His father was a good man, and "feared God above many;" but, as is too frequently the case, his son did not that which was right in the sight of the Lord, as did his father; but ran with the giddy multitude to do evil, and remained an utter stranger to the power of religion till about the age of twenty *four years. The circumstances which led to his conversion*, are thus related:—"*One night, as he lay* musing on his bed, his mind became deeply impresse with solemn anticipations of death an judgment; he thought if he should di that night, he must be lost for ever; i great distress he awoke his wife, an communicated to her the nature of hi feelings. She paid little or no regard t what he said; but the consciousness o being unprepared to die, so affected hi mind, that he could not rest: he no (probably for the first time) began t pray, and read the word of God, an has often been heard to say he was gla when an opportunity offered, that h might retire to his room for these pur poses, unwilling to be noticed by hi wife, who at that time was an enemy t religion. Mr. Wareham continued thi practice for a considerable time, ye feared that after all, he knew nothin of real religion, and that he was not on of God's people; till one day, when o a journey a few miles from home, h became powerfully impressed with th words, "Ye are bought with a price; this he believed to be applicable to th people of God, but not to such as him self; after some time, however, he wa enabled to appropriate the passage t his own case, and received comfort his soul was filled with joy an peace to which he had hitherto re mained a stranger; he was enable to see that his sins were laid upo Christ, and believed that He mad full atonement for them, and ha freely forgiven him; gratitude and lov now filled his heart, and tears of jo flowed from his eyes, and, for the firs time, he experienced a taste of that jo which is "unspeakable and full o glory."

Mr. Wareham then attended the mi nistry of Mr. Croucher, of Horton, whos preaching was much blessed to him; a he himself observed when on his death bed. After some time Mr. C. died, an his place was then supplied by Mr. Rud den, who preached occasionally at H

ton, and sometimes at a small Baptist Meeting-house at Ringwood; under his ministry Mr. W. was convinced of the validity of believers' baptism, and soon afterwards made a public profession of his faith in Christ, being baptized by Mr. B. probably in the river at Ringwood, near the mill in what is called Bickinly; for in that place the ordinance of baptism was formerly administered: There was then living in that town a vile set of persons, by whom Mr. Wareham was much persecuted; this (to use his own expression) did him good. He remembered that his Lord and Master had said, "In the world ye shall have tribulation," and rejoiced that he was counted worthy to suffer shame for the sake of Christ and his Gospel;" esteeming the reproaches of Christ greater riches than the treasures of the world, for he had respect unto the recompense of reward. He was also the subject of persecution in the neighbourhood of Longham, at a place called Dudsbury, where he resided, and was also much opposed by his wife, who still continued an enemy to religion; but he endured patiently, believing him faithful who had promised. About two years after this period, it pleased God to convince Mrs. W. of her evil conduct, and to shew her the necessity of a change of heart, and she became a partaker of saving grace; this was manifested by a life and conduct, consistent with the Gospel: she now became a "help meet," and with him continued to walk in all the ordinances of the Lord blameless; she died in the month of March, 1825, in sure and certain hope of a joyful resurrection to eternal life at the last day, knowing in whom she had believed, and feeling persuaded that he would keep that which she had committed to him until that day.

After Mr. Budden had preached at Ringwood about ten years, he received a call to Downton, which he accepted. The little Church at Ringwood, which met in Creek-lane, was broken up, and Mr. Wareham leaving it, attended the *Independent Meeting at Wimborne, of which Mr. (afterwards Dr.) Duncan* was then pastor. There he attended several years, till Mr. D. having offended many of his hearers, by meddling with political affairs, Mr. W., with several others, left him, and formed themselves into a Church, at the house of one of them, Mr. Apsey, who lent a room for their convenience. A Mr. Croome supplied them for a time. Mr. Wareham and another person were chosen Deacons. About two years after this time, they agreed to build a small meeting-house, and chose Mr. Broker for their pastor; but not being able to afford a sufficient salary for their minister, whose family was increasing, he left them; they then invited Mr. John Miell to settle amongst them, who continued over them till his death in December last.

For upwards of thirty years, Mr. Wareham performed the office of a Deacon well; in all things shewing himself a pattern of good works; his walk and conversation were such as became the Gospel; his attachment to the cause of Christ was ardent and decided, and though he lived at the distance of several miles, nothing but illness could prevent his attendance on the Lord's day. It was truly delightful to see the market cart regularly filled with females of his own family and others, with a number of men walking by its side for the space of five or six miles. One of these persons, who, thirty-three years since, was a member of the Church at Wimborne, has been more than twenty years past a useful Minister of the Gospel in London, who gratefully recollects, and frequently mentions, the kind attentions and hospitable receptions of the noble-minded subject of this memoir.

Mr. Wareham would, on a week evening, often walk to a village four or five miles distant, to hear the Gospel, taking with him as many of his family as could conveniently attend. One of his sons, in a letter to the writer of this hasty sketch, observes—"I have often been obliged to go when I would gladly have remained at home:" but Mr. W. was desirous that his children should be accustomed to attend the means of grace, and therefore no excuse was accepted

ful of the apostolic exhortation to "entertain strangers;" to an eminent degree he was "given to hospitality;" nor was it confined to the denomination of which he was a member; he loved to do good to all men, but especially to those who were of the household of faith, and readily opened his house and heart to all who were disposed to partake of his liberality — thus proving, that his heart was in unison with the sentiments of an inspired writer, who could say, "Grace be with all that love our Lord Jesus in sincerity."

A very prominent feature in the character of this good man was *humility*; perhaps few men have ever manifested, to a greater degree, this distinguishing trait of the Christian character; he considered it his honour to tread in the footsteps of his Divine Master; and his conduct proved that he had learnt much of 'Him who was meek and lowly in heart.' His amiable disposition and modest deportment secured the esteem and veneration of all who knew him.

His *conversation* was heavenly, and could not fail to excite the admiration of those who listened to it, and at the same time powerfully to impress the mind with a firm persuasion that his

up riches, not knowing who shall gather them, and by their inordinate love of money prevent themselves from enjoying "the luxury of doing good," and bring reproach upon themselves as professors of religion. Should this brief and simple history meet the eye of a covetous Christian, let him pause and consider, and from henceforth learn, by the example of Richard Wareham, to make the widow's heart to sing for joy.

London. J. W.

WILLIAM FOX, ESQ.

April 1st, died, at Cirencester, in the 91st year of his age, William Fox, Esq. formerly a Deacon of the Church under the pastoral care of the Rev. Abraham Booth, and the originator of the Sunday School Society. He had long been in a state of great weakness and infirmity, having realized the striking representation of old age, given by the wise man, Ecclesiastes xii., and which was the very frequent subject of his conversation. He continued to the last to take a very lively interest in Sunday School institutions, and would often detail, in a very interesting manner, the circumstances connected with the formation of the Society of which he was the founder. A funeral sermon was preached on the occasion of his death in the Baptist Meeting, Cirencester, from Psalm l. 15, a passage which was selected for the occasion by the deceased.

REV. JOHN LAWSON, OF CALCUTTA.

We announce, with deep regret, the death of the Rev. John Lawson, one of our Missionaries at Calcutta, and author of "Orient Harping," "The Lost Spirit," &c. The event took place October 22, 1825. Particulars will be found in the *Missionary Herald.* In a subsequent number, we hope to furnish our readers with some account of Mr. L.'s life and labours.

REV. MR. MACFARLANE.

Died, on Lord's day, March 26, the Rev. Mr. Macfarlane, of Trowbridge, aged 46.

GLEANINGS.

THE BIBLE.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book: it is so complete a system that nothing can be added to it or taken from it; it contains every thing needful to be known or done; it affords a copy for a king,* and a rule for a subject; it gives instruction and counsel to a senate; authority and direction for magistrates: it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence: it sets the husband as lord of the household, and the wife as mistress of the table: tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience to children: it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master: commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its Author to all that walk by its rules. It gives directions for weddings and for burials; it promises food and raiment, and limits *the use of both: it points out a faithful and an eternal Guardian to the* departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust;* and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will: it appoints a dowry for the wife, and entails the right of the first-born; and shews how the younger branches shall be left. It defends the rights of all; and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in all the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comfort to the enquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their

* *Deut. xvii. 18.*

* Jer. xlix.

scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in them. In short, it is a book of laws to shew right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth that detects all lies, and confutes all errors; and a book of life, and shews the way from everlasting death. It is the most compendious book in all the world; the most authentic, and the most entertaining history that ever was published: it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician;* puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wisest astronomer: it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed: to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling-book, and the learned man's masterpiece: it contains a choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man's dictionary, and a wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is without partiality, and without hypocrisy, —' in whom is no variableness, nor shadow of a turning.'

EXTENT AND INFLUENCE OF THE BRITISH DOMINION.

ENGLAND is now the actual governor of the *earth, if true* dominion is to be found in *being the common source* of appeal in all the *injuries and conflicts of* rival nations, the common succour against the calamities of nature; the great ally which every power threatened with war, labours first to secure, or to appease; the centre on which is suspended the peace of all nations; the defender of the wronged, the acknowledged origin and example to which every rising nation looks for laws, and a constitution. For whose opulence and enjoyment are the ends of the earth labouring at this hour? For whom does the Polish peasant run his plough through the ground? For whom does the American with half the world between, hunt down his cattle, or plant his cotton? For whom does the Chinese gather in his teas, or the Brazilian his gold and precious stones? England is before the eyes of them all. To whose market does every merchant of the remotest corners of the world look? To whose cabinet does every power, from America to India, turn with interest surpassing all other? Whose public feeling does every people, struggling to raise itself in the rank of nations, supplicate? The answer is suggested at once. At this hour England stands holding her shield between the anxious and angry powers of Europe, and the young independence of South America. At this hour a British cannon fired, would be the signal for every kingdom of Europe to plunge into war.

This supremacy contains all the essentials of the old dominion without its evils. It is empire without the charges, the hazards, the profligacy, and the tyranny of empire. Nothing but despotism could have kept together the mass of the Roman state. The nature of its parts was repulsion, and the common band a chain of iron. The supremacy of England is of a more elevated kind; the supremacy of a magnificent central luminary, round which all the rest revolve, urged by impulses suitable to their various frames, and following their common course, with a feeling that it is the course of nature.

The population of the British isles is worthy of a great dominion. It probably amounts to twenty millions; and that vast number is generally placed under such fortunate circumstances of rapid communication and easy concentration, as to be equal to perhaps half as many more in any other kingdom. This facility of intercourse is one of the greatest elements of civilized strength. The rapid returns of merchandise are not more indicative of prosperous trade, than the rapid intercourse of human kind is essential to national vigour. For whatever purpose united strength can be demanded, it is forwarded to the spot at once. If England were threatened with invasion, a hundred thousand men could be conveyed to the defence of any of her coasts within four and twenty hours.

Some common, yet curious calculations

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* *Rev. xiii.* 18.

evince the singular facility and frequency of this intercourse. The mail-coaches of England run over twelve thousand miles, in a single night—half the circumference of the globe? A newspaper published in the morning is, by the same night, read a hundred and twenty miles off! The twopenny post revenue of London alone, is said to equal the whole post-office revenue of France. The traveller going at night from London, sleeps, on the second night, four hundred miles off! The length of canal navigation in the vicinage of London, is computed to equal the whole canal navigation of France!

But the most important distinction between the *material* of British strength, and that of the commercial republics, is not merely in the extent, but in the diversity of its population. The land is not all a dock-yard, nor a manufactory, nor a barrack, nor a ploughed field: our national ship does not sweep on by a single sail. With a manufacturing population of three millions, we have a professional population, a naval population, and a most powerful, healthy, and super-abundant agricultural population, which supplies the drain of them all. Of this last and most essential class to permanent power, the famous commercial republics were wholly destitute, and they therefore fell. England has been an independent and ruling kingdom since the invasion in 1066, a period already longer than the duration of the Roman empire from Cæsar, and equal to its whole duration from the consulate, the time of its emerging into national importance.

But if the moment of arriving at pre-eminent prosperity should always be the destined moment of a nation's descent, England would be, beyond all existing nations, in peril. Her king at this hour commands a population more numerous than that of any other sceptre on the globe (excepting the probably exaggerated, and the certainly ineffective, multitudes of China.) He is monarch over nearly one hundred and twenty millions of men. With him the old Spanish boast is true—"On his dominions the sun never sets." But the most illustrious attribute of this unexampled sway is, that its principle is benevolence, that knowledge goes forth with it, that tyranny sinks before it, that in its magnificent progress it abates the calamities of nature, that it plants the desert, that it civilizes the savage, that it strikes off the fetters of the slave!—*Monthly Review.*

TO-MORROW—A FRAGMENT.

With all the bitterness of self-reproach, I lately turned my *steps towards the house of a Christian friend. On entering the abode where I had ever been greeted with smiles, I was surprised to find nothing but sadness.* Conscious guilt suggested the suspicion that they knew and reproached me for my neglect; but my friend soon poured into my bosom her lamentations for the loss of an only child. "Alas," cried she, "my Henry is gone; but three days ago he was in full health, and he has this morning breathed his last!"

I struggled with myself, summoned up resolution, and made an awkward attempt at consolation, while my own heart hung heavy in my breast; but I was struck dumb when the afflicted parent, fetching a sigh from the bottom of her heart, exclaimed, "Ah! sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers to my heart. It was but last week that I was thinking my Henry is now twelve years of age; his mind is now rapidly expanding: I know he thinks and feels beyond the measure of his years; and foolish backwardness has hitherto kept me from entering so closely into serious conversation with him as to discover the real state of his mind, and make a vigorous effort to lead his heart to God. I then resolved to seize the first opportunity to discharge a duty so weighty to the conscience of a Christian and the heart of a parent; but, day after day my foolish and deceitful heart said, "I will do it to-morrow," till the very day he was taken ill. I had resolved to talk with him that evening, and when he first complained of his head, I was half pleased with the thought that this might lead him to listen more seriously to what I should say. But O, Sir! his pain and fever increased so rapidly, that I was obliged to put him to bed; and as he seemed inclined to doze, I was glad to leave him to rest. From this time he was never sufficiently sensible for conversation; and now he has gone into eternity, and left me distracted with uncertainty concerning the salvation of his precious soul. I know he had arrived to the period when he must be judged as an accountable creature; for I have several times observed in him such efforts of reason and conscience as surpassed many who had seen twice his years. I recollect the favourable symptoms I have discovered, and for a moment hope that the good Shepherd has gathered the lamb into his bosom. But then, again, I cry, if it should not have been so! That thought plunges me back again into the depths of distress. Dilatory wretch! had it not been my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a Christian parent, and enjoying the delightful assurance of meeting my child before the throne of the lamb! O! the sin of procrastination! O! the delusion that lurks in the word TO-MORROW!"—*New York Observer.*

INTELLIGENCE.

IRELAND.

DECLARATION OF THE ARCHBISHOPS AND BISHOPS OF THE ROMAN CATHOLIC CHURCH IN IRELAND.

THE following "Declaration" has been issued by the Roman Catholic Archbishops and Bishops in Ireland. We print it "without note or comment."

AT a time when the spirit of calm inquiry is abroad, and men seem anxious to resign those prejudices through which they viewed the doctrines of others, the Archbishops and Bishops of the Roman Catholic Church in Ireland avail themselves with pleasure of this dispassionate tone of the public mind, to exhibit a simple and correct view of those tenets, that are most frequently misrepresented. If it please the Almighty that the Catholics of Ireland should be doomed to continue in the humbled and degraded condition in which they are now placed, they will submit with resignation to the Divine will. The Prelates, however, conceive it a duty which they owe to themselves, as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavour once more to remove the false imputations that have been frequently cast upon the faith and discipline of that Church which is intrusted to their care, that all may be enabled to know with accuracy the genuine principles of those men who are proscribed by law from any participation in the honours, dignities, and emoluments of the State.

I.—Established for promoting the happiness of mankind, to which order is essential, the Catholic religion, far from interfering with the constituted authorities of any state, is reconcilable with every regular form which human governments may assume. Republics as well as monarchies have thriven where it has been professed, and, under its protecting influence, any combination of those forms may be secure.

II.—The Catholics in Ireland of mature years, are permitted to read authentic and approved translations of the Holy Scriptures *with explanatory notes*; and are exhorted to *use them in the spirit of* piety, humility, and *obedience. The Clergy of* the Catholic *Church are bound to* the daily recital of a *canonical office, which* comprises, in the course of a year, almost the entire of the Sacred volume; and her pastors are required on Sundays and festivals, to expound to the faithful, in the vernacular tongue, the epistle or gospel of the day, or some other portion of the Divine law.

III.—Catholics believe that the power of working miracles has not been withdrawn from the Church of God. The belief, however, of any particular miracle not recorded in the revealed word of God, is not required as a term of Catholic communion, though there are many so strongly recommended to our belief, that they cannot without temerity be rejected.

IV.—Roman Catholics revere the Blessed Virgin and the Saints, and piously invoke their intercession. Far, however, from honouring them with Divine worship, they believe that such worship is due to God alone, and that it cannot be paid to any creature without involving the guilt of Idolatry.

V.—Catholics respect the images of Christ and of his Saints, without believing that they are endowed with any intrinsic efficacy. The honour which is paid to these memorials is referred to those whom they represent; and should the faithful, through ignorance, or any other cause, ascribe to them any divine virtue, the Bishops are bound to correct the abuse, and rectify their misapprehensions.

VI.—The Catholic Church, in common with all Christians, receives, and respects, the entire of the ten commandments, as they are found in Exodus and Deuteronomy. The discordance between Catholics and Protestants on this subject arises from the different manner in which these divine precepts have been arranged.

VII.—Catholics hold, that, in order to attain salvation, it is necessary to belong to the true Church, and that heresy or a wilful and obstinate opposition to revealed truth as taught in the Church of Christ, excludes from the kingdom of God. They are not obliged to believe that all those are wilfully and obstinately attached to error, who, having been seduced into it by others, or who, having imbibed it from their parents, seek the truth with a cautious solicitude, disposed to embrace it when sufficiently proposed to them; but leaving such persons to the righteous judgment of a merciful God, they feel themselves bound to discharge towards them, as well as towards all mankind, the duties of charity and of social life.

VIII.—As Catholics, in the Eucharist,

adore Jesus Christ alone, whom they believe to be truly, really and substantially present, they conceive they cannot be consistently reproached with idolatry by any Christian who admits the divinity of the Son of God.

IX.—No actual sin can be forgiven at the will of Pope or Priest, or any person whatever, without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt, and to atone for past transgressions. Any person who receives absolution without these necessary conditions, far from obtaining the remission of his sins, incurs the additional guilt of violating a sacrament.

X.—Catholics believe that the precept of sacramental confession flows from the power of forgiving and retaining sins, which Christ left to his Church. As the obligation on the one hand, would be nugatory without the correlative duty of secrecy on the other, they believe that no power on earth can supersede the divine obligation of that seal which binds the confessor not to violate the secrets of auricular confession. Any revelation of sins disclosed in the tribunal of penance, would defeat the salutary ends for which it was instituted, and would deprive the ministers of religion of the many opportunities which the practice of auricular confession affords, of reclaiming deluded persons from mischievous projects, and causing reparation to be made for injuries done to persons, property, or character.

XI.—The Catholics of Ireland not only do not believe, but they declare upon oath that they detest as unchristian and impious, the belief "that it is lawful to murder or destroy any person or persons whatsoever for or under the pretence of being heretics;" and also the principle "that no faith is to be kept with heretics."—They further declare, on oath, their belief, that "no act in itself unjust, immoral, or wicked, can ever be justified or excused by or under the pretence or colour that it was done either for the good of the church, or in obedience to any ecclesiastical power whatsoever;" "that it is not an article of the Catholic faith, neither are they therefore required to believe, that the Pope is infallible," and that they do not hold themselves "bound to obey any order in its own nature immoral, though the Pope or any ecclesiastical power should issue or direct such an order; but on the contrary, that it would be sinful in them to pay any respect or obedience thereto."

XII.—The Catholics of Ireland swear, that they "will be faithful, and bear TRUE ALLEGIANCE to our Most Gracious Sovereign Lord King George the Fourth, that they will maintain, support, *and defend, to the utmost of their power, the succession to the Crown in his Majesty's family, against any person or persons whatsoever; utterly* renouncing and abjuring any obedience or allegiance to any other person claiming or pretending a right to the Crown of these realms;" that they "renounce, reject, and abjure the opinion that princes excommunicated by the Pope and Council, or by any authority of the See of Rome, or any authority whatsoever, may be deposed and murdered by their subjects, or by any person whatsoever;" and that they "do not believe that the Pope of Rome, or any other foreign Prince, Prelate, State, or Potentate, HATH, OR OUGHT TO HAVE, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly within this realm." They further solemnly, "in the presence of God, profess, testify and declare, that they make this declaration, and every part thereof, in the plain and ordinary sense of the words of their oath, without any evasion, equivocation, or mental reservation whatsoever, and without dispensation already granted by the Pope, or any authority of the See of Rome, or any person whatever, and without thinking they are, or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

After this full, explicit, and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our Most Gracious Sovereign only a divided allegiance.

XIII.—The Catholics of Ireland, far from claiming any right or title to forfeited lands, resulting from any right, title, or interest, which their ancestors may have had therein, declare upon oath, "that they will defend to the utmost of their power, the settlement and arrangement of property in this country, as established by the laws now in being." They also "disclaim, disavow, and solemnly abjure, any intention to subvert the present Church Establishment, for the purpose of substituting a Catholic Establishment instead. And further, they swear that they will not exercise any privilege to which they are or may be entitled, to disturb and weaken the Protestant Religion, and Protestant Government in Ireland."

XIV.—Whilst we have, in the foregoing declaration, endeavoured to state in the simplicity of truth, such doctrines of our Church as are most frequently misunderstood or misrepresented amongst our fellow-subjects, to the great detriment of the public welfare, and of Christian charity; and whilst we have disclaimed anew those errors or wicked principles which have been imputed to Catholics, we also avail ourselves of the present occasion, to express our readiness, at all

times, to give, when required by the competent authority, authentic and true information upon all subjects connected with the doctrines and discipline of our church; and to deprecate the injustice of having our faith and principles judged of by reports made of them by persons either avowedly ignorant of, or but imperfectly acquainted with, the nature of our Church Government, its doctrines, usages, and discipline.

This Declaration we approve, subscribe, and publish as well, that those who have formed erroneous opinions of our doctrines and our principles, may be at length undeceived, as that you, dearly beloved, be made strong in that faith which you have inherited as "the children of saints, who look for that life which God will give to those that never changed their faith from him."—Tob. ii. 18.

Reverend Brothers, beloved Children, "Grace, mercy, and peace," be to you, "from God the Father, and from Christ Jesus our Lord."—1 Tim. i. 2.

Dublin, 25th Jan. 1826.

Patrick Curtis, D.D.	Daniel Murray, D.D.
Oliver Kelly, D.D.	Robert Laffan, D.D.
Farrell O'Reilly, D.D.	J. O'Shaughnessy, D.D.
Peter M'Loughlin, D.D.	Thomas Costello, D.D.
James Magauran, D.D.	Kiaran Marum, D.D.
Geo. T. Plunkett, D.D.	Peter Waldron, D.D.
James Keating, D.D.	John Murphy, D.D.
Charles Tuoy, D.D.	James Doyle, D.D.
Edward Kernan, D.D.	P. M'Nicholas, D.D.
Patrick Kelly, D.D.	P. M'Gettigan, D.D.
Cornelius Egan, D.D.	Edmund Ffrench, D.D.
Wm. Crolly, D.D.	Thomas Coen, D.D.
Patrick Maguire, D.D.	Robert Logan, D.D.
Patrick M'Mahon, D.D.	Patrick Burke, D.D.
John M'Hale, D.D.	John Ryan, D.D.

DOMESTIC.

BERKS AND WEST LONDON ASSOCIATION.

THE first anniversary of this Association was held at Little Wild-street, April 12. The report stated that three agents had been employed, and additional services maintained, at various important and destitute stations in the north-west parts of Middlesex, the north-west of Surry, and the borders of Hampshire; from which the accounts presented were highly gratifying and encouraging. The receipts of the year amounted to about £183, and the expenditure to nearly £190. On account of the sphere of its principal operations, this Association takes the additional name of the *North Surry and Middlesex Mission*. A Sermon was preached on its behalf in the evening, by Mr. Price, of Devonshire-square; and the receipts of the day, in collections and donations, were £18. 10s.

We have pleasure in learning, also, that *an Association* of Baptist Churches within *the district has been* promoted by the intercourse *arising out* of these Home Missionary *exertions*. It was formed at a meeting of *ministers* and messengers held at Little Wild-street, on the morning of the anniversary, and comprehends the following churches: Chelsea, Staines, Datchett, Wokingham, Blackwater, Reading, Newbury and Wallingford. The first meeting to be held at Newbury, in September.

BAPTIST HOME MISSIONARY SOCIETY.

THE Treasurer and Secretaries of the above institution hereby most thankfully acknowledge the following contributions, which have been kindly forwarded to meet the present very urgent necessities of the society; and at the same time renew the appeal which was made through this medium in January last.

Since that period the salaries of their Agents have been chiefly paid with *borrowed money*, which *two friends* have kindly advanced, to prevent the removal of useful missionaries from their stations, where the temporal distress would have been greatly augmented by the failure or withdrawment of their religious instructors. It is still earnestly hoped, that the painful measure of retrenchment will not be resorted to; whilst, without very prompt and liberal aid, it will be indispensable. O, that Christians would consider how much they owe to the cause of their Lord! How uncertain the continuance of their stewardship! How acceptable and useful a sacrifice would now *prove;* and that amidst the fluctuations of time, and the uncertainty of futurity, they may soon have nothing to offer! Surely this is the time when those to whom a gracious Providence has still entrusted the means of doing good, should by *extra* donations endeavour to continue and extend the blessing of a preached gospel to the poor, and otherwise destitute throughout our native land.

A Friend, by the Rev. J. Edwards	5	0	0
W. Sabine, Esq. by Do. 3d Don.	5	0	0
D. Salter, Esq. of Watford, Sub.	1	1	0
Mr. Hill, of Scarborough, Don.	1	0	0
Collected by a Female Friend at Romford	3	10	6
Auxiliary Society at Waltham Abbey, per Rev. C. T. Keen..	3	0	0
Mrs. Fell, Tavistock-street, Covent Garden, per Sam. Salter, Esq.	10	0	0
A Friend at Watford, per Do. Subscription	1	1	0
R. Davies, Esq. Walthamstow, third Donation	10	10	0
Mr. R. L. Storks, per Rev. J. Dyer, Subscription	1	1	0
Mr. W. Richards, per Do. Don.	1	0	0
Rev. Mr. Stewart, Sawbridgeworth, Subscription	1	1	0
In advance from the Auxiliary Society at Walworth	10	0	
Do. Do. at Hackney	5	0	

NATIONS, &c.

ABOURN, KENT.

825, Mr. J. Skinner was set storal office over the church near Ashford, Kent. Mr. 'eter's, delivered the introse; Mr. Copping, of Smarhe ordination prayer; Mr. orne, gave the charge, from Mr. Copping addressed the ent. xvi. 38.

RD STREET, LONDON.

826, Mr. Dawson was orchurch in Blandford-street, louse began by reading and son described the nature of ; Mr. Phillimore, of King- the pastor; Mr. Pritchard from 2 Kings iv. 9; Mr. to the church, from 2 Cor.

ANTERBURY.

larch 24, Mr. Burton, late a dford, Yorkshire, was or- a Particular Baptist church Kent. The Rev. Joseph kestone, introduced the ser- and prayer; Rev. J. Jackd, stated the nature of a h, and asked the usual ques- Cramp, of St. Peter's, ofition prayer; Dr. Steadman ectionate and a very impres- Heb. xiii. 17; and Rev. T. idstone, preached to the Thess. v. 12, 13; Rev. Mr. r in the Countess of Hunxion, concluded with prayer. lvey, of Fetter-lane, London, mary Student, at Stepney, ford, Cusworth, Wesleyan terbury, and Cranbrook, of lso engaged in different parts

g Dr. Steadman preached to ed attentive congregation, 3.

through the whole of the ghly interesting nature; and f usefulness which Canterare a source of encouragerr and people, in the formportant union. The church ecause it has been but re- but its members are united e, and they are earnest in *Him who has promised that shall become a thousand,"* *and willing to fulfil his em.*

NOTICES.

Oxfordshire Association.

The Oxfordshire Association will be held at Cirencester, on Tuesday and Wednesday in Whitsun week, when Messrs. Jayne, Pryce, and Copley are expected to preach.

Yorkshire and Lancashire Association.

The Yorkshire and Lancashire Association of Baptist Churches will hold their next meeting at Irwell Terrace, Bacup, on Wednesday and Thursday in the Whitsun week, May the 17th and 18th, 1826, to begin at two o'clock on Wednesday afternoon.

Society for the Relief of Aged and Infirm Baptist Ministers.

The Annual Meeting of the Society for the relief of "Aged and Infirm Baptist Ministers," instituted at Bath, 1816, will be held at the Vestry of the Baptist Meeting-house, Somerset-street, Bath, June 14th, at noon.

In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of the society, by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the society to the Rev. J. P. Porter, Bath.

The committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this society, particularly those who did not make a collection last year, that, if each of them would make a collection (either public or private), the aggregate, though the sums were small individually, would be a valuable accession to the comforts of the aged or infirm; as one-half of such collections would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of the society (*those who claimed last year as well as others*), are reminded, that their application must be in the hands of the secretary, on or before the 17th of May, or they cannot be attended to. And those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on the Society), with the consent of the majority of members, present at a church meeting, held by public notice, for the especial purpose of giving such certificate.

P.S. In the last six years the society has distributed £823 among aged and infirm ministers, besides funding £2000 more in the four per cents.

Bath, April 8, 1826.

MONTHLY REGISTER.

FOREIGN.

The result of the Duke of Wellington's mission to Russia has not yet transpired.

France appears to be in a very critical situation. On the one hand, the priests, with the Jesuits at their head, are straining every nerve to regain their long-lost influence; and they are supported by a weak-minded, superstitious king. They have even ventured to revive the notion of the Pope's supremacy, *in temporal affairs;* and his power to depose those Sovereigns who maintain infidel or heretical principles!! Convincing proofs are hereby furnished, of the unchangeableness of the Papal system, which some persons, more charitable than wise, have fondly imagined to be improved.—On the other hand, these measures excite the ridicule or open hostility of a large portion of the French nation.—The *Jubilee* has been proclaimed in France this year; but when the King, accompanied by the Royal Family and the Court, went in procession to Church on that occasion, there were but ten or twelve Peers, and as many Deputies, to follow in his train. A recent work, published in Paris, by the Comte de Montlosier, has created a most lively sensation: it contains an exposure of the practices of the Jesuits, from their origin to the present time, shewing the dangerous tendency of the principles of that society, and urging a strenuous opposition to their present attempts. Six editions of this work have been sold in the space of a few weeks. The Clergy themselves have taken the alarm, and an address has been presented to the King, signed by fourteen Archbishops and Bishops, disclaiming and protesting against the doctrines of the Jesuits, and defending the rights and liberties of the *Gallican Church.* This looks well.

The remains of the late Emperor *Alexander* were interred at Peters*burgh, on the 25th of* March.

The affairs of Greece wear, at present, a gloomy aspect.

It is said that a Bull has been prepared at Rome, though not yet published, by which the Pope will call upon the Catholic Clergy to "pursue and extirpate the political sects whose object is to overturn the throne and the altar." And yet some would fain persuade us, that the Papal Supremacy only regards things *spiritual!*

A General Congress of the American States is about to meet at Panama. It is affirmed, that the Abolition of the Slave Trade will form one subject of their deliberations.

DOMESTIC.

His Holiness Leo XII. compassionating his Catholic family, has extended the benefits of the Jubilee to all the kingdoms of Europe. In consequence, the Jubilee was proclaimed in the London District, on Sunday, April 9, and will continue six months. During that time, all good Catholics who confess their sins to the Priest, receive the Holy Sacrament, and visit, fifteen times, the Church appointed by the Bishop for that purpose, to pray for the establishment of the Papacy, and the confusion of heretics, may obtain a plenary indulgence, *i. e.* a remission of whatever *temporal* punishments their transgressions may have incurred, the *eternal* punishment being remitted in their baptism! This is Popery in the *nineteenth century!*

We are sorry to be obliged to report that commercial distress is still very alarmingly prevalent.

April 17.—Mr. Horne presented a petition to the House of Commons, signed by upwards of 200 persons, against prosecutions for blasphemy.

April 18.—Mr. Whitmore's motion, for a revisal of the Corn Laws, was lost by a majority of 169.

IRISH CHRONICLE.

MAY, 1826.

We request the attention of our friends to the *facts* mentioned in the letters of Messrs. Thomas and Wilson. We allude to the conversion of the Schoolmaster, who resided in one of the most Popish parts of even the West of Ireland, who is now employed as a Reader of the Scriptures;—the congregation of Protestants under the regular superintendance of a pious Magistrate;—the touching anecdote of the little girl, as regarded her knowledge of the Scriptures;—and the application for Testaments in the neighbourhood of *Leitrim!* Surely, these are indications that "the handful of corn in the earth on the top of the mountains," begins to "shake its fruit like Lebanon."

The following article is extracted from an Irish newspaper.—Though the Baptist is not the Society referred to, yet as the object is the same, promoting the reading of the Irish Scriptures, we conclude that every instance of professed regard for the Scriptures will be gratifying to the friends of Ireland.

Greaghnarogue, Dec. 29, 1825.

Resolutions of the Masters, &c. connected with the Irish Society in the Counties of Armagh, Monaghan, Cavan, Louth, and Meath.

We, the Roman Catholic Masters and Scholars under the Irish Society, whose names, with our respective residences, parishes, and post towns, are hereunto annexed, desire, by the following Resolutions, to express, on behalf of ourselves and upwards of 5000 of our adult fellow-brethren, who, in this district alone, are in connexion with the Irish Society, our humble but conscientious and heartfelt sentiments with respect to this invaluable institution, and to our reading of the Scriptures in our venerable beloved tongue.

1. Resolved, That believing the Sacred Scriptures to be the source of all spiritual knowledge, and the proper basis of all moral instruction, we consider that the want of them in our native language has been to us, and to our forefathers, for a long period, the greatest evil; and that the Irish Society, by their schools, and providing for us the Scriptures in the language we best understand, have *given to us an inestimable gift, and to Ireland the noblest boon she ever before received.*

2. Resolved, That it is not true that the native Irish are careless and indifferent towards education; on the contrary, they are most anxious and solicitous for both moral and religious instruction; and in every neighbourhood where obstacles are not opposed, most gladly embrace it for themselves and families; that for a considerable time we have observed the good effects of Irish schools, in removing prejudices, banishing vicious, and increasing virtuous habits; that in many places we have seen those who formerly spent part of the Lord's Day at football, dances, card-playing, and whiskey houses, now resorting to the Irish teacher's house to learn lessons of wisdom from the Book of God.

3. Resolved, That objections having been made to our reading the Irish Testament, from its not being a proper translation, we have individually and collectively, in a very minute and accurate manner, with our Irish dictionaries in our hands, compared it with both the Protestant and Rheims translations, and find it most agreeing with our own Rhemish version, and to be an accurate Irish translation, with the exception of a few orthographical or typographical errors: however, if those condemning it convince us of its errors, and supply us with a better Irish translation, we (as is our duty) will thankfully receive the better one; but, until this better one be provided for us, we cannot give up that which the Irish Society have been graciously pleased to provide us, especially as we are convinced of its being free from radical errors.

4. Resolved, That with respect to the objection of our Irish Version not having Notes or Comments, we are humbly of opinion that Notes or Comments are not essentially necessary for understanding the morality and plain truths of the Gospel; and that Scripture, without Note or Comment, is

handed down by the inspiration of God, and handed down to us by the Apostles, and is sufficient and profitable for doctrine, for reproof, for correction, for instruction in righteousness. In these our humble sentiments, we are more fully convinced, since we read the testimony of the Right Rev. Dr. Doyle, before the House of Lords, on the 21st of March last, wherein he states, that Notes and Comments are often objectionable, and carry no weight, as the writers of them are frequently unknown. We conceive that if we were to meet with such notes as the Rev. Doctor alludes to, that they would tend to lead us into dangerous errors, and that the Irish Testament, presented to us without Note or Comment of any kind, is in the least objectionable form, and evidences that the Society which supplies it, have no other object in view but to make us acquainted with the Divine word.

5. Resolved, That, as by our opponents, we are charged with insincerity and hypocrisy, in receiving the Irish Scriptures, and to be actuated solely by selfish motives; that even should the Society voluntarily, or by necessity, withdraw from us the salaries which we receive, but supply us with Scriptural and Elementary Books, we will read and teach the oracles of Divine truth in the language of our country and our ancestors, to our numerous fellow-creatures, who are thirsting after such knowledge; that, in doing so, we consider ourselves engaged in a work useful to man and profitable to God; that the Roman Catholic Church, of which we are members, hath never by her Councils, nor her Spiritual Head, denied the Scriptures to those who read them with reverence and sincerity; that, on the contrary, we find, on the best authority, that several of her Popes have gone further than even the Bible Society, to induce the reading of God's word, not only by recommending it, but also by holding out inducements for doing it.

Thus, in a book, entitled the Sacred Diary, page 136, containing a catalogue of the various Indulgences granted by different Popes, we find that Pope John the 22d, and many others, his successors, have granted the following Indulgences to such as read, teach, or hear the Word of God: — One hundred days' Indulgence to such as teach the Word of God; one hundred days' Indulgence to such as hear and listen to the Word of God, with an inward attention of heart; one hundred days' Indulgence to such as do recite the Gospel of St. John is granted by Pope Clement 5th; one year's Indulgence, and by *Pope John 22d,* forty days, which make in *all, one year and* forty days' Indulgence, for *each time; that* when such practices were so *highly recommended* and rewarded at that *period by the* Spiritual Heads of the Church, as acceptable to our Creator, they cannot now be displeasing to him; finally, that we consider the reading of the Holy Scriptures is our right as men, our duty as Christians, and our privilege as Roman Catholics.

The above Resolutions signed by upwards of 490 persons.

N. B. A copy of the above Resolutions was sent to the Most Rev. Dr. Curtis.

From the Rev. W. Thomas to the Secretaries of the Baptist Irish Society.

Limerick, Feb. 15, 1826.

MY DEAR SIRS,

I ENCLOSE a letter from our friend Major C——. I established a female school at his request, under his care, in place of one of those which was dispersed by the priests, and it is now full. He also requested to have an Irish itinerant reader of the Scriptures in his neighbourhood. This I also complied with, believing it would meet the approbation of the Committee, as a suitable man offered, who had been a schoolmaster. He is a pious devoted man: the Major is very much attached to him; he is one of those to whom the Lord was pleased to make me useful; he was an ignorant popish school master, who kept a school on his own account, at Moy, on the banks of the mighty Atlantic, about sixty miles north west of Limerick. "He went to hear me preach," he says, "with trembling, for fear of the priests," but the Lord gave him grace and strength, and he has never been a day since to mass. He discovered his error and his danger, and became a decided believer; he is a good Irish scholar, and has pretty good knowledge of Latin. When the priest heard of his change, they immediately banished his school, and reduced him and his large family to beggary. The priests in the Major's neighbourhood have also attacked him, as he is very active. In another letter received this day from the Major, he writes: "The priests have made *a great attack on Thynne;* the story is too long for a letter, but I have vindicated his character, which they endeavoured to asperse: they have alarmed the people, however, about him; threatening to denounce those who admit or listen to him; but he goes on quietly, but steadily Suaviter in modo, sed fortiter in re. And will, I trust, in God, be useful to many. As the Major wishes to spare the funds of our society, he applied for a reader to the Scripture Readers' Society; but they have not one to give him (such is the difficulty in obtaining suitable persons), and wrote him to get them some if possible; but

agents are some of our own converts, and I am happy to say they appear to wear well.

I am almost constantly from home, and have extended my humble labours to about forty miles and upwards round Limerick. Where I could obtain no public way of conveyance, I had to take long journies over mountains and wilds on foot, dangerous indeed, and injurious to my health; but "having obtained help of God I have continued to this day." It would be tedious to enter into particulars: suffice it to say, that I have had various conversations with a number of individuals, instructing them from house to house, by which, I trust, and have reason to hope, that some have been benefited. Since my last I have preached and expounded the Scriptures repeatedly in the following places:—at Killaloe, Mount Mannon, Clonwella, Tomgrany, Maynoe, Bally Car, Bindhill, Vonagh, Shilfinan, Lishun, Barrooskane, Bunrathy, Cloughferdan, Six Mile Bridge, on board ships in Limerick, &c. The above places are situated in the counties of Clare, Galway, Tipperary, and Limerick. I am happy to say, that there is a growing attention to the word of the Lord. In some of the above places I preached in rooms, which were crowded out. I have preached at Cloughferdan the first Lord's-day of every month since the first of November; there has been an increase to the congregation; some are disposed to return, who have not been there for years. It is a good way to go to the houses of the people to ascertain the state of their minds, and to endeavour to apply the proper cure. I have circulated great quantities of Bibles, Testaments, and Tracts, sent me by the society, I trust to good effect. I sold a few at a very reduced price, for which I will account to Mr. West. The Lord has given the society great cause for gratitude and encouragement, by blessing their labours as he has done in various and innumerable instances. You will see by the inclosed from Major C., there is a reformed congregation at Ballycar, and that the worthy magistrate is himself the teacher. I will soon send you a paper, which will give great pleasure, respecting the triumphant and happy death of a young lady, to whom and to her mother the Lord was pleased to make me useful.

I am, my dear friends, ever yours,

W. THOMAS.

From the Rev. Josiah Wilson to the Secretaries.

Dublin, March 21, 1826.

DEAR BRETHREN,

I YESTERDAY arrived in this city to collect the annual subscriptions of the society; which I have already done in my district in Connaught, and am happy to say, that instead of a decrease, which from various causes might have been anticipated, there is a trifling addition; so that from the commencement there has been an increase every year.

I have seen yours of the 9th, to Mr. Briscoe, and am glad the Committee have agreed to employ Pat Sweeny; he is a man of sterling worth. I sent off John Dwyer last week, with a letter to Mr. Thomas, and think he should be under his superintendance.

As I am writing, I may as well send you two or three particulars, which, I am sure, will interest you and other friends. It affords me unspeakable pleasure in being able to give you additional evidence of the Society's usefulness. A girl, aged seventeen, who has been four years in one of our schools, was lately pointed out to me as one who had benefited much by the Scriptures she had read, and committed to memory. I had, therefore, some most interesting conversation with her, on the morning after inspecting the school, in the presence of the wife of the clergyman of the parish. I began the examination by saying, "Well—you have been a long time reading the Scriptures, and have committed a great many chapters to memory," (more than a hundred) "do you think you understand any thing about them?" she replied, "I think I do, sir; I hope I do, and enjoy much pleasure in them."

"What then do you think of your character and state?" "I know that I am a guilty sinner, one of the vilest of sinners, before God, and deserve his displeasure."

"What prospects have you then for the future? where do you expect to go when you die?" "I hope to be happy in heaven; for Jesus came into the world to save sinners, and all who believe in him shall be saved and be happy; and I trust I have been enabled to believe in him."

I mention these as a specimen of the answers she gave to a variety of questions that I proposed, all of which were equally satisfactory; and in many of them there were the evidences of her enjoying much rich Christian experience; and her references to appropriate passages of Scripture, to illustrate or confirm the observations she made, was peculiarly gratifying. I said to her at parting, "You have made a good profession; may the Lord enable you to act up to it, and I hope we shall meet in heaven, where we shall cheerfully unite in singing the praises of redeeming grace." She replied, "I hope this will be our happiness; and I thank you and the society, as the means by which I have been brought to know Jesus Christ as my Saviour."

You will be pleased to hear, that her mother, who was formerly a very bigoted woman, and is still a Roman Catholic, said to her some time ago, that she would allow her to go to whatever place of worship the Bible and her conscience dictated. On inquiry, I found that her whole conduct is consistent with such a profession, and especially that she is much in the habit of retiring for secret prayer. "Is not this a brand plucked from the fire?"

On inspecting another school, there was a boy, who, at the preceding inspection had obtained the premium of a Bible; and on this occasion had twenty-two additional chapters, for which he was entitled to another Bible; but as he had so recently obtained one, I thought he might prefer some other premium; but he said no, he preferred a Bible; the reason I found to be, that he had three brothers at home, who had no Bible, and he wanted this for one of the: .

You have of course heard of the conflicting statements that have been made respecting the man who was persecuted so much in Leitrim, for reading his Bible, &c. &c.

I am happy in being able to state, that the consequences in the neighbourhood, are such as the friends of light and liberty would wish. Being a short time ago preaching within a few miles of the town of Leitrim, I had the following morning an application from two respectable Protestants for forty Testaments; struck with the singularity of the request, I inquired into the particulars, when one of them assured me he had applications from Roman Catholics for more than that number of Testaments, such was their anxiety to read it, since the affair of Leitrim was made public; I did not, of course, fully comply with their request, but met it to the best of my judgment, by giving twelve Testaments in charge with the two persons, to *lend* to their neighbours. Yours affectionately,

J. WILSON.

THE following familiar Lines, written by Mr. Davis, are circulated by him in Ireland:

THE BIBLE'S PETITION.

'Tis not to ask an alms as beggars do,
The Bible supplicating comes to you;
The wealth of India can't encrease my store,
And Potentates without me must be poor.

Whoever gives me welcome with his heart,
To him eternal glory I'll impart;
But he that slights, and puts contempt on me,
Does his own soul an awful injury.*

My origin is from th' Eternal Mind,
That men the road to happiness may find;
And millions now appear in Glory bright,
I guided thither by my perfect light.

Then let me not be treated with disdain,
Or say I sought admission here in vain;
For, be assur'd, my Author has his eye
On those that love, and those that pass me by!

If you love knowledge, curious, ancient, new,
Or history, to be received as true;
My sacred pages your regards invite,
And cannot fail affording you delight.

If mysteries give you pleasure to explore,
Here you may find a most exhaustless store;
To which even Angel minds attention bend,
And love to search, but cannot comprehend.

If *perfect morals* your desires engage
Behold them in my pure unsullied page,
And say, if strict regard to these were given
Would not the world be near akin to heaven?

And if you ask, "What shall a sinner do,
"To be forgiv'n, and get to glory too?
"Can God the Holy, God the Just, pass by
"My crimes, and look on one so vile as I?

Behold the cross on Calv'ry rais'd, and see
How well the types and antitype agree!
See my predictions, perfectly fulfill'd,
In Abraham's son! in David's Lord and child!

My heav'n-inspir'd instructions teach the way,
To present peace, and everlasting day;
Nor can my humble pupil miss the road
To final, perfect happiness with God.

Then let your supplicant your welcome share
And while you read, direct to God your prayer;
To guide you right, and he will surely hear
And to you bring his great salvation near.

Clonmel. S. D.

* *Prov. viii. 36.*

Received by Mr. Burls:	£	*s.*	*d.*
T. Key, Esq. Water Fulford..	50	0	0
Friend at Cambridge, per Rev. Mr. Edmunds.....	1	0	0
Per Rev. Mr. Fall, Rugby Penny Society	3	0	0
Per Mr. Larwell, Dartmouth Auxiliary Society	4	3	9
Mr. Bailey, sen. Whitchurch, Salop	0	8	6
Per. Rev. Wm. Nichols.....	1	1	0
Collected at Norwich, by Rev. G. Pritchard, Secretary....	84	6	9½
Collected by Rev. Moses Fisher of Liverpool, at Lancaster, Tottlebank, Scarborough, &c.	81	1	9
Received by Mr. Ivimey:			
Auxiliary Society, Lewes; one-third of amount by Rev. J. Denham	5	0	0
Mrs. Duthoit, by Rev. W. Shenstone	1	1	0

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 21, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next Number.

HOME PROCEEDINGS.

SEVENOAKS.

THE Annual Meeting of the Branch Missionary Society, formed in aid of the Baptist Mission, was held at Sevenoaks, Wednesday, April 12, 1826:

The weather proving wet and unfavourable, and one or two letters received just before the meeting, from friends who had been used to afford assistance, expressing regret that they must be unexpectedly absent, tended to damp the anticipations of some whose hearts seem deeply interested in the cause of the heathen world; but notwithstanding these disadvantages, we had a very respectable, harmonious, and we trust profitable meeting. The public worship, preparatory to the more general meeting, commenced at three o'clock in the afternoon.—Rev. Thomas Shirley, the minister of the place, read the hymns; Rev. J. Phillips, independent, and brother to the missionary who lately died in Jamaica, read the Scriptures and prayed; Rev. Thomas Blundell preached from Rev. chap. i. vers. 4, 5, 6, and concluded with prayer. The annual meeting was *convened about half-past six*; Rev. W. *Mawer prayed*; *Mr. Comfort was invited to the chair*; *and Rev. T. Blundell* gave a statement of the origin, progress, and present condition of the parent Society. Suitable resolutions were adopted, when the Rev. J. Phillips, Mawer, Davis, Jones, Shirley, Blundell, with the esteemed brethren Sanders, Southern, and Comfort, addressed the meeting, which was evidently impressed with a lively and pious feeling, so desirable on such occasions. The Missionary cause has manifestly taken root in this beautiful county, and is now vigorously putting forth its vernal buds and blossoms. May the blessing of the ancient patriarch, when he blessed his beloved son, and said—"Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall"—rest upon the Seven Oaks Branch, and the Kent Auxiliary Society. We cannot conclude this brief notice, without mentioning that the exertions of the Ladies in this holy cause, have been and are very zealous, and that the meeting was particularly charmed by the voluntary contributions of a lovely band of children, and young persons, who presented a number of boxes containing different sums which they had, in the course of the year saved, to consecrate to their Creator in the days of their youth. Who would discourage or despise these early offerings brought to the altar of God? since it is written in the Psalms, "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."

T. B.

GREAT MISSENDEN.

The fourth Anniversary of the Missionary Association, formed in this interesting Village, and in which Episcopalians and Dissenters cheerfully and zealously combine, was held on Easter Monday, March 27; and proved as agreeable and pleasant as all the preceding meetings have been.

The chair was occupied by the Rev. Wm. Stephen, Vicar of Bledlow, and the various resolutions, referring to the business of the day, were proposed by the Rev. Mr. Williams, Curate of High Wycombe; the Rev. John Dyer, from London; and several ministers and gentlemen from the neighbourhood. Nearly one hundred friends took tea together in the School-room after the meeting had ended, and a large congregation assembled at the Baptist meeting in the evening, when Mr. Dyer preached from Col. iv. 2.

FROME AND DEVIZES.

The Anniversary of the Frome Auxiliary Baptist Missionary Society, was held on Monday evening, April 10, at the spacious Chapel, occupied by the Rev. Mr. Saunders's Congregation in Badcox Lane.

After prayer had been offered by the Rev. James Viney, of Beckington, the chair was taken by James Evill, Esq. of Bath, and the usual resolutions were moved and seconded by the Rev. Messrs. Byron, Saunders, Doney, Tidman, Murch, and P. J. Saffery, with the Secretary of the Parent Society, and the Rev. Eustace Carey, from Calcutta. The presence of the last-named Missionary brother was peculiarly gratifying, though it was evident that the feeble state of his health rendered it necessary that his exertions should be on a very limited scale. To the honour of this Auxiliary it should be stated, that, notwithstanding the present depressed condition of the manufacturing interest, on which Frome is so dependent, the receipts were larger than in the year preceding. This result, we believe, is owing to the kind exertions of the female collectors, who have shewn a zealous perseverance in the cause, which does them great honour.

From Frome, Messrs. Dyer and Carey, accompanied by their esteemed brethren, *Saunders and Murch*, proceeded to Devizes, *to be present at the formation of a new Auxiliary for Wilts and East Somerset; preparations for which had been some time in progress.* Mr. Carey preached to congregation, on Tuesday evening, Baptist Chapel, from Gal. i. 4. The Richard Elliott, pastor of the flourishi dependent Church in the town, delive appropriate discourse, the next morn the Rev. Jas. Biggs's Meeting, from x. 4; and in the evening, the public m was held at the Independent Chapel, as being by far the largest, was kindl for the occasion. John Sheppard, E Frome, occupied the chair; and after had been offered by the Rev. Mr. Ro of Bradford, addresses, in supporti various resolutions, were delivered Rev. James Dean of Calne, Saunde Murch of Frome, Walton, and P. of Trowbridge, P. J. Saffery of Sali Viney of Beckington, Elliott, the mini the place, Eustace Carey, and Dyer, Mr. G. W. Anstie. The attendan friends was numerous, though probs would have been more so, had the w been more propitious; and there ap to be a very pleasing interest excited t the great cause of missions. The coll amounted to £36, 18s.

We cannot close this brie cital of these gratifying mee without remarking, that of most active and devoted frien the object, one, the Rev. P. farlane, of Trowbridge, had removed by death but a few previously; and the other, the J. S. Bunce, of Devizes, wh most kindly occupied himse the needful preliminary arr ments, was confined to his cha by a sudden and violent atta illness. We trust this wil speedily removed; and that respected brother will long b cupied in the sacred work to v his life is devoted: but ever this nature may surely be cons ed as summoning us all to while it is called *to-day!*

DESIGNATION OF MISS ARIES.

The Committee having appo Mr. James Flood, to occup station at Anotta Bay, left

by the death of Mr. Phillips, he was set apart to the important work at the Meeting-house, in College Lane, Northampton, on Wednesday, March 15.

The service was opened with prayer and reading the Scriptures, by the Rev. Samuel Green, Jun. of Thrapston. Mr. Dyer, Secretary to the Society, explained to the numerous assembly, the object for which they were met, and received Mr. Flood's answers to the questions usually proposed on these occasions. The ordination prayer was offered by the Rev. Wm. Gray, minister of the place, under whose instruction Mr. Flood had been placed. The Rev. Eustace Carey, from Calcutta, delivered an affectionate charge, from Rom. xiv. 17; and the Rev. Thos. Toller, of Kettering, concluded. In the evening, a sermon was preached by the Rev. John Mack, of Clipston, from Acts xix. 15. The devotional services were conducted by the Rev. John Hall, of Kettering, and Senior of Wellingborough.

A similar service was held on Tuesday evening, April 18, at the Meeting House in Keppel-street, London, on account of Messrs. James Mann, and Edward Baylis. The Rev. W. Hawkins, M.A. late of Weymouth, began with reading the Scriptures and prayer. Mr. Dyer, Secretary to the Society, stated the object of the meeting, and received from each of the Missionaries concise and satisfactory replies to the questions usually proposed. The ordination prayer was offered by the Rev. W. Belcher; Rev. Joseph Ivimey addressed the Missionaries, from Acts xv. 25, 26; and the opportunity, which many felt to be an interesting one, was closed in prayer by the Rev. George Pritchard, the minister of the place.

A special meeting of the committee was held on Thursday, the 20th, when the brethren before mentioned were dismissed to their respective stations, with prayer, and a few words of advice from the chairman. They are about to embark in the William, Captain Weller, a gratuitous passage having again been furnished through the liberal kindness of Messrs. Angas and Co.; and it is more than probable that, ere this account meets the eye of the reader, our young friends will have proceeded a considerable part of the way to the place of their destination. May the presence of God go with them, and render them eminent blessings to those among whom they shall publish the glad tidings of *Salvation!*

FOREIGN INTELLIGENCE.

SERAMPORE.

THE Friend of India for October last, contains intelligence of the death of Mr. Albrecht, a young German Missionary of considerable promise, who had been trained in the Seminary at Basle, under the care of the Rev. Theophilus Blumhardt, and accompanied Mr. John Marshman, when he returned from this country to India.

Mr. Albrecht had been in India exactly a year and a day, and had acquired sufficient acquaintance with the Bengalee, to enable him to undertake the instruction of the younger students in the college, in arithmetic and geography, and to direct their reading exercises. In this employment he greatly delighted; as he did also, in attending the meetings for social worship among the native Christians. He hoped soon to be able to take a part in conducting them; and in this hope he applied himself to his studies with renewed pleasure and diligence. His health, however, suffered considerably from the climate; and from inexperience, he trifled with illness till it was beyond remedy. Having attended the funeral of his friend, Mr. Maisch, belonging to the Church Missionary Society, he returned in great dejection, and stated his conviction that he should be the next to follow—a conviction which was verified by the event. In the end of September, his complaint became serious; he was removed to Calcutta, and placed under the care of two eminent practitioners there. But all was unavailing; disease continued to advance, till, on the evening of the 9th of October he breathed his last, in the 27th year of his age. His remains were interred the following morning, by the side of those of his late friend, Mr. Maisch, in the Mission Church Burial Ground. A funeral sermon was preached for him by Dr. Carey, in the evening of the next Sabbath, from 2 Cor. v. 1.

CALCUTTA.

IT is with feelings of deep regret that we announce the death of our valuable Missionary brother, the Rev. John Lawson, who expired

e in the Circular Road, on
y evening, Oct. 22, leaving
nsolate widow and eight
n, to deplore his loss. Mrs.
n has been confined with a
ice she became a widow, and
three weeks after was called
tain another bereavement, by
lmost sudden death of her
t daughter, about fourteen
s of age. May heavenly con-
tions be afforded her under
e accumulated sorrows!

)f Mr. Lawson's decease, we
enabled to furnish the follow-
account, taken from a Letter
dressed to the Rev. James Hoby
his friend Mr. Yates, dated the
ay after the interment.

"Your last letter contained a short account of the death of our beloved and venerable tutor, Dr. Ryland: I have now another name to put on the list of dear departed friends; and it is the name of one with whom you were once most intimately acquainted, and whom you sincerely loved; it is our esteemed, our beloved brother Lawson. Yes, he is *gone;* gone to glory; gone to *him* whom his soul loved; gone to his fellow missionaries, to Grant, Biss, Mardon, Trowt, Ward, Rowe, Chamberlain, &c; gone to the place where there is fulness of joy and pleasures for evermore. Who would not go to such a place, "where our best friends and kindred dwell, where God our Saviour reigns?" You will wish to know something of the closing scene of our dear brother's life. In general terms I can say, that it was the most solemn, the most affecting, and the most instructive I ever witnessed: the language of all who saw it was, "Let my last end be like his." His illness altogether lasted about three months; he was considered dangerously ill about six weeks; but considerable hopes of his recovery were entertained till about the last week. The seat of his disease was in his liver, and when he first came under the operation of medicine, he had a distressing season; but was remarkably patient, and had a firm hope of acceptance with God through the death and righteousness of his son. From the first, and through the whole, he had the impression that the affliction would terminate his life. *After all the power* of medicine had been tried, *he was recommended* as a last resource, *to try the river* air, and it was agreed *that Pearce should* accompany him *one week, and I the next;* but instead of being out two weeks, two days convinced him, that it would be of no avail, and he intreated that he might be carried home to die amongst his friends, and give them his last parting advice. He arrived at home on Tuesday evening very weak, and on Wednesday morning he called all his children around him (except Fanny, who was at Monghyr) and one by one told them that his end was near, and gave them his dying counsel and his blessing. He then turned to us his particular friends, and addressed us collectively, and afterwards singly. He asked our forgiveness for all he might have done amiss, and particularly for any reserve he might at any time have manifested, and assured us that he always had loved us since he had known us, and that he did still sincerely love us. Among other things, he spoke to me about his funeral sermon, wishing it to be preached from 1 Tim. i. 15, and adding, "Let nothing be said to exalt man, but all to exalt the Saviour." The whole of this day he continued addressing one or another that called to see him, in the most impressive manner, and I think it was to us all, the most melting day we had ever known. On Thursday he grew weaker, but continued to converse as before. He also mentioned many absent friends, and desired to be remembered to them. Among the rest he mentioned your name, and said to me, "When you write to Hoby, give my love to him. He knows what a poor, diffident, trembling, and almost despairing soul I used to be; but tell him, tell him, that you saw me die, and that I had peace in my last moments, that I saw nothing frightful in the king of terrors, that I found light in the valley of the shadow of death, where I expected to find only darkness." Through all this day his doctrine continued to distil upon us like the dew. On Friday he became weaker, but was still able to talk. In the morning he gave a most pathetic address to the two sons of Biss, and insisted as with his dying breath, upon their promising to serve the God of their father. About the middle of the day, Dr. Carey called, and with him there was a most affecting parting. After dinner he addressed me and Penney, Mrs. Penney and Mrs. Yates separately, in so kind and so affecting a manner, that we, and those around, were quite overcome, and some even wept aloud. After this he spoke to a few more friends who came to take their leave of him, and about six o'clock in the evening he became insensible. During Friday night and Saturday he was delirious, except when he saw a friend, which sight frequently brought him a short lucid interval. On Saturday evening as it grew dusk, his speech failed him entirely: about eight o'clock his extremities began to grow cold, though his body was like a fire for heat. P

breathing now became more difficult, and at five minutes to eleven o'clock, I had the melancholy satisfaction of seeing him breathe his last. Thus late, on Saturday evening, he finished his work, and I have, no doubt, soon sang, in a better sense than he ever knew it before—

"Another six days' work is done,
Another Sabbath is begun."

A body in this country cannot be kept more than a day; hence, to die and to be buried with us are nearly synonymous, through their following each other in so quick a succession. Our dear friend was buried at five o'clock on Sabbath afternoon, the 23rd of October, and such a concourse of people I never witnessed at a funeral before, since I have been in this country. Six Missionaries bore up his pall, two Church, two Independents, and two Baptists: thus he was carried to his grave, and devout men made great lamentation over him. In the evening I preached; but my sermon contained only occasional allusions to the subject: the funeral sermon I am to preach next Sabbath evening, and I expect, if I may judge from the attendance at his funeral, that it will be to a crowded congregation.

It is very desirable that help should be rendered as soon as possible to our surviving brethren in Calcutta; and the friends of the Society will feel themselves called on earnestly to pray that the Lord of the Harvest would raise up other labourers to supply the places of those who are so rapidly retiring to their rest.

CHUNAR.

THE following pleasing intelligence is extracted from a Letter from the Rev. Mr. B. of Chunar, to his daughter in Calcutta. We copy it from the Auxiliary Missionary Herald, for April 1825.

Chunar, March 21st, 1825.

"Last Christmas, I had the pleasure to baptize a Hindoo of respectable connexions, who, on account of religion, had been a devotee for the last four years. He came to me nearly four years ago, but was drawn *away by his friends. He has hitherto manifested a devoted spirit to Christianity*, and *resides under my own roof*, and begins to *feel concerned for his relations*, who live six coss off, and who are lying in the darkness of nature, and that of the grossest sort. He talks of visiting them soon. He will in all probability accompany me to Calcutta. There are three or four most amiable and respectable Hindoos, who seem on the point of making an open profession by baptism. May the Lord grant them grace and strength so to do! They have family worship among themselves regularly. The prospect now, through grace, is brighter than ever I beheld it since I came to Chunar. I shall relate an occurrence that took place no later than last evening. Two of the above Hindoos, being in the habit of having worship together, went to their father's apartment (who also used to have singing of Christian hymns, reading and praying by himself,) and in the hearing of their mother and sisters, invited him to come and lead in their evening devotion. The mother in a furious manner abused the father, and scolded the whole three for attending to Christian worship. The eldest of the sons remonstrated, and did all he could to convince her of the impropriety of preventing them in the worship of their Creator; and said, that with respect to any thing reasonable, she should always find them willing and obedient; but as to religion, they found no rest day nor night, and were therefore resolved to get baptized; but she need not fear that, as it should make no difference in their conduct towards her, unless it were for the better. They would continue to submit all their earnings, and not quit the family. Finding that no impression could be made on the mother, the younger son, about 15 years of age, stood forth, and in the true spirit of a martyr, said aloud, that here was his breast (pointing to it), and were any person with a drawn sword to threaten to cut him to pieces, if he did not renounce the idea of becoming a Christian, he would suffer himself to be cut to pieces, rather than submit, and that no person should prevent him from embracing the Christian religion. The mother then said, 'Well then, you three (meaning the father and the two sons) may separate yourselves. I and my daughters will remain in the house.' When instantly the eldest daughter, who is a married woman, replied, 'No, mother! wherever they go, I shall go.' This saying had some effect; however, not so much as to reconcile her to her husband's going to the son's apartment for devotion, and she therefore bolted the door. The sons, after this, devoted the time till midnight to reading the gospels, and praying."

SEBOLGA.

FROM the Letter addressed to the Secretary by Mr. Burton, whi

appeared in our Herald for December last, it appeared probable that the station at Sebolga would soon become untenable. Intelligence from Calcutta, recently received, has confirmed these apprehensions. The Padries, or native insurgents, who, under the pretence of reformation, have been desolating the interior of the island, had pushed on their conquests till, about the end of July, they were within a day's march of Sebolga.

Under these circumstances, Mr. B. felt it his duty to remove his family, with the Orphan-school, under Mrs. Burton's care, to the island of Tappanuli, for temporary shelter in the fort erected there; and seeing no prospect of resuming his labours among the Bataks, at least for some time to come; and having been directed by the managers of the Orphan-school to take the children to Bengal, he engaged a passage for Calcutta, and landed at Serampore, Aug. 27th. The vessel in which they sailed proved so leaky, that they were obliged to work the pumps every hour of the voyage; but the Society of Christian Friends, from which they had long been debarred, greatly refreshed their spirits, and caused them to forget the perils through which they had passed.

Mr. Burton has since proceeded to Digah, where an European Missionary has been needed ever since the death of Mr. Rowe. On his way thither he called at Monghyr, and spent a little time with Mr. and Mrs. Leslie, whom he knew before he left England. On the whole, however mysterious the dispensation of Providence is, which has for the present, closed the door which was beginning to open among the Bataks, we cannot but rejoice that our brother has been directed to a station so important and desirable as that which he is now filling, and where, we trust, he will be made extensively useful.

Mr. Evans was still at Padang in September last, and did not apprehend that he should be obliged to leave it; but the Dutch possessions, in that quarter, appear to be in such a state of insecurity, that it is by no means improbable, that he also may be constrained, ere long, to tranfer his services to Bengal.

KINGSTON—(JAMAICA).

THE following account of the *School, founded* and supported by *Mr. Coultart's* congregation in this city, is extracted from a r Letter of Mr. William Knibb, superintends it, and will be gratifying to the friends of e tion.

"The prospects at Kingston are ingly cheering to the Christian mind do bless the Divine Being that he me worthy of so delightful, though employ. Though surrounded by de has spared and preserved me, and I sured that he will spare me so lon has any work for me in his vineyar then, 'tis sweet to fall as a poor re sinner into the arms of a lovely Jesu

"When I first arrived here, I fo school in a very bad state, both in att and discipline, as the person employ nothing of the system, and cared not the children. It was then in an unc able situation, and altogether unfit place of tuition. I did not wonde poor brother's death, when I saw the and unwholesome place where he boured. Soon after I came, I had the books than the room would hold found that unless a more eligible sch erected, I could not remain long. to yourself a small place filled with only covered with wooden shingles, ing, a vertical sun, and no breeze, will have some idea of it. Added t I had a long way to walk through and it is peculiarly necessary, that a which African children assemble, s well ventilated.

"These and other considerations in to think of erecting a new scho which, through the mercy of God, lived to see completed, and nearly fil dear little children. It is erected mission premises, close to the chap most healthful part of the city. breeze blows directly through it, here almost essential to health. I much like the Borough Road, ins will seat 250 children. As I wish i kind of central school, it is made as as possibly we could have it. S school was first established by brother, about 130 children have most of whom were able to read a some to cipher; most of them knew than the alphabet, if that, when they I have now in the school 134 boy whom are slaves, and 21 who wer whose parents have purchased their The remaining are generally poor dren, who would never have had a tion, were it not for this institution. 90 girls, 25 of whom are slaves have been freed by their paren mainder are of the same class

So that now there are 224 children in the school, and before this reaches you, I expect I shall be quite full. The new school has been opened but a month, and I have had 100 increase. Out of this number, 198 knew little more than the alphabet when they entered, and above 100 knew not that. I have now between 60 and 70 in the highest classes who are able to read well. Many of them write on paper, and some cypher. Really, it is a delightful system for facilitating instruction, and is destined to be a lasting blessing to the world. I have a little freed boy who has been with me about 5 months; when he came he was in his alphabet, he can now read the easy chapters in the Testament. The admiral has sent me a captured slave out of a French vessel; he is from Congo, and had not long been on the island when he came. He has been with me five months, is now in the fourth class, though he had never seen a letter when he came to me. On Wednesday evenings, the children meet to learn to sing, and many of them can sing very sweetly—at least to me. I have commenced a Sabbath school for children and adults, which contains 95 men and women, and about 150 children. I might have many more adults, but I have used all my books. A kind lady from Bristol sent me a supply, but they are all gone. Last Sabbath many begged me to take them in, but I was under the painful necessity of refusing. Many of the members of the church, with Mrs. Coultart and Knibb, are teachers. Our first Monthly Sunday School prayer meeting was held on the last Wednesday in January, and was well attended: truly, I hope the Divine Blessing will rest upon it."

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1826, not including Individual Subscriptions.

FOR THE MISSION.

	£.	s.	d.
Dover, Collected by Mrs. Wright	4	0	0
Modbury, Collected by Mr. Bridgman	2	0	3
Melksham, Subscriptions, &c. by Rev. S. Hatch	2	8	0
Gloucester, Young Friends, by Rev. W. Yates	3	5	6
Missenden, Missionary Association, one Moiety, by Mr. ———.	21	0	0
Brighton, Subscriptions, by Joseph Hanson, Esq.	6	6	0
East Dereham, Subscriptions and Collections, by Rev. J. Williams	15	10	0
Eastcombe, Subscriptions, by Rev. J. O. Mitchell	3	18	0
Bristol and Bath Auxiliary Society, by Mr. Daniell	255	0	0
Arnsby, Collection, by Mr. W. Carter	29	0	0
Lutterworth, Friends at, by Ditto	5	0	0
Husbands Bosworth, Female Penny Society, by Mrs. Barfoot, one Moiety.	6	0	0
Walgrave, Collection, by Rev. W. Gray	7	15	8
North End, Crayford, Female Auxiliary Missionary Society, by Mrs. Smith.	5	5	0
North of England Auxiliary Society, by Rev. R. Pengilly, viz.			
Maryport 10 2 7			
Sunderland 12 7 2			
Houghton-le-Spring 7 17 2			
	30	6	11

Dublin, Sundries, by Miss H. Kiernan				5	10
Wick and Pulteney Missionary Society, by Mr. Caldwell				9	10
Upton-on-Severn, Collection, by Mr. Shepherd				3	0
Frome Auxiliary Society, by Francis Allen, Esq. Treasurer				94	12
Downton, Collection and Young People, by Rev. J. Clare				8	7
Devizes, by Benjamin Anstie, Esq. (including Collections at the formation of the Wilts and East Somerset Auxiliary)				58	8
Datchet, Collected by Rev. Mr. Bailey				2	0
Hampstead, Collected by Mrs. Reece				3	16
Banff, Association for Missionary Purposes, by Rev. J. Gibb				6	0
Lewes, Collection and Subscriptions, by Rev. J. Denham				13	2
Cupar, Fife, Sundries, by Mr. Jonathan Watson				6	0
Montrose, Society for Missions, Schools, and Tracts, by Mr. Dow				10	0
Leicester, by Mr. Carryer, viz.					
Collection at Harvey Lane	53	10	2		
Penny a Week Society	23	8	0		
Sunday Scholars for Schools in India	1	7	0		
Subscriptions	2	2	0		
Ladies for a Female School, to be called the "Leicester Harvey Lane School"	19	3	6		
				99	10
Glasgow Auxiliary Society, by Mr. James Deakin, viz.					
College	1	1	0		
Schools	43	0	0		
Translations	195	3	4		
Mission	110	15	8		
				350	0

TRANSLATIONS.

Stranraer Society for Religious Purposes, by Mr. W. Symington, Secretary.	2	10	
Saltcoats Female Bible Society, by Rev. George Barclay	4	10	
Upton-on-Severn, Penny Subscriptions, by Miss Ann Lloyd	5	0	

FEMALE EDUCATION.

Stranraer Society for Religious Purposes, by Mr. Symington	2	10	

TO CORRESPONDENTS.

The thanks of the Committee are returned to A Friend, by Rev. D. Trotman; and Mrs. Davies, of Reading, for sundry Magazines, &c. for the Mission: also to Mr. Brow *of Dunstable, for a volume* of Lectures against Popery for the Calcutta Juvenile Societ

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

JUNE, 1826.

Memoir of the late Mr. Job Heath, one of the Deacons of the Church in Maze Pond, London.

The late Mr. Job Heath was born March 24th, 1750: he was the eldest son of Mr. Job Heath, of Cripplegate, who was a deacon of the church at Maze Pond, London, 20 years; his grandfather was also a member of the same church, between 30 and 40 years; thus the name of Job Heath has continued there above a century, which may partly account for the deep interest he felt in its welfare. He joined the church in 1777, then under the pastoral care of the Rev. Edward Wallin, whose ministry was made the means of his conversion. He was chosen deacon in 1796; the manner in which he filled that office has been so fully, and justly described, in his funeral sermon,* that it would be superfluous to make any further remark respecting it, and we feel assured, that we do not exceed the bounds of truth, when we add, that in every department of life, he was equally consistent and useful—his deportment was such, as greatly to endear him to all who had any communication with him. In the early part of his life he was blessed with prosperity, during which time he ministered to the necessities of many, and took particular pleasure in entertaining ministers of the Gospel; he not only gave liberally, but it might be truly said he was a cheerful giver. After some years of continued success, God in his all-wise Providence, saw fit to visit him with a reverse of circumstances; he experienced such severe losses in trade, that he was obliged to relinquish the concern in which he was then engaged, and with a family of nine children, to enter into one, to which he was almost an entire stranger. In these difficulties, and although he scarcely knew which way to take, his mind was stayed on Him who has graciously promised to keep such in perfect peace, as is evident from a letter written by him, to his beloved partner at that period, in which he says, "I trust the Lord will, in his own time and way, make it appear that we have not sought his direction in vain, and that the path of duty will be made plain to us. If the Lord direct, we shall be safe; and if we have his peace and presence, we must be happy, although we may be without a thousand other things which are desirable, but which could never supply the place of our Almighty Friend. We have been tried a great deal, but the Lord can, and I hope he does, and will, make our trials work together for our real good." Adversity, it is said, tries friends; so he found it. In after-life, referring to the above painful period, he would say, "I learnt then some very important lessons: one was, to live above the smiles and frowns of creatures, and to place my trust more in God himself, who changeth not." During the time he was straitened in his circumstances, he withdrew his

* This has been printed, intitled, "*The Consistent Christian and Good Deacon delineated.*" Sold by Wightman and Cramp, *price 1s.*

assistance from most of the charitable institutions, to which he had previously contributed. Justice at all times, with him, preceded generosity. The wheels of Providence, however, turn round. "God is the Judge, he setteth up one, and putteth down another." In the course of some years, infinite wisdom saw fit to bless the labours of his hands, and, like Job of old, he again enjoyed a comfortable degree of prosperity: this he partly ascribed, under the blessing of God, to the habit of early rising, which he frequently used to remark, was good for both soul and body. He was a frequent visitor of the sick and afflicted, and possessed a peculiar talent in conversing with such. His sympathizing disposition soon made him recognized as a friend, even by those to whom he was previously unknown. These visits frequently proved a mutual blessing; and in this way he spent a great part of his time when he was out of town, for the benefit of his health. He had another talent more rarely acquired, that of giving reproof without offence; it was always mingled with so much tenderness and affection, that it was not only impossible to be offended, but it even secured an increased esteem for his character.

But as a father, and a husband, he shone most brightly. His children will never forget his faithful and affectionate counsels; his kind attention, even to the most minute circumstance which concerned them; and above all, his most earnest, unceasing, and fervent prayers on their behalf. He was never so happy as when he was surrounded by his own family; he would, on such occasions, take the opportunity of expressing to them the deep interest he felt in their welfare, both temporal and spiritual. He used to say, "I am encouraged to hope for the accomplishment of my most fervent desires for you, that not one of you will be wanting in that day when God shall make up his jewels; for I can both ask for, and think of, the salvation of your souls, and God is able to do exceeding abundantly, above all that we can ask, or think." He was a man of prayer: never did he or his children enter into any new undertaking, but he would invite a few friends to surround the family altar, and implore a divine blessing. He was not over anxious for any temporal blessing, but in a very striking manner attended to the Apostle's injunction, "Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God," feeling an assurance, that "He who had not withheld his own Son, would, with Him, also freely give all things." What he was the last few years of his life, cannot be better expressed than in the language of a highly esteemed friend, who wrote a consolatory letter to his sorrowing family after his decease: he writes, "I reckon the short acquaintance I had with your father in the number of my greatest mercies. His venerable age, his cheerful and unaffected piety, his uniform spirituality, his Catholic spirit, and the unusual excellence of his character in domestic life, impart fragrance to his name, and will embalm his memory in every heart, in the circle of his numerous relatives and friends. Never, while I live, shall I forget the deep and unceasing interest which he manifested in the spiritual and everlasting welfare of all his children. I can imagine that I still hear his voice engaged in prayer, while, with holy reverence, and scriptural hope, he is breathing forth al

his soul in that comprehensive petition, 'Be thou our all-sufficient, all-satisfying, and everlasting portion.' Happy himself, he desired to see all happy around him; and if they were not so, it was no fault or neglect of his. His benevolence was as uniform as it was large, and his bounty must often have surprized those who had an opportunity of knowing the numberless calls he had to exercise it, and the readiness and cheerfulness with which he met, and often exceeded the hopes of those who solicited his aid. As his generosity was perfectly free from ostentation, his private donations for charitable purposes were amazing, considering the size of his family, and that his means for distribution were the sole produce of his industry and attention to business. It was delightful to witness his steady confidence in God. To his appointment, or permission, he referred every event, never seeming to doubt the unutterable goodness and wisdom of all his dispensations. God was, indeed, his 'exceeding joy.' While he greatly prized, and constantly attended the public ordinances of religion, they were the channels, rather than the sources of his strong consolation. His intimate communion with God, enabled him to 'rejoice evermore;' and now beyond all question, he is serving him day and night in his temple, while the Lamb that is in the midst of the throne leads him with all his holy myriads, to fountains of living water, to drink full draughts of knowledge, and holiness, and joy, for ever—and ever—and ever!"

During the unusually sultry weather last summer, his health very much declined, on which account he *went to B—— the latter end of August; there he was seized with an attack of a very* painful nature; yet, his composure of mind never forsook him. One of the family who accompanied him, expressed a fear that he would not survive long: this impression arose (not from the violence of the disorder, but) from the complete acquiescence he manifested to the divine will, in his daily expressions at the family altar, which were, "Let thy blessed will be done, whatever that will may be;" this desire, indeed, shone forth in his whole deportment. He, however, recovered, contrary to the expectations and fears of his family, and returned to them September 29th. He had only been at home ten days, when he had a return of the same complaint, which was soon succeeded by another distressing disorder (determination of blood to the head); and though it was necessary to make use of very lowering remedies, yet his temper was cheerful, and much did he enjoy the company of numerous friends who then visited him. He appeared on these occasions like the Christian, when arrived to that state, in which he is emphatically compared to a "shock of corn fully ripe." Frequently he would say, referring to his affliction, "All is right; all is well: I would not have it otherwise, how light is my affliction to that of some of my friends." His heart seemed to overflow with gratitude, at the same time mingled with the deepest humility. "I find," he would frequently say, "the language of the 51st Psalm suits me better than any other prayer." His anxious family, till within a week of his removal, did not apprehend danger; but during that time the disorder made rapid progress, and was such as to render him not conversable the last week: but those who surrounded his bed the last time he engaged with his family

Sketch of a Sermon by the Rev. A. Fuller.

was on the day week ied), will never forget the nanner in which he prayed on—particularly that part which he was connected. igh in an extremely weak cebilitated state, he raised his in a remarkably audible ner. He had often said that ad but one desire to be accom- hed, before his departure; and it was, to see Maze Pond in a ate of prosperity; he should then y with Simeon of old, "*Now ord lettest thou thy servant de- part in peace!*" This, however, was denied by Him who doeth all things right.

On Sabbath evening, November 6th, 1825, he entered on an eternal Sabbath. After a week of very painful suffering, it pleased the Lord to grant him an easy dismission. "Mark the perfect man, and behold the upright, for the end of that man is peace." Though his family were deprived of his dying counsels, yet they have great cause for thankfulness, that so bright an example was spared to them so long. He had arrived at his 76th year. He has finished his course; and it may be added, he kept the faith; and, doubtless, he is gone to receive that crown of righteousness, which the Lord, the righteous Judge, shall give him in that day.

A SKETCH OF A SERMON DELIVERED AT IPSWICH, SEPT. 14, 1798, BY THE REV. A. FULLER.

Renew a right spirit within me.—Ps. li. 10.

THERE was no period in David's life, in which he manifested more of the sinner, than in the case of Uriah; nor any in which he manifested more of the saint, than when he penned this Psalm.

This was confirmed by the ar- dent desire he had to be cleansed

presses his desire in the 2d and 7th verses of this Psalm, where he says, "Wash me thoroughly from my iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

Though he here first alludes to the Jewish rites, no doubt he looked to the antitype of these from whom alone such virtues could flow. There are two other evidences of David's genuine piety. The first is, he was not more desirous of pardon than to be purified and made holy, for he still prays in the tenth verse, "Create in me a clean heart, O God; and renew a right spirit within me."

Another evidence of his genuine contrition was, that while he was so anxious to feel this disposition of mind for his sin, he lost sight of this grace in himself, though he possessed it; hence he continues his request to God in the following part of the Psalm, for the enjoyment of this right spirit. This we may consider as one of the greatest evidences of this grace, that while others can see it, we are insensible to it ourselves. Having made these general observations on the case of David, let us attend to the text.

I. It contains a description of genuine religion or godliness. "A right spirit."

II. We are in danger of losing it

III. It implies also the necessit there is for its being renewed.

I. It contains a description genuine religion or godliness. right spirit." A right spirit spirit of love to God, and lov our neighbour, and a right di sition to ourselves. A right towards God is a spirit of him, a spirit of faith in G spirit of gratitude to God, of submission to God, of obedience to God,

every grace of the spirit of God. A right spirit is not one who has experienced these at a distant period only, but one who habitually lives in the exercise of them: a constant spirit, as expressed in the margin. The term *right* has respect to some rule; this rule is the law of God, which is a right rule—the rule by which the Spirit of God works in the conversion of a sinner: hence he has said, "I will write the law in their hearts;" and as this is the rule by which God works, so it is the rule by which Christians ought to walk.

It may be called a right spirit, for it leads directly or straight to God, it directs us to exercise the same disposition in every dispensation of his Providence through which we pass. The same in adversity as in prosperity, in sickness as in health; to bear all the changes in life with submission to the will of God, without murmuring. There are affections in some men which have the appearance of this spirit, and which seem to be exercised by them in prosperity, but are lost in adversity. This was evidently the case with Saul. When God prospered him, and he was successful in all his undertakings, he seemed to go on joyfully in the ways of God; but as soon as it was made known to him, that for his sin in disobeying God, he would lose his kingdom, he manifested a spirit of sullen rebellion against God, and instead of seeking forgiveness of his sin of him, he went to the Witch of Endor to enquire of his situation, and what would be his end.

The reverse was the conduct of David. David also sinned against God, and God declares the sword shall not depart from his house; he was *in danger of losing his crown too. An unnatural rebellion drove him from his house and kingdom,* and to escape he was obliged to pass over Jordan. As he passed along he beheld one carrying the Ark, and addressed him in the following manner: "Carry back the Ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again and shew me it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him."

This is the right spirit that was in blessed Job, who could bless a God that taketh away, as well as a God that giveth.

Here we may distinguish between legal and evangelical repentance; whilst the first leads to rebellious despair, the latter leads to a holy submission to God. The reverse of prosperity will sometimes occasion the like affections. Men who live in daily violation of God's commands, while in health and strength, will, when he afflicts them, pretend to fear and love him. They will then send for his ministers and people, and lament to them the evil of their former conduct; will shed tears over their sins, and promise to amend their lives if God will but spare them, and raise them again. Thus they beget a hope of them in the minds of the pious, and they begin to conclude favourably respecting them. But as soon as they are raised, and their health is renewed, with fresh vigour they return to their former practices again. By afflictions God lays his hand on them as it were on a spring, which obstructs their course for a time; but as soon as he takes his afflictive hand from them, their sins spring up afresh, and run in their former course. This is not a right spirit; where that is found, there is perseverance in the ways of God.

II. There is danger of losing this right spirit mentioned in the text.

David once enjoyed it, but he had lost it, hence he prayed to have it renewed. The danger of losing it may be distinguished into common and extraordinary. Common danger is that which arises from the natural depravity of our hearts. There is nothing in them that is suitable to the growth of such a plant; both the soil and climate are unfavourable to it. God is not in all the thoughts of an unregenerate man. He thinks not of his Maker as he ought. There is no love to God, no delight in God, his people, his ways or his word. Nor has he any confidence in God in any outward changes of circumstances, or threatening appearances in the world. His heart is like a barren soil to all that is good. There is nothing in it that tends to nourish and support this principle of spirituality. It consists of lusts, carnality, aversion from God, and all that is good; that without fresh supplies of grace from God, in this soil it withers and dies. Man's heart is not only an unfavourable soil for its growth, there being nothing in it to support it, but it has almost every thing of a contrary nature which opposes it. An unsanctified mind has in it all the seeds of wicked works, which spring up and impede its growth; yea, entirely destroy it. The love of the world, the love of pleasure, honour, and riches occupy the thoughts and attention, and exclude piety from the mind. The mind possessed by them, through their influence is led to neglect the duties of religion; to be remiss in the discharge of the duties it owes to God, to mankind at large, and particularly to its brethren in *Christ. Hence* social, public, and *private duties become* a burden, *and by degrees, in* the end, are *almost completely* given up. From the omission of duties (having lost the savour of religion), he is led by the same influence to the commission of small sins, which bring guilt on his mind, and separate him from God. In this state he is quite unfit for the service of God, and in danger of losing the very spirit of true devotion. The clime we dwell in is also unfavourable to a right spirit. The air of conversation and commerce as breathed by the men of this world, in connexion with their scorching rays of scorn, contempt and persecution, are pernicious to the plant of grace. Their noxious influence, wherever it prevails, destroys in a great measure the vital principle of spirituality, and brings it into a declining state. Thus it frequently happens, the genuineness of our religion is severely tried, and were we left to ourselves without repeated supplies of grace, in the use of the means appointed by God, it would soon wither and fail. The danger of losing a right spirit under these is great for nature chooses an easy state.

There is also an extraordinary danger.

Such is the time of great temptation, when a man, in a day, an hour, yea even in a minute, does that which spoils his usefulness through life, and renders him afterwards more the object of pity than esteem. But this commonly begins in the mind. There is some mental withdrawment from God. Sin is first conceived in the mind; it is there planned, and afterwards put in practice. This was the case with David, he first lusted in the mind, then planned, and after that executed the plan which led him on from step to step, till he fully executed that diabolical design. In this way sin has always wrought, and still works, beginning in the mind, and ending in external acts of disgrace. We f

cast off (as it were) the fear of God; then withdraw our affections from him, and place them on something below; make that the source of our joy, pursue it without considering the nature of it, and the end to which it leads, till it is too late, and we are made to know its dreadful nature by its effects. Thus there is great danger of imperceptibly losing a right spirit.

III. There is great necessity for its being renewed.

This appears from the directions given in Scripture to that end: hence we read of being daily renewed in our inner man; and our Lord has taught us, that when we ask our daily bread, we should also ask for keeping grace. Hence also are the ordinances and appointments of God's house and word, that by attendance on these, we may be renewed.

It is an unspeakable mercy that these means are provided to renew us; that as we leave God, he does not leave us. It is a cheering and comfortable truth, that where he has begun a good work, he will carry it on; that he will perfect his own work. But it is much to be lamented it is so much abused, though, thanks be to God, it is not the less true.

It is to be feared some have attained tolerably consistent ideas of this truth, who never experienced a true conversion to God. From some severe stings of conscience they felt in times past, they conclude he has begun the good work in them; and adding to this, it is God's work to carry it on, they live contentedly without the use of the means of grace, and in the commission of many secret, and some small external sins, and yet think they are in a safe way to heaven. *And though they have now no disposition for the enjoyment of God in his ordinances, yet they think* they shall enjoy him hereafter in heaven. This is a dreadful delusion! Some reasons may be offered to prove the necessity for the renewal of a right spirit within us. Without it we can do no good wherever we go.

And first, we can do no good in our families.

When a person has lost his right spirit he commonly lives in the neglect of his duties, and too often in the commission of some small sins, neither of which seem to affect his conscience, so that religion appears of little consequence in the eyes of them around him. As he has not a savour of religion in his own mind, he cannot communicate it to others. As he has no love to God, no zeal for God, he cannot enkindle the flame of them in others. And it is mostly found whilst a person is in such a state, when he attempts to perform duties, he does it in such a manner which, instead of exciting lively emotions in the minds of others, makes them burdensome, and so become disgustful. Sin unrepented of will spoil our usefulness. Guilt will chain our minds, and keep us from the discharge of what we know to be our duty. In this state we cannot with freedom or pleasure engage in it, and so give it up. Thus it appears we can do no good during this state of mind in our families.

As in our families we can do no good, for the same reasons we can do none in the church. We may take our place among the saints in public worship, and occasionally in their social services, but are perfect novices with respect to the good we do; there being nothing in ourselves, it is impossible we can impart it to others. Admit our moral character in the world stands decently fair, without this right spirit in the church, we are [illegible]

that has lost its savour, and good for nothing. Too often, where the want of this spirit is experienced, there is something in the moral character unpleasant which causes an indifference between them and their brethren, and prevents their mutual benefit. And when it is not so, the apparent jealousy on one side, and conscious deficiency on the other, prevent an union of souls which is necessary to profit each other. Thus no good can be done in the church, any more than in our families without it. The same may be said of our conduct in the world. In all our conversation and commerce with the men of the world; when we have lost this right spirit, we cannot infuse a savoury idea of piety into them. Whatever opportunities may offer, conscious we do not possess it ourselves, we must leave the world as we found it, without diffusing into it a savour of that which is good.

2d. In this state we can no more get good than do good, which proves the necessity of being renewed. It is essentially necessary we should possess this right spirit, rightly to enjoy what is good in this life. There is no good to be enjoyed in our families without this. As no good can be done without it, so no good can be enjoyed without it in our families. We may turn our attention to the domestic comforts of life, but they are no comforts to us. We may look to our nearest relatives, from whom we naturally look for support, but they are no support to us. We may rove from object to object in our connexions, seeking relief, but all will be in vain. The great defect is in ourselves; wanting the *right spirit which* gives a relish to *our comforts, we* want the essential *of all.*

In consequence of this, instead of the cheerfulness which infuses a savour into the comforts of social life, and which ought to be seen on our countenances by our domestics, there is nothing but gloom and sullen despair. Nor can any good be obtained in the church whilst this spirit is wanting. Without this we shall soon become remiss in some of our duties, and an omission of duty is a commission of sin. Hence guilt attaches to our minds when we live in the non-observance of God's commands, and sin unrepented of will spoil both our usefulness and comfort in every department here. We may approach to the house of God, may take our seat there, may externally join in the worship performed there, and repeat it again and again, and if no appearance of disquietude be seen in our countenances, guilt will mark us out, guilt will single us out from all around us, and when any thing awful is declared against the sinner, a consciousness of unrepented sin will say to each in this state, "Thou art the man." Such a conviction will oblige us to withdraw with shame and confusion, and tell us we have no right there. And were it not to tell us so, we could not join with the saints in a manner that would do us good. We want the very spirit that will enable us to mingle our souls with them in their devotions, so as to enjoy true fellowship with the household of God. Our passions may in some degree be affected when something of a striking nature is delivered from the pulpit; yet the want of spirituality of mind, and an unction of spirit in the service of God will leave a vacuity in the soul, which nothing beside can fill, or compensate the loss of. Our souls have thus lost the very tone of devotion which is necessary to join in unison with

them in their devotional exercises here below. During this state of mind, we may take the Bible, and turn it here and there—from this to that, but nothing can be found in it that will do us good. Unrepented sin will banish all comforts from our minds. We cannot draw near to a throne of grace, whilst we are thus, with any pleasure; for sin still separates between us and God in every duty.

3d. In this state we are in great danger of falling into great sins. Indifference enervates the mind, and leads us to lay down our guard. Carnality makes us incautious how we mingle with the men of the world, and of the manner we engage in the things of life, till we become regardless of ourselves. Then we are like the inhabitants of a besieged city, who through fatigue, weakness, and sickness, are almost worn out; and are not only unable to repel the attacks of the enemy, but are ready to invite them in, and ready to embrace them. We are directed to resist the devil, and he will flee from us; but thus we invite him to come. This state is awful, as it were, in the extreme. For if we be the children of God, and be thus regardless of the honour of God, he will not care for our honour. If we have no care for ourselves, nor the honour of his cause, he will not care for us. We may depend upon it, if we slight his glory, he will roll us in the mire of reproach, confusion, shame and disgrace.

4th. There can be no comfortable evidence of our being in a safe state. The work is God's; but the evidence must be in ourselves. As has been observed, it is a glorious truth that the work is God's, and that *he will carry it on; but he has appointed means to this end, and it is our duty to attend them;* yet some will sit down easy in the almost total neglect of them, and conclude they are safe. They may be in a dull state, but they cannot help it; they can do nothing of themselves, it is the work of God to revive them; he must do all, for they can do nothing. From some conviction they felt ten or twenty years, or more, since, they conclude they were then converted to God, and as they were once converted, God will not leave them, he will yet renew them.

Persuaded of this in their minds, they set themselves contentedly down, and defer attention to it from time to time, till at last we fear they die without it, go down to the pit in an awful state, and their iniquity will be found on their heads at the great day. Is true religion an abiding work? Is it like a well of water springing up to everlasting life? Then it must flow somewhere. Its effects must somewhere be seen. Causes and effects must be united, they must go together. Where true religion is begun, there will be a suitable disposition and conduct. Without them we can have no scriptural evidence of being in a safe state, which is necessary for our comfort here, and a good ground to hope for heaven hereafter.

Mr. Hinton in reply to the Queries of Mnason on the Admission of Church Members.

To the Editor of the Baptist Magazine.

Sir,

It is now nearly two years that a discussion has been carried on in your pages, respecting the admission of members into Christian churches. As this argument originated from a passage in the life of my father, it cannot be supposed that I have been an uninterested

reader of it. I am happy that the remark I there made has attracted attention. I wished it to do so; and should have replied to the queries founded upon it, had I been called upon. Mnason, however, requested the opinion of "our elder pastors;" and to them I willingly left the subject. Perhaps Mnason is satisfied; but now the "elder pastors" may be supposed to have done, I beg leave, though unsolicited, to say a few words upon a subject certainly of some interest to me, and, I presume, not to me alone.

I am, &c.

JOHN HOWARD HINTON.

Reading.

THE original passage is as follows:—"It would not be difficult to shew that many evils have arisen, and are continually arising from the existing practice [of requiring candidates to come before the church and relate their religious experience], without any equivalent advantage; and if the churches were more keenly alive, either to the laws of the kingdom of heaven, or to their own interest, little doubt can be entertained but it would be speedily modified. After all, it is a question worthy of consideration, whether the profession of faith ought not rather to be made before the world, and in connexion with the ordinance of baptism."—Life of the late Rev. J. Hinton, p. 204.

Mnason asks, 1, "What are the evils which have [resulted] and do result from the general practice?"

I reply, *first*, That great pain is inflicted on the candidates. As far as I have had an opportunity of observing, the period is almost always contemplated with distressing apprehension. From whence this arises, or with how much justice, is of no consequence: we are now in search of facts—and I believe it to be a fact, that no si ation inspires such painful anti pations, such unconquerable a immitigable distress, as the a pearance before the church. T feelings excited in the prospect baptism, though sometimes a lit agitated, are not for a moment be compared to it. And if this so, I suppose it is an evil. deny this would argue a degree inhumanity of which an old dis ple can never be suspected.

Secondly, A mischievous effe is almost inevitably produced the mind of the candidate. If devotional feelings are lively, a his tongue at liberty, self-comp cency and spiritual pride are alm sure to be generated, and a m unhappy and unprofitable elati of mind, leading to, and perha for its cure requiring, many pain and humbling exercises. If, the other hand, the occasion characterized by dullness and e barrassment, then follows a deg of depression and despondenc equally unreasonable, more d tressing, and scarcely less m chievous. It is quite obvious th the situation of the candidate h a direct tendency to produce the results; and any one by inqu may satisfy himself of the frequen of their actual occurrence. The it is presumed, are other evils.

Thirdly, Injudicious stateme are sometimes made. It is p fectly manifest that many thi may pass within a good ma bosom, which it may be very in pedient to communicate; and t may be said much more emph cally of the feelings and history a bad one. Instances accordin have occurred, in which the c didates, in the simplicity of th hearts, either considering the selves bound to tell every thi or not knowing what to com have made communications w

pleasing nor profitable. It may be added, that sometimes even good things have been presented in a mode bordering on the ludicrous. When it is recollected, how indiscriminately persons of all kinds are constrained to relate their experience, these things will excite no astonishment; but the facts must be added to the list of evils chargeable on the system which gives birth to them.

Fourthly, Materials are provided for equally injudicious and mischievous conversation. In part, doubtless, the hearers of the relation glorify God; but it is quite certain, that much of the eagerness manifested on these occasions is mere curiosity, and that much religious gossip arises out of its gratification. What is told to the church, in all its most piquant portions, is quickly communicated to the world, while the candidates themselves are often reached by observations of no profitable tendency, but adapted rather to generate mischiefs, or aggravate those they already suffer.—This also is an evil.

Fifthly, Persons are actually prevented from offering themselves for church-fellowship. Instances of this kind are by no means rare; and a very pointed one is noticed in the correspondence of the late Jane Taylor, Memoir, vol. ii. p. 249. This would be nothing, were it only on the irreligious such an effect was produced; but it is notoriously otherwise, and the influence is found to operate most powerfully on persons in all respects adapted to become most highly ornamental and beneficial to our churches. This is surely a point in which our practice bears directly against our interest.

Sixthly, It habituates the members of a church to a disregard of the comfort of their brethren. It is a case in which no consideration at all is shown to the candidate's feelings; but, however it may be known, that distress and agitation are felt, it is sternly exacted of them to go through the whole process of examination and suspense. This is a most unkind and unamiable spirit; but it is the spirit which this system generates and cherishes.

Seventhly, It fosters in professors an inquisitorial and tyrannical spirit. It is a transaction in which they sit in judgment, not upon the general character of the candidate, but upon his particular experience; not according to our Lord's maxim, "By their fruits ye shall know them," which is sufficient for the former, but by demanding a disclosure of the secrets of the heart. That this may be gratifying to some professors, I do not doubt, as it is to some anatomists to dissect animals alive; but it is a spirit of cruel and tyrannical usurpation, the fostering of which is another evil chargeable upon the system.

Lastly, It sanctions and perpetuates the habit of disregarding important principles. It is a demand avowedly made from expediency, and not from authority; yet it is made imperatively, just as though it had the authority of Christ himself. Thus, what we build up with one hand, we throw down with the other. We cry out against the decrees by which some persons would bind us, just to bind others by decrees of our own. This practical disregard of fundamental principles is an evil of no equivocal character. It is the germ of great mischiefs, and need only be as active in its operation as it is evil in its nature, speedily to produce them.

This enumeration of evils resulting from the general practice,

submit to the consideration of Mnason and your readers. I am quite aware that it does not close the argument, but it is an answer to his first question. I will reply to the next hereafter.

(*To be continued.*)

*** We consider it necessary to say, that we do not admit the correctness of the above statements, as applicable to our churches in general. A reply will probably appear in some subsequent number, when our readers will judge for themselves. *Ed.*

ORIGINAL LETTERS FROM DR. DODDRIDGE TO DR. CLARKE, OF ST. ALBANS.

No. IV.

Northampton, Jan. 1, 1736–7.

REV. AND DEAR SIR,

I KNOW no system of algebra which I should so soon recommend to you as Jones's, if you had any body to explain it to you: without such assistance I cannot advise to it. I shall beg the favour of you to peruse something of that kind which I have drawn up, and to excuse its being much plainer than your genius would need. I will quickly send it, if I can procure a corrected copy: else it will only entangle you, and I shall beg your patience till this class have gone through it, and I will bring the original, which though dirty, is correct.

I have not time, Sir, to send you the story of the late riot at Brixworth at large; the sum is this:—On the 21st of October, William Beck, a poor, but very honest shoemaker there, had procured Mr. Darracott, one of my pupils, *to come over to* repeat a sermon. *Before the congregation* was come *together, some of the baser sort, animated by the steward of a lady* of note in the town, attempted to disturb them by throwing stones through the glass window, and huzzaing at the door. The master of the house going out to quiet them, was affronted and assaulted, had a gun presented to his breast, and was driven in for shelter; but he and Mr. Darracott ventured to the constables, who were at the George Inn, at a court leet. They asked help, in vain; were forcibly driven out of the house, and pelted with dirt, stones and sticks, in their return, as they had been when they went. Afterwards, Mr. Darracott being conveyed away from a house where he was demanded, as they said, that they might be the death of him; they seized Beck, almost smothered him in the mud, drew him through a horse-pond, and at last tore the coat from his back. Then he escaped into the house, and was two hours afterwards guarded home by constables.

They came over to me the next day; our justices granted a warrant, by virtue of which, four of the chief offenders were carried before Mr. Hughes, a Tory justice in the neighbourhood, who is the fittest man I know in the world to act Jeffries's part a second time, if a proper occasion offered. He treated Beck as if he had been a felon, laid all the blame on him, declared it was impudence to call these things an assault, forced him, by threats of imprisonment, to subscribe a very defective information against many articles of which he protested, and at last allowed him two shillings damages; besides, two more to mend his windows, and two for the warrant.

On this, Sir, I wrote to Sir Thomas Abney, who moved the King's Bench, and, by proper steps, procured rules of court on full affidavits against nine of the

rioters and Mr. Wyckes. They are preparing for a defence. All the Tory gentlemen join in this scandalous cause, and trusting to a Tory sheriff, conclude, that against the strongest evidence, they shall get a verdict from a Tory jury, as the cause is to be tried in the country; and I much fear they will succeed.

The Duke of Montague, Sir, is our Custos Rotulorum; if you can any way make any interest to him to procure the nomination of Sir John Robinson for our High Sheriff, all is well; if that be not gained we shall be in great danger, and shall be more insulted, than if we had made no opposition. I am just going to write to Mr. Jacobs (who very kindly embarked in this cause) about this affair, and must add, that the multitude of letters I have been obliged to write, besides several days spent in journies, the examination of witnesses, &c. &c. hath made me so very rude and ungrateful as I have been in answering your letter no sooner, for which I heartily beg your pardon.

Since the death of my dear girl, which shocked me beyond any thing I ever met with, and which leaves a deep wound in my heart, a scene has opened which alone would almost have broke it; I mean the infamy which is fallen on Lady Russell's character, and too well deserved. My loss of above 130*l.* I esteem as nothing compared with what I suffer as a friend, a Christian, and a Dissenter. I am not without my apprehensions of another calamity arising from a law-suit, in which some minors are engaged, into whose hands, part of my wife's fortune, which was out on bond, will fall. But after such rich experience of the care of Divine Providence *as I had, when you, Sir, were raised up to be a father to me, I bless God I am* not sunk so low as to entertain any suspicion as to the provision to be made for me and mine. I hope my eyes are directed to a much surer and more important inheritance, and I am contented to be led to it, in the way my heavenly Father shall choose.—I am, Rev. and dear Sir, your most obliged and affectionate humble servant,

P. DODDRIDGE.

P. S.—If your Society have not read Law on Christian Perfection, and his Call to a Devout Life, I presume to recommend them as books which contain much of the primitive piety; though that also had in pretty early days, some excess of rigour.

REMARKS ON THE "DECLARATION OF THE ARCHBISHOPS AND BISHOPS OF THE ROMAN CATHOLIC CHURCH IN IRELAND."

MR. EDITOR,

THE speciousness of the articles of this "Declaration," published in your last number, p. 236, is likely to impose upon those of your readers who are not well acquainted with the history of the Roman Catholic Church; and with the *Proteus* forms, and *chameleon* hues, which it has at different times assumed. Even to seem to intimate, that thirty Reverend and Right Reverend Divines would unite to impose upon their "Protestant fellow-subjects," is an apparently invidious undertaking; and yet the old proverb holds true, that "actions speak louder than words;" and I hesitate not to assert, that the *history* of Popery in Europe, from the time of *Charlemagne*, to the present day, would furnish facts to disprove all the assertions contained in this lamb-like Declaration!

The reader is requested to read

the following remarks with the last number in his hands.

Art. I. I appeal to the history of Popery, in our own country, from the time of Austin to the Reformation, and ask whether "the happiness of mankind" was promoted by Popery? Suppose this question was put to the inhabitants of Piedmont: the answer would be, "the tender mercies" of governments under the protecting influence of Popery, as well Republics as Monarchies, "have been cruelty." Has the *happiness* of Ireland been promoted by it?

Art. II. By "*authentic* and *approved* translations of the Holy Scriptures with *explanatory notes;*" are meant the Popish Versions, to the exclusion of the Protestant Scriptures: which are *not*, of course, *authentic!* The Catholics of Ireland are not *permitted* to read any others; nor do their Clergy read, "in their *canonical office*," in the "*vernacular* tongue;" but in *Latin*, which the people do not understand. That your readers may form some idea of their *authentic* and *approved* Holy Scriptures, the following *explanatory* note may be consulted: Rev. xvii. 6. (*drunken of the blood.*) "The Protestants foolishly expound it of Rome, for that they *put heretics to death*, and allow of their punishment in other countries: but their blood is not called the blood of *saints*, no more than the blood of thieves, man-killers, and other malefactors!"

Art. III. The manner in which the wonderful miracles were published and attested, recently wrought in Ireland by the efficacy of Prince Hohenloe's prayers, proves that the Roman Catholics believe that *the power of* working miracles has *not been withdrawn* from the *Church! Whether* to believe this is "*a term of* Catholic communion," or not, it is certainly a proof of their extreme credulity; and we ought to be thankful that they have not the power to make their Protestant fellow-subjects believe it too!

Art. IV. They "revere the Blessed Virgin and the Saints, and piously invoke their intercession;" but they "are far from honouring them with Divine worship"! O no:—this would be to incur "the guilt of idolatry!" Let the 20th Article of the Creed of Pope Pius IV. settle this matter.—"Likewise, that the saints, rejoicing with Christ, are to be honoured and *invocated;* that they offer prayers to God for us, and that their relics are to be venerated." Can any creature be *invocated* as a mediator with God, and the person thus praying not be guilty of idolatry? Is not this a plain breach of the first commandment, "Thou shalt have no other Gods before me?"

Art. V. That they do not only "*respect* the images of Christ and his Saints," but also believe they are *endowed with efficacy*, "intrinsic or otherwise," is evident from the 21st Article of the same Creed. "I most firmly assert, that the images of Christ, and of the Mother of God, ever a Virgin, and also of the other saints, are to be had and retained, and *that due honour and veneration are to be given them!*" That the "faithful" Papists in general ascribe to the "Virgin" *divine virtue*, not to say *divine* authority, is a matter of notoriety. When did "their Bishops correct the abuse, and rectify their misapprehensions?"

Art. VI. It is asserted that the Roman Catholics "receive, and respect, in common with all Christians, the entire of the ten commandments, as they are found in Exodus and Deuteronomy." That they sometimes print them in a

mutilated form, is, however, evident from Butler's Catechism, 8th edition, printed in Dublin in 1811, and sanctioned by four Roman Catholic Archbishops: there they stand literally as follows:

"1. I am the Lord thy God; thou shalt have no strange Gods before me.

"2. Thou shalt not take the name of the Lord thy God in vain.

"3. Remember that thou keep holy the Sabbath day.

"4. Honour thy father and thy mother.

"5. Thou shalt not kill.

"6. Thou shalt not commit adultery.

"7. Thou shalt not steal.

"8. Thou shalt not bear false witness against thy neighbour.

"9. Thou shalt not covet thy neighbour's wife.

"10. Thou shalt not covet thy neighbour's goods."

It required some effrontery for the present Archbishops and Bishops so flatly to contradict their brethren in 1811. What is become of the *second* commandment as found in Exodus and Deuteronomy? This was not to be tolerated in this Roman Catholic Catechism; because it says, "Thou shalt not make unto thee any graven image?" Exod. xx. 3—6.

It may be observed, by the way, that Butler's Catechism is almost exclusively circulated in *Ireland*, a copy being rarely to be met with in this country. The Catechisms sold in England have the first two commandments printed together as one, according to the Popish arrangement. Query — why is *Ireland* supplied with a mutilated decalogue—and a contrary course pursued in England?

Art. VII. That out of the Popish Church there is no salvation, *they assert. So says the Creed of Pope Pius IV.* "*This true Catholic* Church, *out of which none can be saved*, which I now fully profess and truly hold." We thank them for leaving us *heretics* "to the righteous judgment of a merciful God," we greatly prefer this to falling into the hands of men, whose forefathers have often "compelled" heretics "to come into" their church for salvation, by means, the use of which we should not greatly approve.

Art. VIII. Their intimating that all Christians "who admit the divinity of the Son of God," avow similar principles as their doctrine of *transubstantiation*, is a gratuitous and absurd assertion, without the least shadow of proof. The following is their belief, as given in the 17th Article of the above Creed:—"I profess likewise that in the Mass is offered to God a true, proper, and propitiatory sacrifice, for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation: under either kind alone, Christ whole and entire is received." Thus the Priests *create* their god, and the people *eat* him!

It would be very easy to show, that Article IX. relating to the assumed power of Pope and Priests to forgive sins, and to grant indulgences, is drawn up in the same cautious and insidious manner. Article X. in regard to its being the duty of a confessor "not to violate the secrets of auricular confession," admits in effect, that if treasonable designs were to be thus revealed, the Priest could not

"by any [civil] power on earth," be required to disclose it, whatever consequences might result from it, to the injury of the community.

I intentionally avoid making any strictures upon the subsequent Articles, because they relate to political considerations. Their concluding remark in the quotation from the Popish Apocryphal book of Tobit is remarkably appropriate as a description of "those that never changed their faith from him." We have good reasons for concluding that "POPERY IS ALWAYS THE SAME." A Roman Catholic Barrister, Mr. F. Plowden, has said very correctly:—"If any one says—that modern Roman Catholics —differ in one *iota* from their ancestors, he either deceives himself, or wishes to deceive others."

London, May 7, 1826. I.

POETRY.

Extracted from the Missionary's Memorial, by Bernard Barton.

From Christian lands the champions have gone forth,
Wherever heathen tribes are wrapp'd in shade,
Eastward, and westward, to the south, and north,
On deeds of high emprize, and everlasting worth.

Not to lay waste and ravage with the sword,
Not to defraud, to pillage, or enslave;
But to declare that meek and lowly Lord,
Who died upon the Cross mankind to save;
Who conquer'd death, who triumph'd o'er the grave,
And from its depths ascending up on high,
His life, his spirit, and example gave,
That those who look to Him with stedfast eye,
From Him may learn to live, for Him may dare to die!

Be it not said He liv'd, died, rose in vain!
Be it not said, the faith He meekly taught
Must *our* peculiar privilege remain,
And be for us, alone, with blessings fraught:
His blood, out-pour'd for ALL, for ALL hath bought
That gift of grace his word alone can give;
His death salvation unto ALL hath brought,
Who willingly the light of life receive,
And, turning to its beams, believe, obey, and live!

Exclaim not with the weak in faith of yore,
Who, even when their Lord himself was by,
Doubted, and reason'd—"yet a few months more
And then perchance the harvest draweth nigh."
Look on the field of toil with faith's keen eye,
Behold it for the promis'd harvest white;—
Are faithful labourers few?—in spirit cry
Unto the Lord of harvest, in His might
To send His servants forth who in His work delight.

ETERNAL GOD! the work is Thine alone,
The power, the glory;—in Thy way and will
Yet more and more conspicuously make known
Glad tidings of salvation, and fulfil
The triumph of THY SON! in darkness still
Vast tracts of earth, and countless tribes are found;
Oh! send forth gospel light from Calv'ry's hill
To millions yet in heathen bondage bound,
And bid remotest earth a Saviour's praise resound.

REVIEW.

The Christian Hearer. By the Rev. Edw. Bickersteth. 12mo. boards. Price 5*s*.

THE present volume was evidently composed with a desire to benefit those who neglect to attend, and fail to profit by the ministry of the Gospel, by exciting to better habits in reference to this ordinance of God. The attainment of such an object is not of mean importance, and we think it is quite necessary, at this period, to endeavour to effect it. We are happy to know that a vast number in this land honour the ministry of the sacred word: but we also fear that it is not an insignificant number who seldom hear the gospel; and, while some evidently profit by attendance on the Christian ministry, there is too much evidence that the majority are not so improved.

Such a work, therefore, as Mr. Bickersteth proposed to write, is quite necessary in this country, and in these times. —In faithfully communicating our views of the volume before us, we cannot but recommend the spirit of piety that generally pervades it, and the urgent manner in which attention to the best interests of our souls is recommended: but we regret being obliged to say, that we have found in this work more than an ordinary quantity of sectarian prejudice. With so much gold we have not often found such an amount of dross: and, unless we had seen the evidences of this hateful bigotry existing, with proofs of pious feeling, we could not have thought that any human establishment of religion, except the papal, could have exerted on a holy heart an influence so truly pernicious. We meet with this antichristian regard to a party, producing injustice to others, very early in our author's preface, and it often appears in, and disgraces other parts of his book. *If his church is not regarded, and her services attended, little account is taken of the tens of* thousands who scripturally adore the Lord of all in the dissenting places of worship. If directions are given relative to attending the house of God, you are sure to be directed to an episcopal church: and the advices are given just as if it would be wise to avoid all the conventicles in the land. — And this minister of a lordly sect, if we understand him, would rather we all attended its churches, even when the minister is an unconverted man, and an incompetent instructor, than be guilty of hearing the pure Gospel, and engaging in the divine worship with the nonconformists. These are grave charges, and we regret that the work before us justifies them. He quotes, in his preface, and with manifest approbation, from a pamphlet of Dr. Yates, a passage which laments the evils that are resulting from the want of church-room, and acquaintance with parish ministers, just as if the numerous dissenting places of worship in the metropolis, and the vast number of them in the land, did next to nothing toward supplying the means of grace to the population; when the truth is, they are doing more for the good of the nation, the salvation of souls, and the honour of God, than all the parish churches in the land. Such, however, is our full conviction: and this we have not needlessly stated; since it is expressed in just opposition to the erroneous tendency of the statements in the work under present notice.

Again, in page 331, persons are urged to attend the house of God, and the objection that may be founded on a want of room is met; when no reference is made but to the churches of our author's party. He intimates that these are not ordinarily crowded, and assures us that more churches would be built if such were the state of things: but we have no glances at any other places of worship. The perishing soul, should he not be able to attend the episcopal edifice,

must not, it seems, enter a meeting-house.—This writer, certainly, not only fails to exhort him to do so, when he cannot be accommodated at church, but leaves him to infer that he should scarcely, in any case, dare to worship with us unhappy Dissenters. He must go to the services of the endowed church, if it be possible, and no exception is made, when the minister is not evangelical in doctrine, nor holy in his conduct. Yet, with peculiar inconsistency, our author contends, in not a few parts of his treatise, that the true ministers of the Gospel are men who have believed the truth, and who live devoted to the service of God.—Are not those then mere pretenders, who are living in sin and unbelief? And should not we absent ourselves from the ministry of such enemies of God! And can that be a scriptural church which cherishes such unsuitable, and injurious teachers? And is not that author deserving of the heaviest censure, who overlooks able, and zealous, and holy ministers of communions different from his own, while he, without any exception, directs us to attend that worship, in conducting which unconverted ministers are mostly employed?

In page 117, the objection to the national establishment, taken from the unfaithfulness of its ministers, is noticed in a very unsatisfactory manner. We are not once told to find a faithful preacher in any other communion, but very gravely informed, that "the maladministration of an institution by no means proves that the institution is wrong." No; but this want of fidelity is so far wrong, according to this writer's showing, in another place, that no good can be expected from such ministers; and we should think they ought not to be attended. The statement is: "little or nothing, and in some cases worse than nothing, as it regards spiritual benefit, results from the words of men who occupy the pulpit, without declaring, or without feeling, themselves, the *great truths of* Christianity." As to *the silly reason for* still keeping to the *parish church*, which states that you have the Scriptures read, an prayers used, it is only needful t and you have both these good among nonconformists, and m scriptural, eloquent, and actuall preaching in addition. Why th we to attend the churches of our party, when we have not a hol ter? But we have neither roo inclination to notice all the in encies into which the bigotry author has betrayed him.

Certainly there are parts volume which deserve attention, cannot generally commend it: work well answering to the title and not disfigured by sectarian shall be happy to peruse and mend.

Vindiciæ Ecclesiæ Anglicanæ. to Charles Butler, Esq., con Essays on the Romish Religi vindicating the "Book of the C By Robert Southey, Esq. LL.I Laureate, &c. &c. 8vo. pp. xx Price 15s.

THE "Book of the Church," has far more useful work than we e it would have been. Its faults ar very great; and no excuse can b for the bigotry, the partiality, charitableness with which it al But it has proved the means of e a most important controversy, reviving discussions which the the times imperatively called f this we heartily rejoice; and w that those able writers who hav up the pen on this occasion, will fully observe the movements enemy, and be ready to repel saults, of whatsoever kind they All right-minded Protestants w them "God speed."

Soon after the appearance "Book of the Church," came fo Butler, the smooth-tongued, th sible advocate of Popery. The of the Roman Catholic Church" great skill and dexterity in var over a bad cause, and is well fi deceive the unwary: there is show of candour and ingenuou

the historical part of the work is so artfully put together, though with egregious partiality and unfairness, that a person unpractised in the Popish controversy, would be ready to imagine he had been altogether mistaken in denouncing the Romish system as antichristian and idolatrous. It was necessary that Mr. Butler's work should be answered; and truly he has no cause to complain of being neglected. We have now on the table a list of *thirteen* publications on this subject, recently issued; of these, Dr. Southey's volume is by far the most interesting and valuable.

We have here, in the form of Letters, a series of Essays on the peculiarities of the Roman Catholic System. The subjects chiefly discussed are—Romish Miracles—the celibacy of the Clergy—and the honour paid to the Virgin Mary and the Saints—together with numerous incidental references to the other points of difference between Papists and Protestants. Mr. Butler's mis-statements of history are corrected, his fallacious reasonings exposed, and his representations of the Roman Catholic System examined and shown to be far, very far from truth. Dr. Southey's assertions are every where supported by the highest authorities, which he carefully quotes and refers to; and he has enlivened the discussion by the introduction of so many curious facts, drawn from ecclesiastical historians, illustrative of the true spirit of the Papal System, that it is impossible to peruse the volume without deep interest. There is, besides, a most appropriate facetiousness in the style and manner, which renders the book as entertaining as it is instructive. The following extract will furnish a fair specimen:—

"No man that ever wore a cowl could swallow camels more easily than the Spanish Benedictine Antonio de Yepes: an elephant, with a castle on his back, would not have choked him: yet he strains at a gnat sometimes; and, when relating how the verse for Bede's epitaph was completed by an invisible hand, boldly *professes his incredulity, and delivers a grave opinion* that *it was a stratagem of the devil's* to invent *such tales, and insert them in the lives of* the saints. The motive which he imputes to Satan for this refined policy is, that men of learning might disdain to read such lives, or to employ themselves in writing sacred biography. Did this erudite and sagacious Benedictine overlook the necessary inference, that if such fables were inspired by the father of lies, Monks, Prelates, and Popes, Doctors and Fathers of the Church, and even Saints themselves were his instruments for publishing them? Nevertheless, well as it would suit my argument to take up this opinion, and press the legitimate consequence, the devil must, I think, be acquitted of all share in inventing any of the numerous tales in which he bears a part. The well-known story of the pious painter (which is as authentic as any other of this class, and as gravely recorded for an edifying fact) represents him as warmly resenting any thing that tended to disparage him in public opinion. He could not even bear to have his likeness unfavourably painted; and as no tribunal would award him damages when he had been thus caricatured, was at such pains to revenge himself, that some extraordinary miracles were worked to disappoint him. If then the prince of darkness be so tenacious in matters merely relating to his personal appearance, how could the good Benedictine imagine that he (who 'is a gentleman') would compose libels upon himself, which tended to render him despised and ridiculous, as well as odious? Would he have represented himself as despised and insulted by every Saint in the Calendar—holding a candle for St. Dominic (for example) in the shape of a monkey, and compelled to hold it till it was burnt to the last snuff in his paw?—plucked by him, in the shape of a sparrow?—fastened in the shape of a flea to the book, which the same great wonder-worker was reading, and not allowed to skip farther than from one page to another, as the Saint turned over the leaves; for Dominic, instead of cracking him, was contented with making him serve as a marker through the volume?—beaten, trampled on, pulled by the nose, soused with holy water?—exhibited by S. Opportuna to all her nuns like a wild beast in a cage?—outraged, taunted, and put to shame in all imaginable ways? The part which is assigned to the devil in books of hagiography, is that of the clown in the pantomime; and Grimaldi would have represented him more to the life than Fuseli or Sir Thomas Lawrence have done." pp. 268—271.

Dr. Southey is profoundly learned in ecclesiastical history and monastic lore —of which this volume furnishes abundant proof. We are informed, on go

authority, that he has been engaged for many years in collecting materials for an extensive work on the Popish controversy. We sincerely hope that he will live to complete his design. And we cordially recommend the present publication to all our readers, who are desirous of attaining an accurate and comprehensive knowledge of this very important subject.

The Antinomian Reclaimed: A Series of Dialogues. By William Giles. London. Wightman and Cramp. 12mo. pp. 99. boards, 2s.

"THE Antinomian *Reclaimed!*" said a person, on reading the title of this work; "surely this must be a work of *fiction*, and not of *fact!* who ever knew an Antinomian reclaimed?"—We are not aware, whether the worthy author could produce any *identical* person who has used the language here put into the mouth of a Christian, under the full influence of the Antinomian heresy; but we are quite certain that he has represented that system correctly, and in the style both of the *Gospel* Tracts, and of the irreverent and arrogant conversation of these "heady" and "high-minded" professors.

The line of argument which the author has pursued, for the purpose of exposing the unscriptural principles of this awful, and we fear, widely spreading heresy, has introduced the doctrines of rich and sovereign grace, reigning through righteousness, in the salvation of a sinner, in warm and glowing terms; while he clearly proves, that in their practical application by the sacred writers, and in their experimental effects upon the renewed mind of a believer in Christ, they will necessarily produce that "holiness, without which no man can see the Lord."

We should like to extract many parts of this convincing reasoning, had we *room: the following* anecdote, which *the author relates as* a fact, will speak *loudly, as exposing the* genuine demoralising *tendency of Antinomianism.*

"A young lady, of high famil called by grace under the ministry of clergyman of the church of England change upon her heart soon became In every good work she was engaged. Bible Societies, Mission cieties, visiting and relieving the sick ing a large Sunday school, whi exertions had raised, constituted h stant employment. The floating mo possessed, which had before this b propriated to dress and worldly amus was now consecrated to God, and to carry forward the objects her pi formed. She was humble, zealous, and and lived the admiration of all who kn Her religious views were strictly nistic; Henry and Scott were her fa commentators, and the Bible her c companion: in every part of biblical ledge she made considerable progress mark, my dear Theoron, the rapid and effects of error on her mind! Some men, for whom she possessed a high and to whom she looked with implic fidence, ran from one error unto a and she as implicitly followed the soon became entirely imbued with th nomian leaven. Her spirituality o tenderness of conscience, and ever pious feeling, rapidly declined; a exertions to promote the cause of G the welfare of her fellow-creature dually declined also. No books co read, but such as were of the Anti cast; and no preachers could sh either of the Established Church, o senters, but those of the strongest mian sentiments. In this state she on a Dissenting Minister, for whom, better days, she had felt a great ven He affectionately enquired after the her mind, and what were the adv she had derived from the sentime had embraced. She replied, with confidence and positiveness that could inspire, 'That she was as saf her eternal state, as a saint in h 'But,' said he, 'Madam, do you fe self as happy and as spiritual in you tional exercises, as you used to do replied, 'I have learned to live them.'—'But do you not pray i closet?' 'Pray!' said she, 'Wha pray for?' Shocked at her reply, joined, 'Do you not pray to be f with a sense of pardoning mercy, grace to resist sin?' 'Such praye swered she, 'in my views, would fectly absurd; for my sins were imp Christ, and pardoned from all eternit as to my being kept from sin, I a God never designed that I should complete in Christ, and there I re finished.' Every argument urg

similar replies. She proceeded in this course, from bad to worse, and retaining her creed, plunged again into the gaieties of the world. In this state of *professing* religion, *without* religion, she remained for some years, until God laid her on a bed of severe affliction. Light broke in again upon her mind; she saw she was destitute of every pious feeling; the errors of her creed appeared in all their fallacy, nor could she from it derive a ray of hope, nor discover one scriptural evidence of her interest in Christ. The injury she had done to others by the dissemination of error, the prejudice that had been excited by her conduct against religion, both in the members of her family, and others, bore with terrific weight upon her conscience. But the Lord spared her life, and has mercifully delivered her from the appalling delusion. In this state, she wrote a most affecting penitential letter to the Minister already referred to, saying, she could never forgive herself for the reproach she had brought on Christ, and his cause; candidly acknowledging, that the sentiments she had imbibed had destroyed all sense of moral obligation in her mind; and had deprived her of all holy, spiritual enjoyment in religion."

We give another extract, consisting of the confession of the *reclaimed* Antinomian!

"My brother, I believe my error to have been my sin. I first stumbled at the law being a rule of life to believers; and from this, I soon rejected it from my creed. Into this error an inexperienced Christian is easily led, on the ground that the contrary opinion militates against salvation by grace: and having imbibed this error, he soon concludes that practical preaching, and preaching the gospel, are in opposition to each other, and then his next step is, to consider all the faithful ministers of Christ, who declare the whole counsel of God, either to be in an unconverted state, or to be but babes in knowledge. And the bold, positive, and dogmatical preacher, who is always preaching abstract doctrines, or rather technical words concerning them, he conceives, without doubt, to be under superior illumination. In this delusion he is confirmed by the flattery lavished on him for his great attainments by ministers, and brethren of the same persuasion. Alas! it was in this way I was carried on from bad to worse. I have been the eulogist of those who are deceiving souls, and a calumniator of the faithful ministers of Christ. The preachers I admired, *never in any instance enforced one solitary christian duty, and fearlessly affirmed, that to do so, was no part of their* commission. May the Holy Spirit open their eyes, as I trust he has mine! The delusion is awful, on the part of the hearers, but it must be doubly so on the part of those by whom they are deceived. I adore the grace of my gracious Lord, who hath thus borne with me. 'Oh! Lord, let my heart, be found in thy statutes, that I be not ashamed.' Open thou my eyes, that I may behold wondrous things in thy law;' in every part of thy revealed mind and will."

It is hardly necessary for us to add, that we most warmly recommend this little work, as providing an *antidote* to the *poison* which is circulating in what are mis-called "Gospel Tracts!"

The Cottage Bible and Family Expositor; containing the authorized translation of the Old and New Testament, with practical reflections, and short Explanatory Notes, calculated to elucidate difficult and obscure passages. By Thomas Williams. In two volumes.

A BOOK often presents itself before us, as too many of our race have done, with very lofty pretensions, which better acquaintance proves have nothing to sustain them. But we are not so unhappy as never to meet with a human being, or a human writing, which wears a modest, and unpretending face; while, in the book and the person, there is much of the most valuable information. The human part of the work before us we may venture to appreciate, and we say it could scarcely have had a less pretending title page: nor, for its price and magnitude, have contained more rich and useful matter. While we have cause enough to complain in reference to some comments on the sacred books, that their authors take more pains to establish their own notions, than to give the exact sense of the divine word; the work before us labours only to assist in obtaining the import of what we have received from heaven—nor do we think we shall be justly charged with error if we aver, that some Expositions of Scripture contain much matter that can serve for little beside being evidence of the labour, or learning, of those who wrote them: while the notes and com-

mentary of Mr. Williams are very short, truly relevant, and generally sufficient for all the ends proposed by such a work as he has produced. There is not a minister of the Gospel on earth who may not peruse it with advantage; nor a family that can obtain it which should neglect its purchase.

Osric, a Missionary Tale; with the Garden, and other Poems. By Charlotte Elizabeth. Second edition.

THIS is real poetry: and it is employed to communicate religious truth, and recommend the exercise of the best dispositions, and the practice of all holy duties. No style, in poetry or prose, was ever more easy; some descriptions are very beautiful; and no one can begin without finishing the perusal of this volume.

We will enable the reader to judge for himself, by transcribing a fair specimen of the excellent work before us. Many passages are more beautiful than that we shall select, but we give it as a sample of what the book generally is, both in talent and tendency.

In vain the page of wisdom courts thine eyes—
Though always learning, thou art never wise.
While all is changing, waning, dying round,
Thou dream'st some favoured spot may yet be found,
Where cloudless suns on flowers unfading shine,
To form a perfect lot, and that be thine.
Welcome each vision folly can pourtray,
So it beguile thee of the passing day,
Hide from thy guilty sight the threatening rod,
And drown that awful cry, "Prepare to meet thy God!"

A Voyage to Immanuel's Land, in the Ship Hopewell; with an account of many remarkable deliverances from danger; a description of the Countries visited, their Laws, Manners, and Habits; and a statement and view of the advantages of the Celestial Country.

BECAUSE Jesus Christ, for special and wise reasons, was pleased to employ allegorical representations, it does by no means follow that this is the best method for us now to use, when we wish to instruct mankind. The Pilgrim's Progress is a wonderful production, and does certainly convey most important sentiments; but we fear that the ingenious fictions in that admired work are oftener attended to, and consequently remembered, than the just representations of Christian doctrine, and experience, with which the volume abounds. And our opinion of the greater part of modern fictions is, that they do far more harm than good. Those who desire to know the way of God, do not want the aid of fiction to charm them into attention: and all who do not hunger for saving knowledge will gather the flowers of fancy, and place them in their bosom, while the fruit on which their souls might live is neglected. Accurate and eloquent representations of truth, with a sparing use of comparisons adapted to illustrate what it is intended to convey, are much, in our judgment, to be preferred to all the fictions which writers have ever employed. The work now before us is, however, on many accounts a respectable production. It is ingenious, and not difficult to understand: while it suggests much necessary caution, appropriate advice, and ground of encouragement, in the voyage to heaven.

Those who begin to read it will proceed to the end of the volume: and, if they are willing to learn what is good, will be more holy, and have greater comfort when they have terminated than they had when they commenced their work.

Short Sermons intended for Families and Villages. By Reynold Hogg, Kimbolton. Two volumes.

HE who expects to find luminous arrangement, strong reasoning, originality of thought, elegance of expression, or powerful eloquence in these discourses, will be disappointed. But, if he is to be satisfied with sound theology, with evidences of pious feeling, and with useful statements, he will not deem the time lost which he employs in perusing the volumes before us.

LITERARY RECORD.

New Publications.

1. *The Mystery and rectitude of the Divine Dispensations. A Sermon, occasioned by the death of Mr. Lauriston Winterbotham, who departed this life, March* 27, 1826, *in the twenty-fourth year of his age. Preached at Cheltenham. By Jenkin Thomas.* Price 1s. We sincerely sympathize with our respected friend, Mr. Winterbotham, the death of whose son occasioned the discourse that now lies before us. The feelings of a bereaved parent must always be acute; but especially so, when, as in the present instance, it pleases God to remove from the scene of action and usefulness, one whose varied and substantial excellence had won universal esteem, and on whom the church was wont to look with delightful anticipations of a long and fruitful life. "Clouds and darkness are round about Him."

The Sermon is very appropriate to the occasion, and contains truths and reflections, if not new or original, yet well adapted to edification. Some, perhaps, may think that it displays less fervour than might have been expected from Mr. Thomas; and some may doubt whether it will attain more than the ephemeral existence usually allotted to this class of literary productions; but all must confess that it is ever profitable to contemplate "the mystery and rectitude of the Divine Dispensations," particularly on the occurrence of such events as that which occasioned this discourse.

2. *Sir Richard Hill's Deep Things of God; or Milk and Strong Meat for Babes, Young Men, and Fathers in Christ, particularly suited to such as know the Plague of their own Hearts.* A New Edition, with recommendation by the Rev. John Rees, Minister of Crown-street Chapel, London. 12mo. Price 3s. boards.

3. *Select Bible Anecdotes, Historical and Biographical, interspersed with Occasional Remarks. By George Betts.* 2 *vols. Baynes and Son.* The first volume of these anecdotes was published four years since, and from its acceptableness to the religious public, the author has now ventured on another volume. This last is of equal value with the first: they both afford proof of extensive reading and judicious selection. We advise the author, should he have encouragement to publish a second edition of his work, that he give his *authorities*, and be sure that he employ a *Printer whose types are not worn out; who will pledge himself to use ink* that *will make it legible, and that the pressman* shall have sufficient strength and industry to perform his labour: we mean to say, that the *last* volume is *most wretchedly printed!*

4. (1.) *The Bible Catechism, arranged in forty divisions; all the Answers to the Questions being in the exact words of Scripture. By V. F. Lloyd. Third Edition.* 18mo. bds. 1s. 6d. (2.) *A Scripture Catechism, historical, doctrinal, and practical; in which the Answers are expressed in the words of Scripture only. By the Rev. Samuel Palmer. Eleventh Edition.* 3d. or 20s. per 100. Catechisms are not, in our opinion, the best mode of communicating instruction to the young. They furnish the memory with good men's views of truth; but we doubt, whether they lead the mind to think for itself. Nevertheless, Catechisms are extremely popular, and at present, it seems, we cannot do without them.

We do not profess to have read every page of Mr. Lloyd's well arranged little volume; but we have so far examined it, as to be able to testify that it is a very superior work of its kind, and cannot fail of obtaining great popularity. It is particularly adapted for family instruction, and for the higher classes in schools. For the younger children, the "Scripture Catechism" of the late Rev. S. Palmer is well suited, and may serve as an introduction to the other work.

5. *Mnciophelo; or Helps to Memory: comprising a Series of Questions on History, Science, and Religion, with their respective Answers, on an improved plan. By William Carpenter.* 12mo. 2s. 6d. Those who wish to *retain* the knowledge they acquire, will be much assisted with this little book, which, therefore, we cordially recommend to our studious young friends, both in town and country.

6. *Biblical Researches, and Travels in Russia. By E. Henderson, D. D.* 8vo. bds. 16s.

In the Press.

The History of the Crusades against the Albigenses, in the Thirteenth Century. Translated from the French of J. C. L. Simonde de Sismondi. With an Introductory Essay by the Translator.

Soul Prosperity; or the Closet Companion. By John Dennant. *A new Edition,* revised, nearly ready.

The new Edition of Morris's *Life* of Fuller, with an Appendix, consisting of several Miscellaneous Pieces not inserted in the Works of the Author, is nearly ready.

OBITUARY.

REV. JOHN SIMMONS, WIGAN, LANCASHIRE.

THE late Rev. John Simmons, the subject of the following brief memoir, was born at Buck's Hill, Herts, Dec. 8, 1752, and died at Stony Stratford, Bucks, Jan. 8, 1826, in the 74th year of his age. Mr. Stephen Simmons, his father, removed with his family when he was yet a child, to Wooburn, Bucks, where he was brought up, and attained the age of manhood. His ancestors had been Dissenters for several generations, and examples of piety in troublesome times. When his father came to Wooburn he found it destitute of the Gospel, and for a length of time attended the ministry of Mr. Giles, at Chenies, Bucks. Some time before the Gospel was introduced into Wooburn, a clergyman of the Church of England began to preach evangelical doctrine at Coakham, Berks, about two miles distant. To this village the people of Wooburn flocked to hear the word of God. A hundred, or a hundred and forty persons have often crossed over the Thames in a boat together, generally singing some portion of sacred psalmody to the sound of the oar, amongst whom were the subject of this memoir, and the Rev. Mr. Collett, his brother-in-law, who is now pastor of the Baptist Church at Swanburne, Bucks. At length the Rev. Mr. Grove, one of the six Students ejected from the University of Oxford, for being too religious, brought the Gospel to Wooburn, and formed the Independent Church of that place. Mr. Simmons was a member of this church at its formation, and continued in connection with it for some time. Afterwards, having changed his sentiments on the subject of baptism, he was baptized by Mr. Scott of High Wycombe, *and joined the church* over which he *presided. Being* afterwards called to *the ministry, he was* sent to the Academy *at Bristol.* On leaving the Academy, he was sent by Dr. Evans to supply a church at Plymouth Dock. The quaint recommendation of the doctor that "he was a Bible Christian, and a Bible minister;" shows that his general conduct and deportment, while at the Academy, bore testimony to the sincerity of his piety, and the simplicity of his aim as a minister of the Gospel. The short period of his labours at Plymouth Dock was distinguished by pleasing usefulness, and his name was long cherished in the feelings of the people. He afterwards supplied three places for two years, preaching once every Lord's day at each place; viz. Aylesbury, Haddenham, and a small congregation of General Baptists in the neighbourhood. His labours at Haddenham were ultimately the means of the rise of the present flourishing church in that place. One of the sermons which he preached in a private house in Haddenham, was the means of the conversion of Mr. Tyler, now the pastor of the church. He therefore, both in the church and its pastor, may be considered as the father of the interest. Here he received an invitation to the newly formed Baptist Church at Brawnstone, Northamptonshire; and having accepted the invitation, was ordained by Mr. Fuller, and other ministers of the county. In this situation he remained seventeen years, during the former part of which period he was remarkably successful. The Antinomian infection occasioned his removal to Accrington, Lancashire; where he remained eight years. The last thirteen years of his ministry he spent at Wigan, Lancashire. Here he was the means of saving the interest, and preventing its total extinction; and not a few were, during his ministry, added to the Lord. Mr. Simmons discharged the work of the ministry in the Baptist denomination during the space of forty years. Eight ministers were among the fruit of his labours; viz. John Chambers-

lain, the Missionary, whose Memoirs have lately been published; Daniel Aston, Independent, of Buckingham; Peter Tyler, pastor of the Baptist Church Haddenham; George Clarke of Ivinghoe; William Perkins of Huncoat, Lancashire; John Sykes of Scarborough, lately deceased; and his own sons, James Simmons of Olney; and John Simmons of Stony Stratford.

No elaborate portrait of his character will be attempted in this short memorial. Those who know him intimately will remember that he was the prey of distressing melancholy, which, though constitutional, became religious in its character. It created in his manners a gravity approaching to puritanic severity, though it was, as always happens in such cases, relieved by flashes of buoyant and high wrought feeling of longer or shorter continuance at different times. His intellectual character and ministerial talent may be easily divined from the nature of his temperament. Warm, passionate, wayward, dejected, easily provoked and easily appeased, his brain swimming in light when elated, and wrapt in gloom when depressed, his preaching was extremely irregular. Sometimes his depression was so great as almost to prevent his appearance in the pulpit, and when there, almost to chain his tongue. At other times he spoke in sentences of lightning and thunder, and the vividness of his feelings was electrical. On these occasions he displayed a vein of original thought, an ingenuity of illustration, and an intensity of language, which showed that he possessed native talents, which, had they been highly cultivated, and freed from the melancholy which too often paralyzed them, would have attained distinguished eminence. But he is gone to the world from which such infirmities and all others are excluded,—to the land of clear, calm, bright, unclouded skies;—to the Paradise of undecaying and everlasting verdure. The fruit of his labours is still visible in the ministers whom he *has introduced into the vineyard of Christ, and in the seed he has sown, some of which is* yet growing; and may it continue to grow till it be ripened into maturity, and gathered in in its season!

MR. JOHN THOMPSON.

Mr. John Thompson was born of respectable parents, of the Presbyterian denomination, at Daryhulme, in Lancashire, in the year 1747. At the age of ten years he became the subject of serious impressions: for many years he sought salvation by the works of the law, and was a strict pharisee. But by reading the Scriptures, and Hervey's Meditations, it pleased God to instruct him in the way of salvation, through faith in the Lord Jesus Christ; and he was brought to enjoy the liberty of the Gospel. His reputation was unspotted—he was rigidly just in all his dealings; his piety was sincere, ardent, and unaffected; he evidently lived near to God, and maintained great tenderness of conscience, and spirituality of mind; his conversation in every relation in life was becoming the Gospel of Christ. He began to preach when he was about thirty years of age, and was for some years engaged as a local preacher among the Methodists, but his sentiments not according with theirs, he came out from among them; and being convinced of the importance of believers' baptism, he was baptized on a profession of faith in Christ. He became the pastor of the Baptist Church at Hill Cliffe, in the year 1792, where he laboured with considerable success till the year 1820, preaching three times on a Lord's day, and every night in the week, excepting Saturday nights. He introduced the Gospel into many neighbouring places, and baptized about 400 persons on a profession of faith in Christ. His labours were abundant, and eminently successful—his preaching was plain, experimental, and practical—aimed at the conscience, designed to benefit the heart, and influence the life. Under his ministry the church was built up, and the congregation greatly increased. He had many seals added to his ministry, who were his joy here, and who,

we have no doubt, will be his crown of rejoicing in the day of the Lord. About five years since his bodily infirmities rendered him incapable of stated labours, and the field of his exertions being extended, Mr. John Swinton, and Mr. James Bradford, were ordained co-pastors with him; and with them he enjoyed the sweetest fellowship and harmony, until death. Mr. John Swinton died happy in the Lord, October the 13th 1825, in the 62d year of his age; and Mr. J. Thompson departed this life November the 21st, in his 70th year. They were both interred in the Burial-ground at Hill Cliffe; Mr. Sayce of Wrexham, delivered an address at the interment of each of them. They were lovely in life, and were not divided in their death. Through grace they honoured God with their holy lives, and were enabled to glorify him with their dying behaviour. Their memory is blessed, and their example in health and sickness is worthy the imitation of survivors. May we not be slothful, but followers of them, who through faith and patience inherit the promises. Mr. Lister of Liverpool, improved the death of Mr. Swinton, on Lord's day, Oct. 30, from Rev. vii. 14; Mr. M. Fisher of Liverpool, preached a funeral sermon for Mr. J. Thompson, on Lord's day, Dec. 11, from 1 Cor. xv. 55—57. The congregations were numerous, and appeared to be much impressed with the solemn events. May we die the death of the righteous, may our last end be like theirs! Mr. James Bradford is now the sole pastor of the church; he is treading in the footsteps of those who are gone before, and we hope his labours and his latter end will be crowned with similar marks of the divine favour.

REV. ROBERT BURNSIDE, A.M.

We are concerned to announce the death of the Rev. Robert Burnside, A.M. Author of "The Religion of Mankind," and several other Works, and pastor of the Sabbatarian Church, meeting at Devonshire-square, London. This event took place on Friday, May 19, after a short illness: Mr. B. was in the 67th year of his age. We are requested to state, that an intimate friend of Mr. B. has engaged to supply his vacant pulpit at Devonshire-square, on the Seventh day.

GLEANINGS.

SUFFERINGS OF THE DUTCH BAPTISTS IN THE SIXTEENTH CENTURY.

MR. EDITOR,

In the former series of the Baptist Magazine, there have appeared several letters from Mr. W. H. Angas, relating to the Mennonites, or Dutch Baptists. It is well known that these good people (the foreign Baptists) were formerly most severely and barbarously persecuted; and it may not perhaps be unacceptable to many of your readers, to see a few instances of their sufferings, which I have selected from "Brandt's History of the Reformation;" and which I shall preface in the words of Cardinal Hosius, one of the Pope's Presidents at the Council of Trent, who said thus of them: "If the truth of religion were to be judged of, by the readiness and chearfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer or surer than that of the Anabaptists; since there have been none for these twelve hundred years past, that have been more grievously punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishments, than these people." THEOGNIS.

1. "Two men (Anabaptists) were put to death at Leeuarden, as also a woman drowned, after having been first tortured with *thumb-irons*, and *shan-screws*, as they call them. The reason of treating her thus in particular was, that having found a Latin Testament in her house, they thought she was a teacher, and that Menno (a minister's name) was her husband; and were therefore resolved to know whom she had taught, and who were her accomplices, or present when

she was baptized. She would not answer any of these questions, but said, 'Examine me as to my faith, and I will readily answer you.' For a trial of her opinions about the host, she was asked, What were the expressions of our Saviour, when he gave his disciples the sacrament? to which she replied, 'What did he give them, flesh or bread?' They answered, 'He gave them bread,' 'then,' said she, 'Did not the Lord remain among them? who then could eat his flesh?' The judges then asked her, whether she believed their children to be damned, because they were baptized? To which she replied, 'No, that be far from me, that I should condemn children.' Then said somebody to her, 'Don't you expect to be saved by baptism?' She answered, 'No, all the water in the sea cannot save me, nor any thing else, but the salvation which is in Christ, who has commanded me to love the Lord my God above all things, and my neighbour as myself.'"

2. "A certain tradesman, who kept a stall in the market-place, at Bergen-op-zoom, being an Anabaptist, refused to kneel to the sacramental bread, as it was carried before his shop; for which only he was taken up, imprisoned, condemned to death, and burnt without the town. His wonderful constancy and courage in suffering, made such an impression upon the Drossart, or Lord of the place, who had caused him to be prosecuted, and had seen his end, that as soon as he had returned home, through sorrow and concern, he fell into a violent fit of sickness, both of body and mind; during which, he did nothing but cry out, Oh Simon! (this was the name of the man that was murdered). The Monks endeavoured to pacify and comfort him, but all in vain. And accordingly he died soon after in a despairing condition."

3. "At Halwin, in Flanders, several Anabaptists, who had been betrayed by the pastor of that town, were apprehended by the Dean of Rousen, and carried away to Lisle; among those was John Deswarte, a minister, with his wife, and four sons. The two youngest of his children not being at home when the inquisitor broke into the house, were warned by the neighbours to escape; but one of them said to the other, 'Let us not seek to save ourselves, but rather die with our father and mother.' In the mean time they carried the father out, who seeing his sons, said thus to them, 'Will ye go also to the New Jerusalem?' One of them, who was scarce sixteen, cried, 'Yes, we will, father:' and so they surrendered themselves. Together with them, two other persons *of the same persuasion, who happened to be in the house, were likewise seized, as also two married couples, and one single woman; all which, (except one woman that recanted,)* and a man that called out to them, and comforted them, were at several times burnt at Lisle."

4. "In the year 1549, there lay in prison at Amsterdam, on account of religion, about twenty Anabaptists, of whom all but five men, and three women, made their escape by the help of some friends. And a certain tailor, named Ellert Janson, might have saved himself with the rest of his companions, but he refused it, saying; 'I am now so well satisfied to be offered up, and feel myself at present in such a state of salvation, that if I should live longer I do not expect to be better.' He was lame of one leg, and thought that though he might get out, he should be easily discovered and taken; he, therefore staid behind, and was burnt on the 20th of March, with the other five men and three women, for that they (for so run the sentence) had suffered themselves to be re-baptized,—and had wrong notions of the sacraments. As he was leading to execution, he cried out, 'This is the most joyful day in my whole life!'"

5. "When the persecution was at the hottest in Amsterdam, a certain man (Anabaptist) being informed, that one of his sect was to be burnt there at such a time, he made all the haste he could from Waterland, but arrived too late, that the boom next the Y (a passage) was shut; but with the help of money he got that opened; and running to the Dam as fast as he could, he placed himself upon an eminence. And when he saw the prisoner ascending the scaffold, cried out to him, 'Brother, fight manfully.' At this cry, endeavours were used to seize him, but they laid hands on the wrong person, who trembling, began to justify himself. This brought the true man to light, who, to save the innocent, came forth, saying, 'I am the man.' Upon which confession, he was committed, tried, condemned and executed, in the space of fourteen days."

6. "In the year 1553, on the 6th of January, two others were executed; one was a man of Sollem, the other was a woman of Freden; who, when she was brought to the rack, confessed that she had harboured several of her own sect, and brought over others to her opinions. She behaved so modestly and handsomely in her bonds, and by a long imprisonment, was become so familiar with the keeper's wife, that she employed her about the house like a servant. And one day, when some dirt was to be carried out of the house, and there was no body else to do it, she offered her service; but the mistress asked her, if she would not take the opportunity to run away? The young woman assured her she would not; but afterwards reflecting on human frailty, she refused to expose herself to such a temptation, and staid. Soon after she went to the scaffold and the fire, dressed in her best apparel, as if she had gone to be married."

INTELLIGENCE.

FOREIGN.

PREVENTION OF A SUTTEE AT JUGGERNAUT'S TEMPLE.

To the Editor of the Baptist Magazine.

Wisbeach, May 17th, 1826.

DEAR BROTHER.

On this day five years since, in the Baptist Chapel in this town, I was ordained a Missionary to India; but after a residence of more than four years in its enervating climate, I have been under the painful necessity of leaving my station at Cuttack, in Orissa, and returning to England. My heart, however, is still devoted to the good of India; and I trust I shall yet be favoured to promote its welfare. Suttees, the Tax on Pilgrims at Juggernaut's Temple, at Gya, Allahabad, &c.; and Ghaut murders, or the suffocation and exposure of the sick upon the Banks of the Ganges, are three of the most desolating evils with which India is afflicted. They have (particularly in the two latter) attracted much public attention of late, and the Calcutta Papers have discussed the nature of these horrid customs, and the necessity and facility of their suppression, in a tone becoming a British Press in a Heathen country. I have made numerous extracts from them on the voyage, and should be happy to make them public in the way most likely to excite attention in Britain to the horrors of heathen customs in British India;—permitted, regulated, and increased, by the mistaken and unchristian policy of my native country! Proh dolor!

To shew the facility with which Suttees may be suppressed, "even where Satan's seat is," permit me to make the following extract from a Letter of my colleague, Mr. C. Lacey, at Cuttack, dated Nov. 10th, 1825, to the Rev. J. Jarrom, of this town. I suppose a more particular account will be sent to England; but I doubt not this notice will be highly gratifying to every humane individual that reads or hears it:—"You will be exceedingly pleased to hear that a Suttee has been prevented at Pooree. This glorious work was effected without any trouble among the Natives, and *merely by bidding* the people who were conducting the *widow to the pile to go* home. They all *immediately left the poor* woman alone, and *she was conducted* to the Police Office. *When she became sober*, she changed her mind; her husband's body being b feeling the alleviating hand of time: her depression of mind for the los husband, she no longer desired This is a glorious triumph over and idolatry, and particularly as taken place at Juggernaut, the head of idolatry and superstition. Th now be no more fear as to the perfe of prohibiting these bloody murders. *been done at Juggernaut peaceably!* be the triumphant apology of the f humanity and of Christ."—I wit Suttee at Cuttack, Aug. 17th, 1824 count of which was published at Se in The Friend of India, for Se Mrs. Lacey writing to a female f England about this horrid custom, account in the Baptist Repository 1825) thus pathetically appeals to humanity: Oh that it could reac human heart in this favoured Isle!

"O my dear friend, what can w chase this thick darkness from this mind, and how shall we put a sto *applauded self-murder*? Does not unceasing prayer to the Father of cies seem the most desirable, th dark minds may be enlightened? A to God,—*Does it not seem necessary should present our petitions to the gr of the earth, who have the power wo to prevent such deeds*? I cannot b myself in England,* that *I could house to house* to get *every British signature* to an Address to Parliame treating them to discountenance this practice. Do you not think if p were presented from all quarters, the be effectual? *Will you, dear friend, example*? If you fail, remember it said, 'She hath done what she could

On the necessity for such efforts, Forbes, in the debate upon the Supp of Suttees, June 6th, 1825, declared, Wellesley would have accomplished *stroke of his pen!* He had no do practice might be put an end to, by measures, conducted however with prudence. *In Benares it was put d Governor Duncan*, in the time of Lord wallis. Some parliamentary measure necessary to compel the Board of Co

* Does not every city, town, and in Britain, possess at least one whose tender spirit prompts to this of love?"

, and Governors to do their
n shall Britain awake to know,
› regard her duty to the thou-
subjects in India, who " are
ath, and ready to be slain ?"—
Grimshawe's Pamphlet, intitled,
Appeal to British Humanity,
Hindoo Widows ; in which the
he Barbarous Rite of Burning
ed to be both safe and practi-
re read with deep interest and
hat it appears so little known.
nister in London, whom I know,
ain it, and an Indian proprietor
of the suppression of Suttees,
it. I purchased it at Seeley's,
and I most fervently request
of India, and every one, young
heart yearns over the unhappy
ow, to purchase it, and recom-
ual to others. When I heard
of the Bedfordshire Petition
ttee, I wished, either that this
rt of British humanity had ori-
y native county, Cambridge-
I had been born in Bedford-
ritain ! when shall the voice of
ike the floods of an Indian
ch the suicidal piles of British
Lord, how long ?" " My heart is
e ye, " O my countrymen, en-
hen shall the British Senate
he abettors of Suttee—mur-
s is enough—Speak, and it is

ld effort of the conquering hand,
the earth from this detested

blest religion, to withstand
statutes what has dim'd the lot
wrought such deeds as may not
it."

the discussion of the Pilgrim
Premium System, and Ghaut
nother week, I am, your fel-
in every good work,

J. PEGGS.

intend to be in London the mid-
month, and should be happy, if
ice and co-operation of friends,
uld be done to awaken public
these crying evils.

DOMESTIC.

FEMALE PENITENTIARY.

anniversary of this Institution
the Crown and Anchor in the
*Monday, May 1st. The presi-
Wilberforce, Esq. being at a
London, the Chair was taken* by the Right Hon. Sir Geo. Hen. Rose, M.P. —The Resolutions were proposed and seconded by the Rev. Dr. Winter, Rev. John Blackburn, Rev. David Ruell, Charles Edw. Rawlins, Esq., Rev. Thomas Greenwood, Rev. John Latham, Rev. J. Philip, Mr. William Jones, and Nadir Baxter, Esq. —The Report stated, that there had been 175 applications for admission in the past year, of which 75 had been received. During that period, 34 having completed their time in the Institution, had been placed out in suitable situations of service ; 29 had been reconciled and restored to their friends ; 11 had withdrawn at their own request ; 14 had been dismissed for improper behaviour ; 1 had been sent to her parish ; and 1 had died. There were remaining in the Institution on 1st April, 98 females.

The Report congratulated the friends and supporters of the Institution on its present encouraging state, in regard to the order, regularity, and industry, which prevail among the women in the house ; the zeal and efficiency which distinguish the Ladies' Committee in their increased attendance, and the unremitting energy displayed by them in the past year, and in the earnest solicitude of the Matron and those under her, to instil into the minds of the inmates, those principles which, through the Divine Spirit's continued operation, shall render their reformation both sure and stedfast. The appendix bears ample and unquestionable proof, that these endeavours are attended with the Lord's blessing ; shewing that many have become useful and respected in domestic life ; and that some have tasted the good word of God, and the powers of the world to come, and been made partakers of the Holy Ghost, so as to devote themselves to the service of God in sincerity and with decision. The power of Christian principles is pleasingly shewn in the record of the happy and triumphant death of one of the former inmates, who, during her illness, had many visitors ; and among others, several clergymen, Dissenting and Methodist ministers, who all when they left her, gave glory to God in Christ Jesus, in plucking a brand from the burning ; declaring that they found their own souls blessed in conversing and praying with her.

Notwithstanding the reduction of the number in the institution, from 113 to 98, the annual income has been much below the expenditure ; and the committee fear that it will become necessary to make a further reduction.

No legacy has been received during the past year ; and to the extended scale on which the charity now affords its benefits, these have been a most material contribution ; but it will gratify its friends to learn, that the late venerable Prelate, the Lord

Bishop of Durham, who was a Vice President, and a steady and firm friend to the Institution, has bequeathed a legacy of £500.

The claims of the charity were eloquently and powerfully advocated by the speakers.

BRITISH AND FOREIGN BIBLE SOCIETY.

ANNUAL Meeting, Wednesday, May 3, at Freemason's Hall.—On this occasion, the Lords Bishops of Salisbury, and Litchfield and Coventry, the Earl of Harrowby, Lords Gambier and Calthorpe, the Baron Pelet de la Lozère (from Paris), the Lord Mayor of London, and other distinguished personages were present. Lord Teignmouth, the president, took the chair at 11 o'clock.

The following Resolutions of the Committee, relative to the Apocrypha, were then read: they had been passed only a few days before:—

1.—That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

2.—That, in conformity to the preceding Resolution, no pecuniary aid can be granted to any society or individual circulating the Apocrypha.

3.—That, in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made, the books be issued bound,—and on the express condition, that they shall be distributed without alteration or addition.

The Resolutions were received with loud acclamations.

The Report was read by the Rev. A. Brandram, one of the secretaries, and contained much interesting information respecting the circulation of the Holy Scriptures, both at home and abroad. The number of copies of the Sacred Volume circulated during the last year, exceeded that of the former year by several thousands.

The financial statements were rather discouraging, the receipts being upwards of 10,000l. less than last year.

Lord Teignmouth was obliged to leave the chair at an early hour, through indisposition. Lord Gambier presided during the remainder of the meeting. In proposing and seconding the Resolutions, the following noblemen and gentlemen addressed the assembly:—The Bishop of Lichfield and Coventry; Lord Calthorpe; the Earl of Harrowby; the Hon. and Rev. G. Noel; Baron Pelet de la Lozère; the Right Honourable Charles *Grant, M. P.*; *the* Lord Mayor; the Rev. *J. W. Cunningham*; the Rev. Dr. Philip, *from South Africa*; Colonel Phipps; the *Rev. Mr. Fox, from* Ceylon; Rev. W. *Marsh, of Colchester*; W. Allen, Esq.; Rev. Mr. Ellis, from the Sandwich and Major General Orde.

We are happy to report utmost harmony prevailed. very interesting facts were by the Speakers, illustrati influence of the Bible. Alt it was a delightful and mo cheering meeting, conduc much effect, and characte a fine manifestation of tru tian feeling.

PRAYER BOOK AND HOMILY

THE Annual Sermon for this S preached on Wednesday, May Rev. C. S. Hawtrey, M. A. at Chri Newgate-street, from Job. viii. 8,

The Annual Meeting was held day, May 4, at the London Coff Ludgate-street, Lord Bexley in th

Prayer Books and Homilies printed in the French, Dutch, Swedish, Italian, Spanish, P Latin, and ancient and modern guages.

The receipts of the year were £23 The expenditure £2342. 2*s*. T tions after the sermon and annu amounted to £59. 14*s*. 11½*d*.

LONDON HIBERNIAN SOCI

ANNUAL Meeting, Saturday, Free Masons' Hall: Lord Gamb chair. The Meeting was most n attended, many being unable to ob

The Report stated that there ar

	Schools		
Munster	143	containing	
Leinster	52	..	..
Connaught	310	..	..
Ulster	691	..	..
Total	1196		

of these 741 are day schools; schools; and 405 Sunday schools

Many persons are employed the Scriptures in the cabins of the and numerous cases of conversion the happy fruits.

Various extracts were read fro port of the Irish Commissioners tion Inquiry. Our readers will b by the following, as it refers in Baptist Irish Society. "We the London Hibernian and Bapti were so conducted as to exci degree of distrust on the part

Catholic Clergy than any of the others. It is true, indeed, that general directions are given by these Societies, that no attempt shall be made in their Schools to instil Protestant doctrines into the minds of the Roman Catholic children. Their chief object is to give them scriptural instruction: they are required not only to read the Scriptures in the schools, but to commit considerable parts of them to memory; for which purpose it becomes necessary that they should take the book to their respective houses. Scripture reading, by the children of all ages, is the predominant, and almost the sole object of instruction; and it is the avowed wish of the Directors, that the children should thus obtain for themselves an acquaintance with the doctrines of Christianity, without reference to any particular form of creed or worship."

A letter was read from the Bishop of Ephin, accepting the office of one of the Vice-Presidents of the Society.

The receipts during the year were £6728, and the expenditure £8777, leaving a deficiency of £2049. The whole funded property of the society has been sold, and the Committee have only been able to continue their operations by advancing, themselves, a loan to the society.

In support of the Resolutions the following gentlemen addressed the meeting: Hon. and Rev. Gerard Noel; Rev. W. Marsh; Rev. Geo. Clayton; Rev. G. V. Sampson; J. E. Gordon, Esq., R. N.; Rev. Francis Close; Rev. Hugh M'Neile; Rev. E. Irving; Rev. J. W. Cunningham; and John Poynder, Esq.

We would gladly give large extracts from the very appropriate and powerful speeches delivered on this occasion, but our limits will not permit. We can only give the following as a specimen:—

"*The Rev. Hugh M'Neile* compared the system of Popery to a sinking ship. The ship (said he) *must* go down, but I would, if possible, save the crew. In doing this, I would cheerfully co-operate with Protestants of any denomination, and know no minor points of difference. But there are points beyond which forbearance and co-operation are infidelity. We hear much of charity—a vile pretender to the name—hiding a deadly enmity to God's truth under a spurious garb—traitress to her sworn allegiance to Christ, the king. I hear much, and never can hear too much of the Saviour's meekness, and charity, and forbearance, but I cannot forget that the same Saviour said—"Woe unto you, Scribes and Pharisees, hypocrites! ye have taken away the key of knowledge: ye enter not *in yourselves*, and them *that would enter, ye hinder.*" *I will never cease to raise my voice against a system, wherever it be found, or whatever* called—whether Episcopalian, Presbyterian, or Popish, which would adulterate the truth of the Gospel, and mix up any thing, as the ground of man's salvation, with the atonement and righteousness of the Lord Jesus Christ. We are told that Popery is changed! Changed, forsooth! In what is it changed? True, the Catholic leaders and prelates, when examined before Committees, were meek and gentle as lambs! But who is senseless enough not to see that this is but one of the ten thousand deceitful aspects which Popery assumes while her hands are tied up—while she can only smile, and occasionally shew her teeth, but dare not bite! Is it not more than true that Popery is not changed? Talk to me of the progress of intellect, and the march of mind—yes, there may be improvement, and improvement may penetrate every where else; but the deep recesses of Popish darkness are impervious to its rays. It is a system foredoomed to destruction. It has the curse of God upon it—we would rescue children from its abominations—and I say, my Lord, that you and I, and those, who like us have sworn solemnly that 'Popery is a damnable idolatry,' *cannot* consent to train up children in such detestable heresy—*cannot conscientiously pay a tax* to increase and perpetuate that accursed system." This speech was received with enthusiastic plaudits.

SUNDAY SCHOOL UNION.

ANNUAL Meeting, Tuesday, May 9, at the City of London Tavern, where upwards of 1200 ladies and gentlemen partook of a public breakfast.

Thomas Pellatt, Esq. took the chair.

Mr. Lloyd read the Report, from which we make the following extracts.

"There has been a very great increase in the number of Sunday Schools in foreign parts since the last Report. In the South of France several new schools have been established; at Toulouse there is one containing upwards of 1500 scholars. In Hamburgh several schools are established, and the late public examination of the children there, gave the greatest satisfaction. At Gibraltar and Malta the schools were in a very prosperous state. Greece is at present in so distracted and deplorable a state, that very little good can be done there. There are, however, several schools established there, and an address has been circulated in the Greek language, pointing out the advantages of such Institutions, which is likely to produce very beneficial effects.

"In New South Wales there are several Schools formed; and in Van Diemen's Land the number of scholars has been doubled within the past year." The Report contained a very interesting account of the number of

connected, although not in connexion with the Sunday School Union—

The Sunday School Society for Ireland	1801	13253	152391
The Hibernian Society's Sunday Schools	405	——	27046
The Total Amount of the above in Great Britain and Ireland, is	**8499**	**73940**	**868245**
The Increase of Scholars in the past year amounted to			**39218**

The Treasurer then read an account of the **Receipts and Disbursements of the Society.**

The ***Rev. Wm. Ellis***, from the Sandwich Islands, said that the details contained in the Report just read, were highly interesting, and must afford great gratification to every member of the Society. It was a source of peculiar gratification to him to find that the Society continued to prosper. The mighty change which had taken place in the religious world within the last twenty years, might be ascribed to the formation of that and similarly praise-worthy Institutions. In no place was the influence of the Society felt more than in the Sandwich Islands, the inhabitants of which took a warm interest in its prosperity. Some of the ablest missionaries resident there, were formerly Sunday School Teachers. It was a most interesting sight to witness the order, regularity, and decorum which prevailed in the Sunday Schools there. He trusted the meeting would not relax in their exertions until Sunday Schools were established in every part of the globe.

The ***Rev. Charles Stewart***, another Missionary from the Sandwich Islands, said, the Report contained a very interesting appeal to the hearts of the benevolent, and powerful evidence of the great good the Society had done. Five years since, there was not a single Sunday School in the Sandwich Islands, and now there were sufficient to accommodate 10,000 children, who were extremely regular in their attendance, half of whom could read intelligibly in their native tongue.

The following Rev. Gentlemen afterwards ***addressed*** the Meeting at considerable ***length: — Messrs.*** Lawless, T. Osgood, ***Kurtz, Drew, J.*** Irons, J. Upton, and Gil***bert.*** ***After*** which, thanks were voted to the ***chairman,*** and the company then separated.

Curwen, Cæsar Malan, of Geneva Dr. Philip, Dr. Henderson, — Townley, J. Dyer, W. Marshall, jun. T. James, J. Stratten, S. H B. Bull, and Mr. Maitland.

Both the meetings were exce teresting; and these large assem actuated by Christian harmony a in a manner highly gratifying. sixteen hundred persons were pre tracts from some of the addresse on this occasion will appear in numbers of the Tract Magazine. lections and Donations on this amounted to £113. 8s. An ear was made for *increased* contrib congregational collections during year, as the Society will not be a tinue its aid to Foreign Countri present scale, without additional and the utmost the Society has small when compared with the re pressing calls for its assistance part of the world.

PROTESTANT SOCIETY FOR THE TION OF RELIGIOUS LIBE

THE Annual Meeting was held day, May 13, at the City of Lond the Most Noble the Marquis of in the Chair. John Wilks, Esq. tary, addressed the Meeting, in nearly three hours long, characteri usual force and eloquence. We we have not yet obtained a sufficie rate report to present to our re hope to be able to do it in a Number. The Rev. Messrs. J. J. Adkins, Mark Wilks, and oth men, also addressed the Meeting.

BRITISH AND FOREIGN SCHOOL

ANNUAL Meeting, Monday, M Freemason's Hall. W. Allen, Treasurer, took the Chair, in the His Royal Highness the Duke o who was prevented by indisposition Mr. Cramp, one of the Secret the Report, which was general

couraging nature. Upwards of 24,000 children have been educated in the Central Schools, Borough-road, and about 700 individuals have learned the British System there, and are now actively engaged in the work of education in various parts of the world. The Society for promoting the Education of the poor of Ireland has 1500 schools, and 100,000 scholars. In Denmark and Sweden, the British system enjoys royal patronage; and in the former country, there are 1000 schools. Education flourishes in the Netherlands; but in France, Spain, and Portugal, little is doing. Elementary lessons have been prepared in modern Greek, and several schools are established. Interesting accounts were given of the progress of Education in the East and West Indies, South America, &c. &c.

The funds of the Society are very low, the treasurer being nearly £2000. in advance.

Interesting speeches were delivered by the Rev. Rowland Hill, Rev. E. Irving, Rev. G. Sampson, Mr. James Thomson from South America, M. Rocafuerte, the Mexican minister, and other gentlemen. We quote the following, from the Report of the Proceedings of the day:—

The Rev. E. Irving rose for the purpose of proposing the second Resolution, to the effect that the most grateful acknowledgements of the Meeting were due to his Majesty, for his continued patronage of the Society. He felt convinced, from the excellent Report which had been read, that the Society was an instrument in the hands of God, preparing the way for the Gospel unto the farthermost limits of the earth. It was manifest that all their exertions to circulate the Scriptures must be vain, unless the people to whom they were sent were also taught to read them. It was manifest that the labours of Missionaries must be fruitless unless education was first instilled. In fact, the Missionaries were compelled to stay their labours in preaching, and turn their exertions to instruction; therefore he contended that the Society should not be regarded in itself, but rather as an instrument necessary to the operation of other instruments in spreading the Gospel throughout the world. He had no doubt but that the Lord had raised and extended the power of the Society to do good beyond its ability; he therefore came forward with great delight to commend the Society to the prayers and the exertions of every one then present. He thought they ought to abide by the principles laid down for their guidance, for he felt convinced that if they attempted to do more, they would do less; they should *confine themselves to teaching to read the Scriptures, and lessons out of them. The British nation should regard itself as the depository of the Scriptures*, chosen, like the Jews of old, for this purpose. They were evidently chosen to circulate them, and for this had the Almighty suppressed internal rebellion, and extended its commerce and promoted amity between it and all other nations. The British people were the honoured depositories of the Lord—his chosen instruments for sending the Gospel to the uttermost parts of the globe. The Rev. Gentleman next alluded to a plan suggested for making those schools support themselves. He thought the thing quite practicable, even in the poorest part of the cities of the empire. The plan had been tried in Glasgow by an individual amongst the lowest refuse of the Irish population of that city—a naked, rude, and uncivilized people, full of the seeds of vice and abomination. He formed a Sabbath school for the children of those people, who were more like young colts from a common than the children of Christian parents. He gave them neither clothing nor charity; but after the first few weeks they came, actuated by a sense of pride, decently clad. There were other schools also in Glasgow established in a similar manner. It at last struck the young man, that the parents were grown sensible of the advantages of education, and he proposed to them to support the school without resorting to public charity. One penny a week they were told would be required, upon which they said they would give sixpence, rather than lose the benefit of the school. This showed that it required only a little management, in order to carry the plan suggested into execution, by which means a large portion of the funds would be at liberty to enlarge the foreign operations of the Society. It was the first time he had had the honour of proposing a vote of thanks to his Majesty, and he felt the dignity which it conferred upon him. He had to ask the suffrages of a free people for a liberal sovereign. The Rev. Gentleman next adverted to the time when the hand of bigotted domination in the church cast forth some of its best members, who were not suffered to approach within a certain number of miles of any city. Those persons laid the foundation of the Non-conformists, who preserved the Scriptures and wrote their thoughts, even when no longer permitted to publish them, until at last the world saw the Church of England like a babe sucking its nourishment from the Non-conformists. (Great cheering.) He then concluded by moving the Resolution, and expressing a hope that the Society might long enjoy the patronage of his Most Gracious Majesty.

BAPTIST HOME MISSIONARY SOCIETY.

Extract from the Quarterly Register for April, 1826.

THE Committee of this Society have for several years past been encouraged to extend their efforts greatly beyond the means provided by stated contributions. In this proceeding they have hitherto not only been fully justified, but greatly animated by the corresponding increase of their funds. Their chief anxiety has ever been to obtain and to employ suitable agents for the most destitute districts, and see that the work was carried forward; believing that as the field of Home Missionary labour extended, the means of support would be augmented. This zeal for the instruction and salvation of their ignorant and perishing fellow-countrymen, and confidence in the good feeling of the religious public, have increased with the experience of the last seven years; during which period the resources of the Society have been more than *trebled*, and the number of Missionaries multiplied in the same proportion. It has now become the painful duty of the Committee to state, that during the last six months (owing, they believe, entirely to the pressure of the times) their resources have been greatly diminished.

At this season of the year the funds have usually been recruited by collections in different parts of the country, but the recent commercial distresses have necessarily suspended such applications for a time, and operate in a way which affects the resources of this Society perhaps more than any other, as they at once increase the demands for aid, and diminish the means of supply. At many stations, in better times, they raised *a moiety* of the Missionary's salary among themselves, they are now unable to do so, and amidst their temporal distress, but for the aid of this Society they would have been deprived of their spiritual instructors, whose presence and counsels were more than ever desirable.

To prevent, if possible, the painful measure of recalling useful labourers (under circumstances so afflictive in themselves, and amidst many very urgent calls to continue them and increase their number), the Committee have obtained advances to a considerable amount from several Auxiliary Societies, as well as from their Treasurer and other friends, to meet the demands of the *last two* quarters, earnestly hoping that *as the cause is* the Lord's, "whose they are, *and whom they* are attempting to serve," *that he will* put it in the hearts of some *friends, in* whose hands he hath entrusted *the means of* meeting such an emergency as *the present*, to consider the peculiarly strong *and urgent* claims of this Society upon their benevolent consideration and Christian charity. Upwards of *One hundred* Village Preachers, including *Twenty-five* Mission aries, have been assisted from your fund during the last year, and but for the want o means, at least *Fifty* more, whose applica tions were equally urgent and deserving would have received help in the same divine work.

The reports from these agents prove the by their means the gospel is preached a nearly 400 stations in England, Wales, an adjacent islands, with which are connecte about 125 Sunday Schools, under their in spection, and containing at least 6000 chil dren, and 800 gratuitous instructors.

Upon carefully inspecting the list o Agents, it is not found that one labourer ca be spared; but, on the contrary, that there would be immediate employment for as many more, could they be supported.

The Society is at the present time under engagements to the extent of £400 beyond its existing resources;—the Committee are compelled, *most earnestly*, to solicit the kind assistance of the Christian Public; and, they venture to hope, that a Society, whose ob jects and operations have excited the grati tude of many, and justly claim the sanction of all, will experience that sympathy and prompt liberality with which others have been favoured under similar circumstances.

F. A. Cox, LL.D. } *Sec.*
J. Edwards. }

6, *Fen-court*, *Fenchurch-street.*

LONDON BAPTIST BUILDING FUND.

THIS Society, at the Quarterly Meeting held at No. 6, Fen Court, April the 25th voted the following sums; namely, to

	£.	s.	d.
Gainsborough, Lincolnshire	80	0	0
Winchester, Hampshire	80	0	0
Andover, Do.....	80	0	0

An earnest appeal must now be made to the public on the behalf of the Society. The Subscribers of last year are diminished in number by death and other circumstances, and it is desirable to see, not only the vacancies supplied, but the List considerably enlarged. There is good reason to hope that this will be accomplished, as several new names are already added to the list of Subscribers.

The collector, Mr. Samuel Bligh, 75, Whitechapel, will feel a pleasure in waiting upon any Lady or Gentleman. Also, the Rev. J. Dyer, 6, Fen-court, Fenchurch-street; or the Secretary, 29 Charles-street, City-road, will gladly receive Subscriptions or Donations on behalf of the Society.

J. HARGREAVES, Sec.

London, May 6, 1826.

ANNUAL MEETINGS IN JUNE.

Tuesday, 20th. *Morning*, 8 o'Clock. The Ministers who have been educated at Stepney Academy, will Breakfast together at the Ship, Leadenhall Street.

Forenoon, 11. Open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen Court, Fenchurch Street.

Afternoon, 2. The Ministers Educated and in course of Education at the Baptist Academy, Bristol, will Dine together at the King's Head, Poultry. Other Ministers are admitted on the introduction of a Member.

Evening, 6. Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate Street. JOSEPH HANSON, Esq., *Treasurer*, in the Chair.

Wednesday, 21st. *Forenoon*, 11. Annual Sermon for the Baptist Missionary Society, at Great Queen Street Chapel, Lincoln's Inn Fields, by the Rev. EUSTACE CAREY, of Calcutta.

Evening, 6. Second Annual Sermon for the same Society, at Surrey Chapel, Blackfriars Road, by the Rev. JAMES LISTER, of Liverpool.

Thursday, 22d. *Morning*, 9. Prayer Meeting for the Mission, at Eagle Street Meeting. Some Minister from the Country is expected to give an Address.

Forenoon, 11. Annual Meeting of the Baptist Missionary Society, at Great Queen Street Chapel, Lincolns' Inn Fields.

Evening, 6½ Annual Sermon for the Stepney Academical Institution, by the Rev. CALEB BRIT, A.M.

Friday, 23d. *Morning*, 6. Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate Street, JOSEPH BUTTERWORTH, Esq. M.P. will take the Chair at Seven o'Clock precisely.

THE following letter came too late for insertion in our last number. We recommend it to our readers, in connection with the anniversaries of our Denomination in the present month.

"It was proposed in the Evangelical Magazine, last year (page 164), by some friend to the cause of Christ, that on Whitsunday special prayer-meetings should be held, through the intervals of the day, for the purpose of supplicating the Father of Mercies to bestow the all-important blessing of the influence of the Holy Spirit. Some ministers, we are there informed, were disposed to act in agreement with the recommendation, and these were followed by others in different parts of this kingdom. Notwithstanding, it is a matter of the deepest interest to the church, and the world at large; probably there were many ministers and Christian societies, that nearly, or entirely overlooked it, though by many the appeal was read, and by whom the plan might have been as easily adopted.

"If united, fervent prayer has proved effectual, and a promise exists on sacred record that it ever shall, then who can describe the advantages that *are likely to accrue, when a large part of the family of God, at the same time, though in different parts of this kingdom, perhaps in America*, and other parts of the world, are imploring a copious effusion of the blessed Spirit's regenerating and sanctifying influence?

"Doubtless, more glorious days await the church than ever have been seen; and more splendid conquests will attend the publication of the Gospel, than that achieved on the day of Pentecost.

"Is it, then, going too far, to attribute the tardy success of this Gospel, in this our privileged day, to the present apathy of the people of God?

"May we not indeed, expect as soon as an earnest wrestling, agonizing feeling is prevalent in our supplications to the throne of grace, so soon will a gracious God fulfil his word, in converting sinners to a most delightful and unequalled extent? 'For as soon as Zion travailed she brought forth her children.'

Lymington. W. F."

*** Cordially agreeing in the sentiments expressed by our Correspondent, we take the liberty of suggesting to our friends in general, the propriety of united prayer for the influences of the Holy Spirit, especially with reference to the efforts made by our Denomination, and the public Institutions connected with it, on Lord's day, June 18, the Lord's day previous to our Annual Meetings. Edit.

MONTHLY REGISTER.

FOREIGN.

THE fall of Missolonghi, which took place on the 22d of April, has thrown a temporary gloom over the prospects of *Greece*. Yet it may be confidently hoped, that the emancipation of that country from Turkish despotism will soon be achieved, if, as is currently reported, *Russia* shall befriend the cause. The commencement of hostilities between Russia and Turkey has been daily expected; but intelligence has just arrived, that the differences between those Powers are amicably adjusted—whether this information is to be relied on or not, we cannot say.

The *Burmese* war is at length happily ended: the cession of a large portion of territory to the East India Company, proves that European valour and skill have made a powerful impression on the Eastern Monarch. Mr. Judson, and the other Europeans, for whose safety so many fears have been entertained, may now be considered as out of danger.

DOMESTIC.

The state of our own country, during the last month, has been truly distressing. By the universal depression of trade, vast numbers of men in the manufacturing districts were thrown out of employment. Their condition soon became most appalling; and in numerous instances starvation seemed inevitable. We regret to state, that insurrection and violence have been resorted to: actuated by a very prevailing, though mistaken notion, of the injurious effects of machinery, in lessening the demand for manual labour, large bodies of men assembled, chiefly in Lancashire, and *destroyed several* hundreds of the *power-looms used* in the manufactories. *The assistance of* the military was rendered necessary, and some lives were lost in quelling the tumult. All is now quiet, and we are informed, is beginning to revive.

Public benevolence has withheld. Subscriptions h opened in London, and the towns and cities throughout th and already upwards of one thousand pounds have been The munificent Donations of E have furnished a noble exam opulent: they have amounte lieve, to more than *seven thous*

Parliament, it is said, is on Dissolution. Active prepar going on by those interested proaching General Election.

A slight alteration has take the Corn Laws, intended as a relief to the country. Bond admitted to be used, on the p certain Duties.

May 9.—A Select Committe pointed in the House of Co inquire into the state of the Sl at the *Mauritius*, where this traffic appears to have been c with horrible success.

May 18.—A petition was by Lord John Russell, fro Dissenters in London and We praying to be relieved from t lities under which they labo count of their religious opini W. Smith made some remar subject, and the petition wa the table—where, we fear, it continue, without further noti

May 19.—Mr. Brougham br ward a resolution, expressi that scarcely any thing has l by the West India Legislators orate the condition of the Sl pledging the House to take th into serious consideration ear Session. The House divided; Noes, 100; Majority again lution, 62.

IRISH CHRONICLE.

JUNE, 1826.

THE Twelfth Annual Meeting of this Society will be held (Providence permitting) on Friday the 23rd inst. at the City of London Tavern, Bishopsgate-street. Joseph Butterworth, Esq. M. P. will take the Chair at 7 o'clock. Breakfast will be provided at 6 o'clock.

The friends of the Institution are respectfully, but strongly urged, to use all their exertions and influence, to enable the Treasurer to pay the demands which will be made upon him for the expenses of the next quarter; which he will not otherwise be able to meet! It is exceedingly desirable, that the income of every year should meet the expenditure. Excepting the year 1823, when the Treasurer was £500 in advance, this has hitherto been the case. But even that deficiency proved the occasion for increased liberality on the part of the supporters of the Society. The conductors "have faith in God," to whom the silver and gold belong, and do not by any means despond; but they "think it necessary to exhort the brethren, to make up before-hand of their bounty"—that at the approaching Anniversary, "the same might be ready, as a matter of bounty."—"*For this I say, He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully.*"—2 Cor. ix. 5.

From the Rev. Stephen Davis, of Clonmell, to the Secretaries.

Belfast, March 27th, 1826.

MY DEAR SIRS,

As Mr. West is returning to Dublin, and will forward the monthly packet before I can get there, I take this opportunity of reporting to yourselves and the Committee, the continued kindness we have experienced in our 4th annual tour through this part of the country on behalf of this Society.

We left Dublin the 3rd instant, and Mr. West preached at Drumkeen on the 5th, while I preached and collected at the Market House of Ballybay, in county Monaghan; the respected Presbyterian minister, Mr. Morell (for whom I had preached the same evening), and Mr. Martin, the seceding minister, were the collectors upon the occasion. On Tuesday the 7th, I preached at a Methodist Chapel, in the town of Monaghan, and on the 9th at the Independent Chapel at Armagh. On Lord's day, the 12th, I had a collection at the Presbyterian House at Moneymore, in the morning, and at Cookstown, county Tyrone, in the evening, at the Wesleyan Chapel, which was freely granted, and an overflowing congregation attended; and the Presbyterian and preceding ministers, Messrs. Davison and Miller (the former of whom is my host whenever I come here) were the collectors. This union of all denominations is one of the blessed consequences of the institution of Bible and School Societies, and thus the Lord rewards us into our own bosoms for our exertions to promote his holy cause; and I am happy to believe, that in proportion as our principles become known, we experience respect from the friends of Christ, of every denomination, wherever we come.

On the 13th instant, I went to Omagh, where I obtained four subscriptions of £1 each, and the next day went to Londonderry, where I met Mr. West, who had preached and collected at Ballikelly and Newtonlimavady, at the Presbyterian houses, where we were separated. At Derry, we experienced the kindest treatment from Mr. Wallin, the editor of the Derry Journal, and the Rev. Mr. Radcliffe, the respected independent minister. Mr. R. accompanied us through the town, and we obtained £14 in the three days we stopped there, including 5 guineas after a sermon by Mr. West, at the Independent Meeting. I had visited Letterkenny last year and obtained £5, but our arrangements not permitting us to go this year, Mr. Radcliffe has kindly undertaken to go for us, and thus supply our lack of service.

On the 19th, I preached and collected at three different places of worship in Coleraine, the most northern extremity of the country; and on the 21st, I came here and met Mr.

West again, who had gone from Derry to Antrim. We feared our collections might have fallen short in this town, particularly, in consequence of the depression of trade between the countries; but I am happy to inform you this has not been the case. I preached yesterday at one o'clock for Dr. Hanna, to a congregation of from 1,300 to 1,600 people, and in the evening at the Independent Meeting House, to a respectable congregation, who contributed £8. to our funds. I am to preach this evening at the Wesleyan Chapel, where Mr. West made a collection last Sabbath evening, and obtained £4. To-morrow I am to preach at Carrick Fergus, and Mr. West will return from Dublin, in consequence of a communication from the treasurer, which makes it necessary. I expect to preach at Lurgon on Friday, and Tullibisk and Banbridge on Lord's day, and shall probably return to Dublin next week, except I can obtain a collection at any other place, which I do not at present expect. We have obtained thus far £80 British, and chiefly among a poor population, and I hope the collection will not be under £100 when the whole is complete. The kindness of friends has been such, that we have not had to expend more than about £5 except for *travelling* charges, and we are encouraged in every place to come again next year, which I hope we may be permitted to do. It is peculiarly pleasing to have so many opportunities of preaching the Gospel among various denominations of Protestants in this country, and to know that we are itinerating and urging the interests of the Society at the same time; the kindness of friends relieves the fatigue in experience, and the loss of the beloved society of our respective families. My son has supplied my pulpit during my absence, and has given me a pleasing account of his labours: O that we may be all approved at the great day, when time shall be no longer! I inclose some copies of verses which I have just got printed, and which I hope may do good when and where I cannot be heard in the publication of the Gospel; but whether divine truth meet the ear or the eye, I am persuaded Christ is never exhibited in vain; therefore, I desire to be always abounding in the work of the Lord, and labouring for him while it is called to-day.

From an Irish Reader to Mr. Wilson.

March 11th, 1826.

REV. SIR,

I AGAIN detail my feeble exertions to *extend a free circulation of scriptural knowledge, in every place* I have visited, since *the commencement* of the present month; *and, have afterwards, endeavoured to ascertain, how far* the reading and expounding of the Irish Scriptures has been bl the moral, and spiritual improveme uncivilized and superstitious inha these dark places. The result is, enabled to state, that there is grou fondest expectations and hope, t of these benighted creatures (simple means) will be brought t force of divine truth, and taug merited favour, to deny ungodl worldly lusts, and live soberly, ri and godly, in the present world. read and explained the Irish Script month) in Carney, Drumcliff, Tu sellagh, Sligo-town, Manorhamilt mahan, Thornhill, Knockadas, G Castledargon, Union, and Ballyg all these places, I had the satis witnessing the most solemn att consider it unnecessary to mention concerning the schools, as you visi often yourself; yet, it is highly to witness the attention and appa tion with which the word of life i and committed to memory by the attending. I am also convinced in of the incalculable advantages w reasonably be expected to result night schools, where a number read and ask questions from the I in their native tongue, and are ta ling, writing, and arithmetic. I Owen M'Golrich at Killanumm school, who confessed, that befor menced reading the Irish Script lived a slave to sin and in the sec false confidence; but, now, he delight the happy day he received Scriptures, which aroused him moral lethargy, and enabled him Redeemer blessed, and the capt salvation. Patrick M'Glin, th master, also told me, that it wa the instrumentality of the Irish S that his heart was renovated, an from his former opinions. I trust alive to his immortal welfare. H an account of a young man of th Golrich, below Carney, who by means, was cured of Popery—a mediately on getting the Holy V his hands,—found himself guilty, an to wrath; but now is placed up where he celebrates the praises o liverer, and boldly proclaims, Saviour is made of God, unto a lieve, wisdom, righteousness, sanc and redemption.

From the Same.

March 17th

REV. SIR,

I HAVE been endeavouring, w communication, to be as useful

as usual, in testifying to my countrymen in their own tongue, of the wonderful works of God. And it seems to be generally admitted, by persons of various denominations, that the importance of employing the Irish Scriptures, as the medium of instructing the ignorant, continues to be peculiarly adapted to remove evil habits and prejudices, and to bring them to a clear knowledge of him whom to know is life eternal. There are some for whom I read this month, who profess to derive pleasure and benefit from what they heard, though I cannot pronounce them converted; yet, I hope to visit them again with the Gospel, with a view that the impressions already made may be sunk deeper, and, with a divine blessing, insure happy results. I read and expounded the Irish and English Scriptures, since the commencement of this month, in Drumfin, Beahy, Ballinafad, Boyle, Carrach, Leitrim, Drumdaff, Drumherif, Kedue, Ballifaman, Mullaghmon, Achonry, Tulberacony, Cashel; from thence I journeyed to Frenchford, through a chain of villages, visited a house in each with the Gospel. And in all these places, the people seemed peculiarly interested in hearing the glad tidings of salvation, expressed their thankfulness, and said, "We know that what you have told us is true, and if we are advised by it, we are convinced it will do us good." I embrace every opportunity of conversing with the school-masters, privately, on the leading truths of the Gospel; and many of them seem to know, that the system in which they were educated, is repugnant to scripture doctrines. Currin, the school-master of Drumherif, told me that he met with a great advocate for Popery, named Moran, who remarked that he seldom knew a school-master engaged in teaching a free-school that would not change his religion, and that he never met a Protestant in the course of his life, that he would not put to silence by fair argument. Currin answered and said, "I consider myself as well informed as you, and they often gave me enough of it." "I wish," said Moran, "there was one present, and in five minutes I would let this company know how I would foil him, from scripture and reason." "Well," said Currin, "as there are none present, I will become the Protestant, and ask you three simple questions, and give you six minutes to answer them. 1st. What is the reason that there are ten prayers addressed to a saint in the Rosary; for one to the Most High.—2nd. Why are images used in the chapel, when the second commandment forbids us to make the likeness of any thing in heaven above?—3rd. Where is their merit in the invocation of saints, when the apostle informs us, that there *is but one Mediator?" Moran could not answer to any of these, but began to abuse poor Currin, by calling* many hard names, and said, "Did not I tell you all, that free-schools would cause apostacy, which is manifest from these questions."—I remain, Reverend Sir, with high esteem, your faithful, and very humble servant.

From an Irish Reader.

Mount Shannon, 17th March, 1826.

Rev. Sir,

Since my last, I have been twice, nearly as far as Loughrea, in the county of Galway, and many hamlets which are thickly inhabited, where the bread of life was never distributed. And many persons seemed delighted with having the Irish read, and numbers of them, at different times, were brought to acknowledge, with me, that Jesus is the Christ, and that there is no other name given among men, whereby we may be saved; a thing, I strive never to lose sight of, for I have made it a settled system in every argument, explanation, &c. to press the one thing needful, and without which, I think every other exertion but labour in vain. Nevertheless, the strong man armed will not quit his position, until a stronger than he cometh who taketh from him his armour. I say, the enemy of souls will be going to and fro, and up and down, and ranging himself against them that take up the cross to follow him. This, I say, from experience, I have frequently been scoffed and ridiculed to my face, particularly in the parish of Clamish, and told I would never see God and called hard names; this is not general, but thank God who giveth me the victory, through Christ; I can bear all, and count all but dung and dross, when I see his kingdom and cause advancing, and his knowledge entering the hearts of men. But, in spite of the adversary, I have had the satisfaction to read and explain the Scriptures to *thirteen* families, or separate individuals, the very day I was most persecuted. And, doubtless, nothing but the power of God could have protected and kept their hands off me; but I am persuaded, that the Lord has made an hedge about us, and if the Lord be for us, no man can be against us.

I have frequently been in that den of dragons and its vicinity, S——, and was sometimes derided by some of them; but this was not general, and I trust some of them were actually convinced of many errors in their doctrines, &c. It would be quite impossible to give you, in the compass of a letter, the questions asked, and the arguments advanced by the Papists in this place; but as you know my humble ability to confute and confront their erroneous system, I rest satisfied. And not you alone I labour to please, but my God, who only knows the hearts of all the children of men.

I have also been in many other parts

the county Clare, viz. Tomgrany, and the adjacent parishes, villages, &c. I have also been in Broadford and Limerick, and though I got no remarkable opportunity of doing good in Limerick, except where I lodged, I trust the time and trouble were fully recompensed. The first time I had frequent arguments with many who travelled with me, one of them told me how a Mr. G—— kept the priest from anointing his father, and that the inhabitants and the priest thought to force his way to Mr. G——, the father's room. He also told me, how they shouted and ridiculed the minister at M—— in the church-yard; I took out my Testament and read several applicable portions, and shewed him that we should not judge: that there is one lawgiver who is able to save or to destroy; James:—that every man should be referred to the oracles of God, Rom. iii. and Gal. i.—that men should be left entirely to their own conscience, which beareth witness, Rom. ii.; and as much as would fill four letters, while we were travelling in an easy pace, nine miles. This man was seemingly very poor: he told me he was going to Limerick to sell nine or ten pounds of thread to get some nourishment for his wife, who, he said, was after a tedious illness in which she was despaired of. He said, he went for the priest to prepare her, a very dark night, and the priest immediately asked him, had he 2*s.* 6*d.*? The man said, No. The priest desired the ruffian to quit. The poor man craved, and continued a long time beseeching him, and told him to come with him, and that he would borrow the money from one of his neighbours; but all in vain. The poor man went home and borrowed the money, and came back for the priest; such were his apprehensions, that if his wife died without this anointing, she would be eternally damned. I told him this anointing was quite useless, and shewed him that the blood of Christ cleanseth from all sin, with many other portions to the same effect, together with my own reason.

Also, counsellor R—— was in this parish; many of his tenants gathered round him, and when they came to the gate, many of them went into K——'s house. I followed them in; I believe there were upwards of 30 of them together; I read for them a few chapters, and three of them asked me questions. One of them asked me about praying to saints; another, without hearing, or waiting an answer, asked me about praying for the dead, &c. Mr. K—— being in possession of my sentiments, smiled, and remarked that they ought to wait for an answer to one *subject, before they* introduced another. I *therefore promised to* give my opinion, *provided they would* listen attentively; all *which, I hope,* I did pretty well. And when *I came to prove saints* could not mediate, one of them said, the "Key of P was wrong, or I was destroying soul and those of my hearers. I first book of Kings, 8th chap. 39 and showed, that as they could not was useless to pray to them; and ii. 9, and 1 Tim. ii. 5, and s marks on them.

Twentieth Annual Report of the Hibernian Society.

"During the last eventful year, t mittee rejoice to find that the tota of schools has exceeded that of th ing year by the number of 49, bein year ending March, 1826, 1196; the year ending March, 1825, th only 1147. The number of schola evor, enrolled during the year has minished; amounting, in March, 94,262; whereas, in the present y are only 92,083; being a redu 2,179. The average number of ch your Day Schools for the last year, from the Inspectors' quarterly retu 50,650. The number of Adult S 2021; and as these schools are form every season, this return will not reduction. The Sunday Schools 27,646 scholars; of these, about are, as stated in your last Report, probably enrolled also in your Day deducting, therefore, 13,823 on th of this duplicate attendance, the individual scholars in your Day, and Adult Schools, will be sixty-sand, four hundred and ninety-sev numbers actually paid for will be n since the masters receive no rem for the Sunday scholars and are onl those scholars in the Day School actually present, and acquit themse perly at the Quarterly Inspection.

"The numbers here stated, it remarked, are those of the past considerable reduction is now tak in consequence of the secession schools, and the inability of your C from want of funds, to comply wi gent applications continually made rious quarters, for the opening schools."

Collections by the Rev. Mr. Chin..
John Francis .....
From Beckinton, per Rev. Mr. Pritchard .....

Received by Mr. Ivimey:

Mrs. Howard, Kensington Gravel-pits .....
Miss Ward, Sunning-hill .....
From "A Friend at Margate," by Mr. Thomas Phillips ....
Mr. E. Brown, Bramton ....

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 20.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 21.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. EUSTACE CAREY, from Calcutta.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. JAMES LISTER, of Liverpool.

THURSDAY, JUNE 22.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields.

HOME PROCEEDINGS.

KENT.

THE Kent Auxiliary Baptist Missionary Society, held its Annual Meeting on the 19th of April, at Eynsford.

The Committee met in the morning. In the afternoon, Mr. Eustace Carey preached an affectionate sermon, to a large and attentive auditory. In the evening, the treasurer was called to the chair, and the public business of the Society was transacted. Addresses were delivered by Messrs. Dyer, Carey, Giles, Shirley, Jackson, Rogers, Pierce, Bowes, Southern, Bentlif, Morris, and Groser. Mr. Parnell, of Ashford, was re-elected treasurer, and Mr. Groser, of Maidstone, Secretary. The proceedings were all conducted in a harmonious spirit, and an earnest desire to promote the Redeemer's kingdom in the world appeared to pervade the assembly. The collections after the services amounted to twenty pounds. It is hoped that a favourable disposition towards Missionary exertions is increasing in this country, as notwithstanding the severe pressure on the agricultural interest in some of its districts, and the sufferings of other parts through commercial embarrassments, the contributions are nearly, if not quite, as large this year, as they were last year. The next Annual Meeting is to be held at Ashford, on the Wednesday before the full moon in April, 1827. W. G.

FOREIGN INTELLIGENCE.

CALCUTTA.

MISSIONARY ASSOCIATION.

The Bengal Annual Association of Missionaries and Ministers of various denominations, was this year [1825] held in February. On Monday evening, 7th Feb. the usual Missionary prayer-meeting was held in the Union Chapel, when the Rev. Messrs. Mack and Statham engaged in prayer; and the Rev. Mr. Warden delivered a discourse from Habakkuk ii. 3.

On Tuesday, two services were conducted in the Bengalee language; one in the morning, in the Kidderpore Native Chapel, when the brethren Kirkpatrick and Paunchoo prayed and preached; and the other in the afternoon, in the Bow Bazar Native Chapel, when Mr. Penny read the Scriptures; the brethren Kasee and Pearce prayed; and the Rev. Messrs. Lacroix (of Chinsurah) and Trawin preached. In the evening of the same day a public service in English was held in the Circular Road Chapel, when the Rev. Mr. Edmonds (of Chinsurah) read the Scriptures and prayed; and the Rev. Dr Carey preached from Galatians vi. 9.

On Wednesday morning a conference the discussion of Missionary subjec

THE following extracts from Mrs. Coleman's Quarterly Report of the Female Department of the **Bengal Christian School Society, dated 21st of June last, will be perused with great satisfaction, by those of our readers who are peculiarly interested in these exertions of Christian charity.**

"The present number of scholars in the Juvenile School is twenty-three, of whom seven have made pleasing proficiency in reading, writing, and plain sewing. Two others can read easy lessons, and spell nearly any word from Pearson's Spelling Book. Chandra, an interesting pupil, who left the school in February 1824, has recently returned. It is pleasing to observe, that, during so long an absence, nearly all she formerly learned has been retained. Although it is only two months since the renewal of her attendance, she is in the first class, and nearly equal to any of her companions. A pupil from the first class has left the school within a few months.

"The Salem School contains twenty-three pupils, four of whom can read, write, and spell with much propriety. Three others are able to read easy books, and to spell nearly any word from Pearson's Spelling Book. A young woman from the first class has left the school. Two Portuguese girls were admitted into it about six weeks ago

coming to what they term 'the C
Garden,' (Chitpore mission station
hitherto I have been unable to persua
to join the little group of girls wh
collect here for instruction in needlew

"The Maze-Pond School contain
girls, of whom three can read seve
books, and spell, and write tolerab
Two of the best scholars have l
school within a short time.

"There are seventeen pupils in th
School. Four of this number hav
good improvement in reading, writi
spelling. Two others have learned
Pearson's Spelling Book.

"Five females of the Broadmead
can read, write, spell, and sew t
well. Among this number is a
woman who appears very desirous
proving herself. She has two litt
dren, one about three years old,
other not five months. While she
one hand in guiding her pen, or hold
book, the other is engaged in secur
infant child.

"Twenty-one pupils are attached
Monmouthshire School, three of wh
made pleasing proficiency in readi
ing, and sewing. Three others have
nearly through Pearson's Spelling B

"There are nineteen pupils belon
the Nailsworth School. They have
made as much progress as could
pected in the short time the school h
formed.

"The school denominated *Newca*
the *Potteries*, contains twenty-nin

"The twelfth school, called Leeds the Second, has recently been opened at Syaldah. It contains nineteen pupils, and is under the care of a young man.

"It is very gratifying to perceive the improvement which many of the children have made in regard to understanding what they read. On taking a copy of the improved edition of Hindoo Female Education to the Glasgow School, I put it into the hands of a young woman. She read nearly a page very attentively; and by the smiles that were excited, I perceived she understood, and was pleased with its contents. On closing the book, I said, Do you understand what you have read? With much apparent feeling she replied: 'The meaning is, that the women of this country formerly did nothing but the business of the house, and it was a great disgrace if they learned to read; but now their fortune has changed. The work of teaching the females to read and write has been begun, and many are learning.'

"I also took a copy of the above named work to the Juvenile School. Calling a little girl by name, I said, Come, let me hear you read in this new book. She had not proceeded far before it was evident, that not only herself, but several of her listening companions understood. Their attention was excited, and five or six arising from their seats, gathered around me, and begged to read some in the new book. Accordingly I heard them each read a portion. It was truly delightful to see the warmth of feeling manifested on this occasion, and the readiness with which they explained what they read. On dismissing them to their seats, they said, 'O this is a very good book, an easy book, we each of us want one.'

"This work has been introduced into several of the schools, and excited more attention among the pupils than any they have previously read."

THE following testimony to the value and importance of the Language Institution, lately formed in the metropolis, for the purpose of teaching Missionaries the language of India before they leave this country, has recently been received from Mr. Yates; whose high attainments in Oriental literature peculiarly qualify him to give an opinion on the subject.

Writing to Mr. Dyer, under date of 12th May last, he expresses himself as follows:

"I am sincerely rejoiced to find that you have seen the propriety of initiating young men, designed for this country, into the languages they will have to speak on their arrival; because, I believe, it will greatly conduce to the welfare of the Missions, and the comfort of missionaries. I feel persuaded, that a young man at home, may learn, in one year, under a proper teacher, as much as he could learn in this country, for the first two years, under a native teacher: and to any one who considers the nature of this climate, and its exhausting effects on most constitutions, this will appear a consideration of no small importance. A missionary studying two years in this country, costs the society that sends him, at least £360; now, supposing he could have made as much progress at home in one year, how much time, how much strength, and how much money would be saved! Another great advantage in the plan would be this, that it would enable societies to ascertain what persons were most fit to be sent, and to advise them in what department of labour they should more particularly engage. A capacity to learn and speak languages being one of the qualifications essential to a missionary in the East, societies must run a great risk in educating, sending out, and supporting them, without knowing how far they are capacitated for their work. The Company require of their servants that they should be acquainted with two languages before they are admitted to their regular employments; and surely missionaries, whose object is so much more important, ought to be on a level with these. But religious societies in England have no college in this country, and therefore cannot know whether their servants are thus prepared, unless they educate them previously to their leaving their native land."

THE following letter has lately been received by the Secretary from Mr. W. Kirkpatrick, the young man who has been lately accepted by the Society to labour as a Missionary, in connexion with our younger brethren in Calcutta. It is a cause of thankfulness, that while the number of our European brethren is diminishing by death and sickness, others are raised up on the spot to share the labour with those who remain.

Calcutta, 14th Sept. 1823.

"I received from Mr. Yates, with [illegible] pleasure, the letter with which you [illegible]

same purpose.

You may not be unaware, that, by the advice of the brethren at Calcutta, I am applying myself, under the direction of Mr. Yates, in the acquisition of such knowledge as may be most useful to me in my labours, and facilitate the attainment of these objects. In consequence of this, I am not able, at present, to bestow so much time and attention to preaching, and similar duties, as I could wish. I attend on four evenings in the week at two Bungalows, except when prevented by any cause, for preaching and distributing Tracts; but have not leisure enough to keep regular journals of interesting occurrences, conversations, &c. The information you request me to communicate occasionally, must hence be very scanty and limited; though, I hope, for a season only.

"I am exceedingly obliged to Mr. Yates for his kindness towards me, and his superintendence of my studies. I have, certainly reason to be thankful for his counsels and instructions; and wish they may be useful to me and profitable. The present of books from the society, which you promise to send, will be received with gratitude, as an expression of their kindness to,

Sir,

Your most obedient servant,

W. KIRKPATRICK.

"P.S. The above was written a considerable time ago, but it could not be despatched in consequence of the late severe illness of

Colombo, 17th Nov. 1820.

"For the greater part of this y
Pettah (place of worship) has be
stantly well attended. Whether th
has reached the hearts of many o
who have heard, He who searches th
only knows. One circumstance I h
mention is, I trust, a pleasing pro
the Lord has thoughts of mercy t
Colombo. From the time that brothe
left Colombo, till lately, I have no
able to hold prayer-meetings, in our
ing-houses, for want of persons to
in prayer. I have now the pleasure
we have eight or nine, who, in Portu
on these occasions can take the lead
acceptable manner; and some of th
English also. Of these, three only
to our denomination. Most of the
though my constant hearers, are m
of the Dutch Church, and one is a
copalian. Four of them are very y
they were not more than two or three
of age when I came to Colombo.
attendance in the Pettah, on these occ
is nearly the same as at preaching.
hope, this spirit of prayer that is
out, will prove the fore-runner of gr
this valley of dry bones. By means
female school, our congregation at the
Pass is a little increased, but is still
Of the schools, I shall write nothing
as the time is near when I shall sen
the annual report concerning them.
union, of which you have, ere this,
informed, goes on well: and, I ha

Mr. Chater's eye, I am obliged to erect a new school bungalow for the boys. The expense attending this, and some other unexpected expenses I have had to meet, have a little pressed on my funds.

"I have begun this month to employ one of our school masters as a Reader in the villages, in imitation of your Irish Readers. I hope at a future period to have to send you some of his journals for insertion in the Missionary Herald. Brother Siers wishes to employ Dionysius and another person at Hanwell, in the same way. But I cannot determine on that yet, as I do not know that I could meet the expense. That promising youth, Daniel, has been removed from us by death. He was at a distance from Mr. Siers at the time of his last illness; but he says, he has no doubt, he died in the faith and hope of the Gospel."

JAVA.

THE following letter from our worthy and laborious Missionary, Mr. Bruckner, narrates with his accustomed simplicity, the dangers to which he has been exposed, in consequence of a serious insurrection of the natives against their Dutch masters. He is now, we trust, in Batavia, where he will be able most efficiently to superintend the printing of his New Testament into the Javanese, for which purpose a lithographic press was sent thither some time ago.

"About a month ago, I heard, unexpectedly, the news that one of the southern empires, Djojocarta, was in an uproar against the Europeans. The principal princes of the empire had placed themselves at the head of large crowds of people, and threatened to sweep every thing before them. This happened just while the principal part of our troops were busy at Macassar, to quell an insurrection of the same kind; this those princes seemed to have known very well; therefore they had just chosen the moment when they knew they could not be resisted from any quarter. When I heard the news of this insurrection, the enemy had already advanced towards Salatiga, at a distance of thirty or forty English miles; and had devastated all the villages in his way by fire and sword. In the breast of a revengeful native lodges no spark of humanity towards a European; he kills old and young, in a most cruel manner, even so that human nature shudders to think merely for a moment of it; he rips open their bellies, grasps for the beating heart, tears it from out of the breast, and looks at it, mutilates the body by cutting limb from limb, and puts the head upon a pole, and shouts round about it. When I heard of the approach of this dreadful enemy, I thought it the very first duty to place my family in safety, by sending it to Samarang, as soon as possible, determining to remain as long as I thought it safe. All the inhabitants here were called to bear arms; I merely was exempt by the goodness of the Governor of the district, but he told me afterwards, that it would become my turn also to take arms. I stayed a few days longer, till the report came that a troop of rebels was very close to us, and then I judged it safest to follow my family. About a fortnight long we were pretty safe here, but in the meantime the insurrection spread farther and farther; so that now, the enemy, or rebels, in vast numbers have advanced within eight miles of this place, and threaten to take Samarang, after they have carried before them devastation and murder. We are now in the utmost danger of being overpowered, if God Almighty is not pleased to deliver us. A battle was fought last night between them and our troops, but our troops being too small in number against such a crowd, were obliged to retreat, after some loss. All the citizens of this place are obliged to bear arms like soldiers; all public and private business is stopt; even I was summoned to appear and take arms; I went, however, to the magistrate who issued that order and remonstrated against the measure of obliging me to take arms; which had the desired effect. Some more troops have arrived, and the town has in the meantime in some measure been fortified; also the natives around us are quiet, until this moment, which are things much in our favour. Though we would not trust in the arm of flesh, yet with the Lord's blessing these means may be still powerful to save us from an entire extirpation by the hands of the natives. Though I am fully aware that our measure of wickedness must be full, and therefore ripe for being cut off; I would still fain hope in the infinite mercy of the Most High, not to deliver us into the hands of our enemy. May our gracious Lord answer the prayers, in these times sent up to him for the welfare of this Island, by his chosen people. The few days we enjoyed quietness in this place, the Lord has been very gracious towards me, by the arrival of his servants, Messrs. Bennet, Tyerman, and Medhurst; the first two gentlemen being the deputation of the London Missionary Society. They came hither on purpose to see me, and the eastern parts of the Island. I was much refreshed by their

prayers, and counsels. Thus had the Lord prepared something pleasant for me in this wilderness; but they met me still in a confused state, having just come down with my family from Salatiga; I had no room, nor even table to receive them in a decent manner. I am also called to report to you the sad news of the death of our dear brother Diering, of Batavia; he entered the fifteenth of the last month into the rest of his *Lord*. The Rev. Mr. Medhurst laments his death very feelingly, as he says he has lost in him a very valuable assistant in promoting the cause of Christ, and a very affectionate friend and brother; he has preached a funeral sermon on this event. Yesterday I received the box which you had forwarded to me; I thank you most heartily for every article in it, especially for the portrait of Dr. Ryland. I shall deduct something for the contents of the box, in my next bill on this Society. I have an urgent call from Batavia to come thither, and superintend the printing of my translation, and it appears to me proper that I should obey the call, as the printing will then go forward, otherwise it is a doubtful case. I have forwarded my Journal regularly to you, except the last, which I have not even found time enough, in this state of confusion to write. I have, in the meantime, gone amongst the natives around us, as my strength, and the confused state of circumstances have permitted, but with no better success than formerly, some listen a little, some not at all. Should the Lord be pleased to spare me longer in his service, I hope to be more useful in his cause for the future; I long much for the time when a church of natives shall be erected, and that I might be spared so long."

SPANISH TOWN.

A LETTER from Mr. Philipo, dated Feb. 13th, contains a gratifying account of the labours in which he is engaged, and in which, we trust, he will soon receive efficient assistance from Mr. Baylis, one of the Missionaries, whose departure for Jamaica was announced in the Herald for last month.

"My school," says Mr. P——, in the letter above mentioned, "increases beyond my most sanguine expectations. I have *now 140 pupils, 30* of whom are children *of Jewish parents who read* the New Testament *daily. One*, a youth of about 13 or *14 years of age, is* (which may excite your surprise) *the son* of the *Rabbi* in this town. Several of this number, from the inferior circumstances of their parents, I have taken into the school gratuitously.

"I have hitherto omitted to observe to you, that in consequence of not being able to procure a house for the school in the centre of the town, I have converted the old dwelling-house in the Chapel-yard into one, and rented a residence at a short distance from it. In this circumstance I think I can discover the Hand of Providence.

"I am extremely happy that you are making arrangements to send me an assistant. I think I have not, in this respect, made an unnecessary application. The charge of 140 boys and girls at home, even if they are all on the plan and well established in it, and the master no other duties to attend to, I believe is considered as almost sufficient employment. About 30 of my scholars are advanced considerably beyond the limits of the system in arithmetic, some are in mensuration and fractions. Many learn Latin, Hebrew, Geography, and Grammar. You know my other duties; and when I inform you, that for three months past I have had no one to assist me, and the school to organize, that I am obliged to superintend the building of the chapel and exert myself considerably for subscriptions towards it, I am confident that you will not only be convinced that I absolutely require aid, but will forward it me as expeditiously as possible.

"After considerable alterations and expense, the old building is made remarkably commodious and convenient for the purpose of a school. It will accommodate about 150 boys and an equal number of girls, on the second floor. Of the latter, there are 40 to whose instruction in needle-work, my dear wife devotes three afternoons in a week.

"The Sabbath-school, under her care, I am also happy to say is flourishing. Our prospect of usefulness in this department of service is, I flatter myself, so great and indubitable, and my conviction of the vast importance of the diffusion of the blessings of education generally among the lower classes so decided, that notwithstanding I were conscious that I should fall an early sacrifice to excessive anxiety and labour, I am sometimes inclined to question whether I should be justified in resigning my work but with my breath. Nor is the prosperity of my school establishment my only encouragement. God has graciously condescended to smile also on my ministerial exertions. Since my arrival here, I think *no one* has had greater reason for gratitude to the Father of Mercies.

"Some little time ago, I had the happiness of adding to the church, about 90 individuals, whose conduct hitherto appears to be "such as becometh the Gospel of Christ."

At Old Harbour, more recently, I with equal gratification administered the sacred ordinance of Baptism to 30 more; two of whom, from their respectability, are likely to be a considerable acquisition to our Society. Numbers (chiefly young persons) are constantly adding to our congregation, and all connected with us seem fast awaking from their lethargy.

"I assure you I have been often obliged to exclaim with astonishment and gratitude, "What hath God wrought!" "

MONTEGO BAY.

A PLEASING instance of the value in which the labours of Christian Missionaries now begin to be held, occurs in a late communication from Mr. Burchell.

He informs the Society, under date of January 24, that a gentleman who had previously shewn him much kindness, having recently purchased an estate in the parish of Westmoreland, was very desirous that a Missionary should be stationed there; and to facilitate the accomplishment of his wishes, he had authorized Mr. B—— to make an offer of premises, situated on the estate, for a sum not equal to one-third of their original cost, and proposed to add, as a free gift in addition, twenty acres of land adjoining. The station is described as most eligible, being in the centre of nearly 50,000 negroes, among whom no Missionary has yet entered. The sole condition on which the offer is made, is that a Missionary station be formed there. Should this be neglected, or discontinued, the premises are to revert to the donor.

Limited as are the finances of the Society, it was felt that such a generous proposal, according so entirely with the object we have in view, could not but be thankfully accepted. Instructions to this effect have, in consequence, been sent to Mr. Burchell; and ere long, we trust, this new station will be occupied as diligently, and as successfully, as those previously existing on the island have been.

HONDURAS.

BY the return of our worthy friend, Captain Whittle, of the Ocean, from Honduras, we have received *some pleasing intelligence from our Missionary, Mr. Bourn. Although, by the loss of his valuable partner, and the speedy removal of Mr. and Mrs. Fleming, his condition is very solitary, and he has been visited by sickness too; he has laboured and not fainted,* and some indications are granted him that his exertions have not been in vain. He writes, under date of the 11th of January last.

My congregation was never better, if so good as at present, especially on the Sabbath morning; there appears a considerable degree of attention, and some real good appears to be doing. Three free negroes, one brother, and two sisters, not less than 40 years of age, give very pleasing hope of a change, besides a number more who are promising. Those who have been already baptised stand their ground well, and give stronger proof of a work of grace. The first convert, whose name is John Morrell, bids fair to be of great assistance to me as a native preacher; perhaps, all things considered, equally so as a European Missionary. In point of natural gifts, and those gifts evidently under the powerful influence of divine grace, I do not expect to meet with another of the sons of Africa to surpass him. He has, evidently, on account of the change wrought in him, been a loser as to this world, and had to encounter considerable persecution; but all seems to do him good, and to lead his heart nearer to God in Christ. He is continually employed, though without any remuneration; and even while doing to the utmost, or beyond his power for the chapel, in preaching and conversing among the people in different directions, and evidently with a degree of acceptance and power. He said the other day, when he and I were visiting the people at a place called Charlotte Town, where are about 500 people, and where we have preached twice during the week, that he could feel contented to live upon bread and water, if he could do any good among that people. It is pleasing amidst some trials to behold the powerful effects of divine grace. Help me to thank God for this instance of his goodness! O that it may be the first fruits of an abundant harvest in this part of the world!—Our first convert is very sanguine in his expectations of good being done, and thinks true religion will spread and prevail in this place, and none will be able to stop it. Since the new year entered, we have set apart one day in the week for fasting and prayer that God would pour out his Holy Spirit upon his word, that it may have free course, run and be glorified. We have also entered into some fresh regulation respecting the Sabbath school.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1826, not including Individual Subscriptions.

FOR THE MISSION.

	£.	s.	d.
Montrose, Society for Missions, Schools and Tracts, by Mr. James Dow, Sec.	10	0	0
Tetbury, Subscriptions and Penny Contributions, by Miss Overbury	11	0	0
Legacy of the Rev. John Follett, late of Tiverton, Devon	15	0	0
Otley, Subscriptions and Donations, by Mr. W. Pollard	8	0	0
Hitchin, Collected by Miss Bradley, &c.	13	19	0
Devonshire Square, Auxiliary Society, by Mr. T. Jackson	13	3	0
Whitehaven Auxiliary Missionary Society, by ———	5	11	0

Kent Auxiliary Society, by Mr. Parnell, and Rev. W. Groser, viz.

Ashford	6	14	4	Folkstone	16	4	6
Borough Green	2	7	0	Hadlow	5	2	0
Canterbury	1	1	0	Maidstone	26	14	8
Chatham	55	18	6	Marden	4	14	6
Cranbrook	10	6	0	Sevenoaks	31	18	3
Eyerton	2	5	0	Staplehurst	2	0	0
Eynsford	41	8	10	St. Peters	12	10	0
Eythorne	10	6	9	Tenterden	9	11	7½

			239	2	11½
Acknowledged before, Expenses, &c.			42	2	11½
				197	0 0
Poole, Subscriptions, by Rev. John Shoveller				8	8 0
Andover, Friends, by Rev. Mr. Whitewood				4	0 0
Lymington, &c. Collections and Subscriptions, by Rev. J. Millard				31	2 0
Boxmoor, (Herts) Missionary Association, by Mr. Nash				6	0 0
Shrewsbury, Subscriptions, &c. by Rev. Manoah Kent				21	0 0
Perthshire Missionary Society, by Rev. John Newlands				20	0 0
Garway, &c. Subscriptions and Donations, by Mrs. Rogers				6	10 0
Penny Stratford, Penny Subscriptions, &c. by Mr. Salter				5	10 0
Edinburgh, Sundries, by Mr. Arnot				8	1 0
Walworth, Moiety of Missionary Collection at York-street Chapel, by Rev. G. Clayton				32	5 6
Camberwell Female Auxiliary Society, by Miss Gutteridge, Treasurer				38	10 0
Watford, Subscriptions and Auxiliary Society, by Mr. Young, (including £3. 9s. 1d. for Female Education)				12	1 1
Canterbury, Subscriptions and Donations, by Mr. Christian				20	9 8
Kingsbridge, Weekly Subscriptions, &c. by Rev. J. Nicholson				10	4 10

Bedfordshire Auxiliary Society, by John Foster, Esq. viz.

Bedford	33	7	4	Luton	41	16	9
Biggleswade	20	0	0	Sharnbrook	4	6	0
Carlton	6	4	0	Staughton	4	9	6
Cranfield	2	0	0	Steventon	7	2	8
Gamlingay	3	12	6	Toddington	0	17	0
Leighton & Great Brickhill	17	12	7				

	141	8	4
Benjamin Goodman, Esq. Leeds .....Donation.	20	0	0
Another Tithe of Gratitude, by Mr. Nisbet	5	0	0

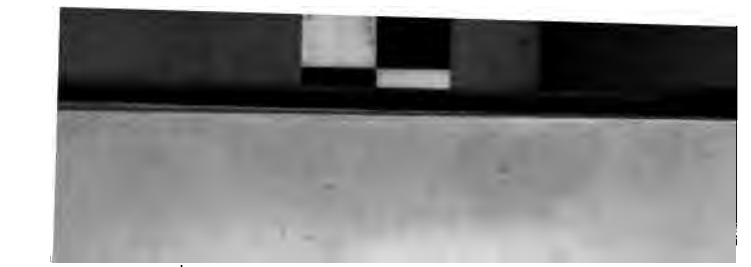
TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson	300	0	0
Suffolk Society in Aid of Missions, by Mr. S. Ray	19	19	3
Calton Association for Religious Purposes, by Mr. Turnbull	5	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Turnbull, of Loughton, for 13 *Volumes of the* Baptist Magazine; Mr. Epps, for 10 Vols. do.; and Mrs. Allen, of *Frome, for Sundry* Volumes of Periodical Accounts.

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.



Engraved by Bate, from a Pic

REV. JOSEPH HARRIS.

Late of Swansea.

London, Published July 1 1826 by Wightman & Cramp 24 Paternoster Row

THE

BAPTIST MAGAZINE.

JULY, 1826.

Memoir of the Rev. Joseph Harris, late of Swansea.

[Extracted from "A Sketch of the life, character, and labours of the Rev. J. Harris." By J. Samuel, Swansea, 1825.]

Mr. Joseph Harris was born in the Parish of St. Dogwells, near Haverfordwest, Pembrokeshire, in the year 1773. Of his parents it is only necessary to observe here, that his father filled the office of farm-bailiff to a lady of property in the neighbourhood; his income, however, did not allow of his educating his children in any other branches of knowledge than are usually attained by children at an early age, and in retired country schools. Notwithstanding these disadvantages, possessing an ardent thirst for knowledge, it was the practice of young Harris to read whatever came in his way, and to this habit may doubtless be attributed the variety and extent of general information he evinced, and which he nobly consecrated to the cause of religion, and to that of the literature of his country. So devoted was he to reading, and the acquirement of knowledge, that it has been said, his father frequently corrected him rather severely for his attachment to his studies:—this, however, did not produce the effect intended, for when he could obtain a new book, he would (as he was employed during the day by his father,) sit up whole nights to make himself acquainted with its contents. His parents were professed members of the established church in which communion they both continued till within a few years past, when his father was baptized and became a member of the Baptist church at Beulah, a branch of Llangloffan, Pembrokeshire, of which latter place the son had also been an honourable member and preacher, previous to his removal and settlement at Swansea.

Deficient in some respects of correct information on the subject, I cannot speak as to his general deportment, or the bias of his disposition during the important period of youth; but from what has been said above, we may infer that his habits were retired, and consequently his morals less corrupt than if he had mixed more largely with those of his own age and circumstances. Though residing at a distance of several miles from Llangloffan, he was accustomed to attend the preaching of the gospel there on the Lord's day, and occasionally at other times; but what were his views of himself as a guilty sinner, or the suitableness of the gospel as a remedy, or at what precise time he first tasted that the Lord was gracious, I have not been able to ascertain; it appears, however, that when about nineteen years of age he put on the Lord Jesus Christ by baptism, and was received in the church by the late venerable H. Davis, at Llangloffan. That he was enabled to adorn the profession he had made, may be concluded from his being soon considered as

possessing talents for public usefulness; he was urged to exercise his gifts before the church, and in his twenty-second year he went forth to proclaim the gospel of glad tidings to perishing sinners.

After a series of useful and acceptable preaching in his own church, and the vicinity of his birth, he felt an inclination to visit the churches through the Principality, a custom well known to prevail in Wales, and which seems to partake much of the itinerating features of the first preachers of Christianity. Leaving his native county, and passing through Carmarthenshire, he arrived at Swansea, the place destined to be the scene of his future labours, and the depository of his dust. It happened that at the time Mr. H. paid his first visit to Swansea, which was in the year 1799, some difference existed between the church and their minister, Mr. D. Jones, which issued shortly after in a separation; Mr. J. having imbibed sentiments not according with those of the denomination to which he belonged.

Mr. H. having given the greatest satisfaction to the church, by his sensible and affectionate manner of preaching, they pressingly invited him to repeat his visit on his return from his intended tour, which he promised to do. In this interval, the people of Swansea consulted and agreed to invite Mr. H. to spend some time among them; this arrangement led to their unanimously calling him to take the pastoral charge over them, which, after the greatest regret, and much unsuccessful opposition on the part of the church at Llangloffan, finally took place, and he was set apart to the full work of the ministry at *the latter place* in 1801.

Having traced the steps which led to the settlement of Mr. H. in Swansea, we have the strongest reason for concluding that the hand of the Lord was engaged in it, and that our departed brother was a chosen vessel in his hand, to bear the riches of divine grace to many souls in this populous town and neighbourhood. It soon became manifest that he was a workman that needed not to be ashamed, but rightly dividing the word of truth: it pleased the Lord to bless his labours by large additions to the church: and not contented with merely preaching Christ where he was already named, he sought to carry the savour of his name where he was not known: he was therefore instant in season and out of season, and laboured day and night through every inclemency of weather, that he might make full proof of his ministry, and do the work of an evangelist. In this way he was instrumental in planting the Gospel in several surrounding villages, where darkness and ignorance had heretofore prevailed.

Possessing a robust constitution and having enjoyed general good health, his friends had never anticipated his dissolution at the comparatively early age of fifty-two years; whatever previous dilapidations however his earthly tabernacle had suffered, a painful bereavement in his family, in the loss of an amiable and only son, appears to have had a powerful effect in accelerating the mournful event.

Though Mr. H. had enjoyed an uninterrupted series of good health up to the time of his son's illness, and till near his death, it soon became apparent to his friends after the mournful event had taken place, that an alteration was perceptible in him. Instead of the active, cheerful, and social companion, he

w became listless, reserved, and some degree unsocial with ıse about him, and though he uld occasionally smile and ap- ır to resume his wonted cheer- ness when at table at meals; his study was his constant re- ıt, and there it seems (for he uld permit no one to break in on him there,), in spite of him- f, grief took entire possession of soul.

After the lapse of some months engaged in writing the Memoir his son, and though strongly suaded from pursuing it, he per- ered in it till it was finished, l gone through the press. After he did little more; he com- ined of weakness in his knees; voice became faint, attended h languor, sickness, and other rning symptoms; still, however, friends flattered themselves that sumption was far from him; , alas! they were soon unde- ved: he declined rapidly, was pelled to relinquish his beloved rk in the house of God; and it ıs soon evident that he was out to follow the desire of his es to the grave.

In the month of March he at- ded the house of God, and for last time with much difficulty ministered the ordinance of the rd's supper to his beloved peo- e. His appearance and his nner on that occasion led many his friends to conclude his mi- terial work was finished; and it ıy easily be conceived what feel- gs such a conclusion was likely produce. He now looked for- rd with a calm tranquillity for e time of his release, and though had none of the raptures which me of the people of God enjoy the prospect of death, yet his nd was at peace: *knowing in om he had believed, he descend-* ed into the dark valley, with the full assurance that what he had committed unto Him he was able to keep unto that day when the saints shall appear with him in glory. During the excessive heat in the month of July and beginning of August, Mr. H. suffered greatly from debility and extreme weakness. He, however, spent several hours every day in his parlour, when he was glad to see any friend turn in to enquire how he felt. In this way he continued till the 10th of August, 1825, at seven o'clock in the evening, when his immortal spirit took its flight to the regions of unclouded happiness, in the fifty-second year of his age, and the twenty-sixth of his labours among the people at Swansea. His remains were committed to the dust on the following Monday, to mingle with those of his much lamented Ieuan Ddu; and as they had been "lovely and pleasant in their lives, in their deaths they were not long divided."

From a variety of circumstances in the life of Mr. H. it may be justly inferred that he possessed mental talents of the first order, and which, had they been cultivated at the proper season of life, would, in all probability, have placed him in a very conspicuous station in society.

It has been already observed, that he derived but little advantage from the education he received in his childhood: so little progress had he made in the *practice* of the English language, even after his settlement at Swansea, that it was deemed advisable by his friends to procure his admission into the Bristol Academy for twelve months, with a view to qualify him for more general usefulness, in English preaching. The calls, however of his church and his family prevented

his enjoying this privilege more than half that period: yet in that short time he made surprising proficiency (as his writings in the English language sufficiently prove) and secured the esteem and friendship of the principal tutor, the late venerable Dr. Ryland, in such a manner, that their friendship and correspondence ceased only with the death of the Doctor; and now they are united again in that world, where the interchange of friendship needs not the aid of correspondence, but where it has its consummation in perpetual enjoyment.

It is perhaps hardly necessary to mention that Mr. H.'s sentiments were strictly Calvinistical; as much so as those of the eminent reformer himself; or those of Bunyan, or Dr. Doddridge, Booth, Howe, Dwight, Fuller, and a host of others that might be named; but he attached no more importance to the names of these men, or to their writings, than as they appeared to him to accord with the word of God; nor was he in the habit of bringing the particular points of his creed into his public ministry, but like a late eminent divine in the church of England, he wished his Calvinism to be like sugar in his tea, to sweeten the whole, but no where found in the lump: so with Mr. H., though his sermons savoured of his sentiments, yet he was no bigot, and the strain of his preaching was such as not only to be heard but felt;—Christ and his salvation, with the duties incumbent on those who heard, and those who believed the Gospel, formed the substance of his preaching, and such was the effect produced by his manner of treating these all-important subjects, that, even those who never felt their saving influence, or any interest in Mr. H.'s peculiar views of divine truth, yet appea lighted to sit under his mini hear the gracious messag his lips.

To great firmness of m added steadiness and rem decision of character, the tempered with candour and tian charity above the c degree; and though we do i him up as a sinless charact perfect pattern for imitati think it not too much to asse in his death his country ha true patriot—religion in g firm and consistent advo and the denomination to wh belonged, one of its brighte ments: every admirer of th language will consider it h tained an almost irreparab in fine, as he was esteem beloved in life, so is he honoured and deplored in and we trust he now rests f labours, and are assured hi shall follow him.

Mr. Harris was the co of a Welsh Periodical wor tled SEREN GOMER. He Editor of a volume of l called by his name, and edition of the Bible, call Duoglot Bible—the Wel English being printed in columns: he also published Treatise on the Proper D Christ, and many minor pie

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ON THE PREVAILING CAUSES UNITARIAN CONTROVERS

So there was a division among t because of him, John vii. 4

IN reviewing the history of speculations, or the different which human fallibility has ed, it would be difficult to fi a subject which has occ more discussion, or given greater diversity of opinio

the Scripture doctrine of the person and offices of Christ. The errors of the Jews and other unbelievers, ancient and modern, though involving a total rejection of Christianity, are fewer in number, and less intricate and delusive, than the clashing and of course erroneous opinions entertained, respecting the nature and attributes of its author, by professing Christians themselves.

Even in the first age of the Gospel, before the Apostles had closed their labours, the peace of the church was broken, and its purity corrupted, by the Gnostic and other heresies, which, sapping the foundation and exposing to jeopardy the simplicity and holiness of our religion, were warmly and successfully opposed by the friends of truth, and occasioned, as we conceive, the writings of the Apostle John. Toward the close of the second, and the beginning of the third century, many philosophers, converted to the Christian faith, and attempting to explain its doctrines by metaphysical reasonings, formed under the influence of different systems of philosophy, gave rise to various speculations and violent controversies on this subject. Then commenced at Alexandria the controversy between Arius and Athanasius, two eminent divines of the Alexandrian school, who, in conjunction with their followers, carried on the dispute with a degree of bitterness and intolerance, disgraceful to themselves and highly injurious to the Christian churches. As different theologists pursued these enquiries, and viewed the subject in different points of light, new heresies were successively propagated and admired, condemned and forgotten; till, in the lapse of time, the speculations of philosophy, and the pursuit of truth, were alike suspended by the death-like triumphs of the Papal power.

But the era of the Reformation, in which the rights of conscience and the authority of Scripture resumed their sway, occasioned the renewal of this controversy under the title of Socinianism; the abettors of which obtained considerable success in Poland, and other parts of Europe, infusing throughout Christendom a leaven which has continued working till the present moment. In our own country, in particular, it is well known that, since the Revolution, the Trinitarian controversy has been repeatedly and warmly agitated, both in the Established Church and among Dissenters, especially during the last half century, in consequence of the writings of Dr. Priestley and other learned and zealous supporters of the Socinian cause. The same diversity of sentiment is, indeed, still prevalent in the churches; and the evident extremes, as well as intermediate hypotheses, are maintained with equal confidence and zeal, without any symptoms of approaching unanimity.

But, though the differences of opinion, in regard to the person of our blessed Lord, are exceedingly numerous and contradictory, the most important of them may be included under the four general denominations of the Socinian and the Sabellian, the Arian, and the Athanasian hypotheses. The opinions which *seem* most remote from the truth, and which may be regarded as opposite extremes, are those of the Sabellians and Socinians; the former contending that Christ, as to his divine nature, is truly and properly the Supreme Deity, the same being or person whom the Scriptures usually designate the *Father*; while the latter maintain

that with respect to his person, he is truly and properly a man, frail and peccable as ourselves, though favoured, like Moses, with an extraordinary commission from the Deity. Between these extremes, and in opposition to both of them, it has been generally believed that Christ pre-existed before all worlds, and that his manifestation in human nature was literally the incarnation of a superior being. In his pre-existent nature, some contend that he was a human spirit; others believe him to have been an angel of the highest order; while the great majority of professed Christians conceive him to be a divine person, the son of God, in a sense which denotes essential divinity, a being who possessed in himself divine perfections, by an intimate and ineffable union and co-existence with the Father.

But widely as the abettors of these systems differ, respecting the nature of our Saviour's person and the import of his mediatorial office, it is pre-supposed that all parties are agreed in acknowledging his divine mission, and the necessity of submitting to his authority in matters of religion. This agreement, however, though it seems to recognize a point of coalescence favourable to unanimity of decision, does in fact magnify the difficulty of reconcilement, and create in the mind of impartial spectators deeper surprise and regret. Indeed, what circumstance can be more embarrassing to the serious enquirer after truth, or more gratifying to the enemies of our faith, than the diversified and contradictory speculations presented to the world, respecting the nature and prerogatives of the sacred personage *whom* we at the same time *regard as the* founder of our religion? *In the* estimation of an unbeliever, *it appears* the height of unreasonableness to require him to believe in Jesus, when very few of those who profess that belief can tell him what is meant by it, or who the person is in whom such belief should be exercised; and especially, when they who profess to have studied Christianity, and assume the office of its public teachers, are accustomed to present to enquirers ideas and illustrations as remotely dissimilar and irreconcileable as can be conceived. And though the personal nature of religion, and its appeal to every man's conscience in the sight of God, sufficiently invalidate their objection, and leave the unbeliever without excuse, the fact itself must be seen and deplored. Serious enquirers, indeed, who love the truth for its own sake, and wish to be advancing in Christian knowledge, are often bewildered amidst these clashing speculations; or else, in despair of finding out truth, and fearing the influence of dangerous sophistries, relinquish the subject entirely, and, in the absence of sound discrimination, content themselves with a vague acquiescence in general propositions, neither knowing what they believe, or why they believe it. If, however, we proceed to consider the principal causes by which this controversy has been produced, and is still perpetuated, it may in some measure obviate the difficulties arising from it, and assist the humble enquirer in forming a correct idea of the great truths involved in the controversy.

One of the causes which has greatly contributed to this dispute, is, *the relative importance of the subject in question, considered as an essential part of the Christian scheme.*

As the earnestness with which we maintain the truth will depend on the importance attached to its

acknowledgement, the different shades of opinion advanced in controversy will interest the mind of an enquirer, in proportion as they appear to deviate from the truth, or to coincide with it. When principles or institutions are viewed with indifference, the spirit of disputation and enquiry becomes dormant; and the mind, neither feeling a burden which it wishes to remove, nor perceiving an inducement sufficiently powerful to innovate, yields to a settled acquiescence in the general usage or customary opinion. But when a question of vital importance, affecting the essentials of divine truth, is proposed to our attention, we shall either abstain from the enquiry altogether, thinking the subject too sacred to be discussed; or else, deeming it a proper theme for sober investigation, shall view every shade of difference with interest, and every deviation with suspicion or fear.

Precisely of this description is the controversy in question, which involves points of the highest moment, and affects even the vitals of Christianity. In proportion as we perceive the sacredness and authority of the Gospel, or feel alive to the consequences involved in a disownment or perversion of its principles, we shall look with an anxious eye upon this discussion, and examine with the utmost caution the conjectures or definitions of every disputant, lest they should add something to the Book of Life, or take away a single iota from its holy records. Hence it happens, that theologists of unquestionable erudition and genius, whose views of the doctrine in dispute nearly harmonised, have nevertheless carried on a series of verbal hostilities, and filled the world with voluminous controversies, *in consequence of a dubious definition, an incorrect mode of expressing the same idea,* or a doubtful explication of a disputed passage. Hence, moreover, different denominations, deficient neither in candour nor discernment, instead of conceiving a general acknowledgement that Jesus is the Christ, the Son of God, a sufficient ground of Christian co-operation and fellowship, have deemed it necessary to blend with this principle, a specific agreement respecting the nature of his person and the extent of his prerogatives. Nor is there any thing in this requisition either censurable or illiberal, if properly understood; but, admitting the question to be essentially important, every mistake is dangerous, and every view entitled to serious scrutiny and deliberate discussion. At the same time, owing to the unavoidable imperfections of the human mind, and the difficulty of confining its feelings and speculations within just limits, the importance attached to the Trinitarian controversy is one of the primary causes of its origin and perpetuity.

In the history of this controversy, however, a second cause of its continuance will be found in *the uncandid temper with which it has been conducted, and that aversion from the truth which mutual recrimination imperceptibly produces.*

Though persons who love the truth and feel its importance, will always lament what they conceive to be the errors of their brethren, every principle of humanity and the gospel requires them, instead of assuming airs of infallibility and intolerance, to acknowledge in their opponents common sense and common integrity, and to conduct the debate with suavity of manners and benignity of temper. Bitterness and dogmatism become neither the humility nor the charity of a Christian, nor promote the truth which they officiously step forward to de-

fend; but serve rather to widen the difference and perpetuate the errors of its opponents, by exciting against weapons so abhorrent to sound reason, deep and powerful antipathies; which, by an easy transfer, affect the system in support of which those weapons are employed.

It is a fact not to be concealed or forgotten, that, when persons of inquisitive but uninformed minds, beginning to speculate on this doctrine, have been in some measure dazzled with the illusions of error, their brethren and fathers in the church, instead of using with Christian kindness their superior discernment and firmer faith to arrest the progress of minds wandering from the truth, have rather looked upon them with coolness and suspicion; censured their presumption with unqualified severity; denounced the danger and perdition that awaited them; discarded their society as contagious, cautioned others against their acquaintance, and loaded their names and characters with unmerited reproach. Thus disowned by the persons whose wisdom if properly employed would have shed a light upon the mazes of error, and secured them a timely retreat from its labyrinths, they were left prematurely to the guidance of their own speculations, while their prejudices and prepossessions were confirmed and rendered invincible by the repulsiveness of their opponents.

Though every one should inquire after truth for its own sake, wholly unbiassed by other men's views or conduct, however rude or illiberal; yet the least knowledge of human nature and the ordinary operations of the mind will constrain us to acknowledge, that a man must divest himself of fallen humanity and acquire preternatural perfection, before his judgment can be entirely unsusceptible of such an influence. Many, it is to be apprehended, whose inquiries might otherwise have led them to the truth, have been hurried, by the baneful impulse of misapplied severity or unseasonable rebukes, to the premature avowal of certain speculations, which consistency of character, self consequence, and the support of proselytes less experienced, but more zealous than themselves, obliged them afterwards pertinaciously to defend.

The productions both of the pulpit and the press, have too frequently abounded with bitter insinuations against the motives of an adversary, or a direct and insulting charge of incapacity to understand an argument, or dishonesty in refusing the truth of it; whence the mind naturally becomes indignant, and turns away with disgust from the cause in which these invectives are employed, as well as from the persons who are weak and intolerant enough to use them. Thus, the love of truth yields to the desire of victory; a readiness to give the arguments of an adversary their due weight, is overcome by irritable feelings; and a controversy, commenced purely to find out truth, becomes a trial of skill, a stage of intellectual combat, in which the champions, armed with weapons more formidable than sacred, contend for the prize of fame or genius, erudition or character. Controversialists, in fact, when provoked by recrimination, will neither retract an error, nor be convinced of an absurdity; but are like combatants hemmed in a circle, from which they have no retreat; and, having sworn irreconcilable hostilities, would rather perish in a position which is found to be untenable, than acknowledge the reproaches or superiority of an ad-

versary, by a timely surrender of their arms. This, indeed, is a state of feeling, in reference to questions of serious moment, which the lover of truth will never vindicate or excuse; though its existence and influence, as matter of fact, in the course of this controversy must be owned and deplored, as one of the mournful symptoms of human fallibility and weakness.

In addition to these causes of the Unitarian controversy, and nearly allied to the last, it is necessary to mention *precipitancy of judgment, the love of novelty, the obstinacy of pride, and the influence of party predilections, and sectarian jealousies.*

When a person first begins to think upon complicated subjects, in their opinions of which men have been verging toward extremes, he is liable to be misled by the enchantments of novelty and the pleasurable sensations which a discovery of something real or imaginary affords. He is like a traveller exploring a distant country, when, after a long night of doubtful research, the dawn of twilight bursts upon his senses and presents to his view novel and extensive scenes, over which his eye roves with infinite delight, and forms in the mind an ideal world of order, beauty, and enjoyment. The obscurities which at first discouraged our inquirer disappear, and he now seems to comprehend truths which all his predecessors had deemed incomprehensible. The view which he has taken of the subject is accompanied with an irresistible conviction of its reality; and, presuming that he has found a key to unlock the mystery which defied other men's scrutiny, he imagines he has only to embody his conceptions in becoming language *to insure universal discipleship. But the notion which* thus enchants him, though dressed in the garb of originality, is an old and long refuted hypothesis, conceived ages past by minds similar to his own, and encompassed by insuperable objections, concealed indeed from his perceptions by the dazzling lustre of novelty, whose spell-like influence fixed and restrained his powers. Insensible of the delusion, and thinking the time lost which keeps back from the world discoveries so invaluable, he stays not to re-consider, to compare, to weigh calmly and dispassionately the question; but, coming to a precipitate decision, he openly avows the result of his speculations; and, by the charms of novelty, gains converts to his cause, confirming his own faith by the credulity of his disciples. The interest excited in the public mind induces the wise to dissipate his illusion, and unweave the web of error which imagination had woven; proving the fallacy of his position by invincible arguments. But its author, having committed himself by undue precipitancy, is impelled by the obstinacy of pride to substitute sophistry in the room of argument, and uphold by ingenuity a system or opinion which is incapable of resting alone upon common sense. Thus, in the history of human opinions respecting the mode of the divine existence, various errors have been rashly propagated by men of warm imaginations, and for a time maintained by their disciples, till persons of a similar complexion recalled them from obscurity in another shape or under a different name, or by inventing new terms or a novel hypothesis engrossed the public mind, and gave to the controversy another sphere and a different aspect.

At the same time, it cannot be doubted, that, if some have lost

the truth through precipitancy, others have been restrained from embracing it by the influence of party zeal; and have even rejected an hypothesis without inquiry, though it were a divine truth, and by refusing strangers, refused angels unawares. Though candour must admit, that the different sections of the Christian world may feel an equal regard for truth, and an equal deference to the Holy Scriptures, facts oblige us to own, that party influence is frequently more powerful than the love of truth; and that many from this cause cherish an implacable enmity against unrefuted principles and unexamined propositions. As individual prejudice is strengthened by associating with persons of the same persuasion, it is manifest that, when a portion of the community have coalesced in support of the same peculiarities, the honour and interest of the whole body coincide with ordinary considerations to repel the first overture of an opinion, which, however true in itself, seems inconsistent with their belief.

It would be an affectation of superior candour or blind partiality, to suppose there is any denomination wholly exempt from a bias of this nature; while the peculiar circumstances of some communities, holding external advantages in connexion with a specific faith, have endeavoured to act upon principles of sectarian policy, which persons and communities differently circumstanced were prompted to resist. Hence, the different heresies promulgated in the church, instead of being heard and refuted with that meekness which becomes the Christian, have occasioned tumults, given rise to proceedings of *the utmost* violence, and been often *silenced by an* appeal to the sword. *Indeed, the history* of this controversy *records* a melancholy series of events, in which the defenders of divine truth, deluded by party zeal mingled with some regard for the purity of the Gospel, have repelled the reasonings of their opponents by cruel and unrelenting persecutions. From the days of Constantine till the present century, the opponents of the Divinity of Christ, instead of being answered by sound reasoning only, or left to the dictates of conscience or the will of God, have been often silenced in the dungeon or at the stake, or restrained by the terror of penal statutes. Too frequently has it verified the vision of the beloved apostle, in which he saw the nominal church of Christ drunk with the blood of its own members; at the sight of which he wondered with great astonishment, and over whose memory the Christian will pause involuntarily and shed a tear. For, though it is by no means an evidence that the principles must be unchristian, in behalf of which these severities were employed; yet, no one can doubt, that measures of this description have proved infinitely prejudicial to the cause of truth, and prevented those inquiries which, if properly pursued, might have dissipated the mists of error, and restored the wandering to Christian wisdom.

(To be continued.)

Mr. Hinton in reply to the Queries of Mnason on the Admission of Church Members.

(Continued from page 264.)

Mnason's *second query* is, "Is it not *essential to church fellowship* that the members should have the means of forming a judgment, whether the person desiring communion be a spiritual person or not, that he may be admitted or rejected by their suffrages?"

I reply, *first*, that if all this were admitted it would not bear on the point under consideration; inasmuch as the appearance of the candidate before the church, and a relation of his experience, are not the only, or the necessary means of judging of his piety. This end might be attained, though the practice complained of were abandoned; and it cannot, therefore be pleaded for on the ground of necessity. I may add, that there are not only more agreeable, but more satisfactory methods of obtaining the information desired. To bring a person before the church, indeed, for the purpose of undergoing a real scrutiny, would be a species of cruelty, which, I am happy to believe, is very rarely practised; and I am convinced, that the result of the candidate's appearance, viewed in such a light, in many cases would afford no satisfaction at all.

But, *secondly*, I am far from admitting what this question implies. In order to say, however, what I do admit, and what I do not, it is necessary to begin with an effort to render it plain; first by defining what is equivocal, and next by separating the ideas confusedly blended in it.

A very equivocal use is made of the term *church fellowship*, which is the more material, because much stress is laid upon its specific nature, and what is *essential* to it. But what is church fellowship? I should say it is church membership—its obvious, natural, and sufficient meaning. A consideration of the bearings of the question, however, leads me to think that Mnason has some further idea; and I suppose, therefore, that by church fellowship he means spiritual fellowship among church members. *I know not any other meaning which can be attached* to the phrase, and I am willing to give him the advantage of both.

Let us now endeavour to get a distinct view of the several questions asked by this single note of interrogation.

1. Is it not essential to church membership that the members should have the means of judging whether the candidate be a spiritual person or not? Answer: by no means; this point being determined by the constitution of every particular church for itself. It is essential in every church which has such a rule, but in no other.

2. Is it not essential to church membership that candidates should be received by the suffrages of the members? Answer: certainly not. This also is a point to be determined by every church for itself. If Mnason means to ask whether candidates for church fellowship *ought* to be received or rejected without the suffrages of the members, that is quite another thing. We both agree, probably, in thinking they ought not.

3. Is it not essential to Christian fellowship among church members, that candidates should be received by their suffrages? I still answer, certainly not. Christian regard may be exercised towards any person we believe to be pious, quite independently of his ever having been voted for, by ourselves or by any body else. If the suffrages of the members of a church be essential to Christian communion with it, two things must follow:—first, that no Christian fellowship can be held with occasional communicants: and secondly, that it is quite as necessary for the candidate to have an opportunity of voting for the rest of the members, as they for him.

4. Another idea floating in this interrogatory mass, appears to be this. Is it not essential to the suf

frages of the members being properly given, that they should have the means of judging whether the candidate be a spiritual person or not? Undoubtedly it is. But this, which nobody disputes, does not help forward the argument a single step, unless it can be shewn that the appearance before the church, and the relation of the experience, are necessary to such a judgment. I have already expressed my conviction that they are not so. It is for Mnason, if he can, to prove that they are.

5. Is it not essential to Christian communion among church members, that they should have the means of judging whether the candidate be a spiritual person or not? To this I am quite ready to answer, undoubtedly it is. And as church fellowship is designed to be conducive to Christian fellowship, so it is essential to the right reception of any person to the Lord's table, that sufficient evidence of his piety should be shown. But what does Mnason gain by this? Was it ever denied or doubted by me? Or what does he prove by it? That personal appearance before the church, and a relation of experience are necessary? By no means. It still remains to be shown that no evidence of piety sufficient for Christian fellowship can be attained in any other way; and *this never can be shown.*

Such is my answer to the second of these queries.

Third query. "What scriptural or other reasons can be assigned for the experience of candidates for baptism and church fellowship, being transferred from the church to the world?"

The phraseology of this question shows Mnason to be an inattentive reader. I might complain, indeed, of his putting the words *written experiences,* within marks of quotation, as though I had used them, which I certainly have not. But it is more material, and more strange, that he should have overlooked the distinction I have so prominently marked, between a *relation of experience* and a *profession of faith;* and thus represent me as suggesting the propriety of transferring the EXPERIENCE of candidates from the church to the world. No! Mr. Editor, not for a moment did I ever entertain such a thought. It is more than the church is entitled to, or can profit by; say nothing of the world.

But a profession of faith is a very different thing from a relation of our experience; and my suggestion of its being made before the world, implies my opinion, that nothing but a profession of faith should be required from a candidate, either for baptism or church fellowship. On this point, I am aware, that some persons hold a different opinion; but, as on the one hand, I am not called upon by Mnason's enquiry to enter on its discussion, so on the other, it must be admitted, *for the sake of argument,* before a fair consideration can be given to the proposal of transferring it from the church to the world.

I observe, then, in the *first* place, that with respect to a profession of faith, no reason for secrecy exists. One reason why greater publicity is not allowed to the experiences, as they are called, is that all who hear them may know how to exercise the Christian sympathy and candour which possible circumstances may require. And this is quite right. But a profession of faith needs no concealment. It is witnessing a good confession, of which no man needs to be ashamed.

Secondly, As a profession of

Christianity, publicity is appropriate to it. Religion belongs to a man in his public character; the world is to see him as a Christian, and should know when he becomes such. Profession in private, excludes the greater portion of those interested in the transaction, because interested in being acquainted with what is professed. But professing faith before the church is private. The attendance is limited to the church, or persons of supposed piety, and though the doors may not be forcibly closed against any person, the intrusion of an unwelcome guest would be strongly forbidden. It is, then, a private profession of a public fact, and as such, anomalous, self-contradictory, and absurd.

Thirdly, It is adapted to produce the most beneficial effects. Its influence cannot but be solemn on the candidates themselves, who will have ever to feel that in the sight of the world, who constitute the observers of their conduct, they have declared themselves Christians, and brought themselves under voluntary obligation to live worthily of the name. It is much to the honour of the Lord Jesus Christ, when those who love him thus confess him before men, and declare themselves on the Lord's side. And, finally, it is powerfully adapted to impress the ungodly themselves, by reminding them of the importance of religion, and of the distinctness and superiority of Christian character, which it tends to bring more prominently and effectively into view.

Fourthly. The suggestion appears to me to be strongly supported by the authority of the New Testament. The ordinance of baptism, for example, which is the visible mark of Christianity, ap*pears to have been connected* with a *verbal profession*. Terms are used in reference to Christians generally, which imply the fact of a verbal profession: thus Christ is said to be the high priest of our *profession;* and the apostle exhorts them to hold fast *the profession* of the faith. It seems to be of a verbal profession also that our Lord speaks, when he says, "Whosoever shall *confess* me before men, him will I also confess before my Father, and the holy angels." Of the same subject also the apostle treats, when he says, "If thou shalt *confess with thy mouth* the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I shall scarcely be required to prove, that the profession thus referred to is public, and not private. The ordinance of baptism was certainly public. The inspired epistles were intended ultimately for public documents, and would not designate Christians as professors, if they were unknown to the world in that character. The very term employed (ομολογεω) involves the idea of publicity, which assuredly cannot be excluded from the confession *before men*, required by our Lord, and corresponding with his confession of his people in the presence of his Father.

I ask, however, who, according to the prevailing practice, is known publicly as a *professor* of Christianity? Whom have men ever heard *confess Christ with the mouth?*

Having thus answered the question of Mnason, I repeat the suggestion, that if a public verbal profession be made, it might very conveniently and very appropriately be made in connexion with the ordinance of baptism. In fact, as that ordinance is now adminis-

profession of faith, a method which, no doubt, made secrecy desirable. Should that practice be relinquished, we shall see the ordinance of baptism restored to its primitive integrity, significancy, and beauty.

I have confined myself as much as possible, to a direct answer to the question of Mnason; but I must advert to one point, which will, probably, suggest itself to most of my readers. "Your plan," it may be said, "would go to annihilate the experience-giving, and even the very appearance of candidates before the church at all." This is quite correct. Let the church satisfy themselves by inquiry and testimony, and all the communication be private, until the candidate takes his seat at the table of the Lord.

Fourth query. "If the profession of faith be required in future in connexion with the ordinance of baptism, how will the mixt communion Baptist churches receive Pædobaptists to fellowship?

This, I suppose, Mr. Editor, is

baptists to the Lord's table? unwilling to smile, when dou Mnason is very grave; but I can see no difficulty, nor lation between one part question and the other. I derstand how such a church be impeded from receiving baptists *as members*, unles allowed of a profession i other method, which, hc might very easily be done, instance, at the Lord's tabl I can by no means consent found *mixed communion* witl *membership*. There may b cates for the latter, but I one of them; and there r champions of strict comr who persist in identifying t but in discussing my opi resist and forbid it. I ple for persons of known piety, unbaptized, though not pro nor members of any church admitted to the Lord's ta am not now called upon my reasons; I have to say that, as far as I can see,

the discussion; and my readiness to give any further information that may be desired.

On Election.

To the Editor of the Baptist Magazine.

Sir,

If your attention is not exhausted by the variety of subjects which call for your regard, I shall beg your candid consideration to a few additional remarks on the *Doctrine* of Election.

If my last had not extended beyond my expectation, I intended to have met one of the most common, and (in the opinionn of some) the most formidable objections to the doctrine I have been endeavouring to support, which is, that in the New Testament, the terms *Elect* and *Election* refer to *bodies*—to the *Gentile* church in distinction from the *Jewish* church,—to the choice of *one nation* in respect of general privileges, in preference to *another nation*;—but, that in this choice there is no regard to individuals: and on this plan Arminians usually explain, Romans chap. ix. I will here offer a few observations on this objection. Let us meet the objectors on their own ground. Suppose the Apostle *is* referring to a *national* Election, still the *principle* of the doctrine of personal Election is clearly established. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works but of him that calleth; it was said unto her, (Rebecca) that the elder should serve the younger.* Ver. 11, 12. Let this be applied to the posterity of Isaac, the nations which should arise from Jacob and Esau, still *there is a choice of the one in preference to the other*; and the expressions seem selected by their peculiarity to shew this choice; nor is the end at all kept out of sight; for all this took place, *that the purpose of God according to Election might stand.* I suppose no one will deny that Jacob's posterity were favoured in the possession of privileges not granted to Esau's posterity, and that to these the words may be also applied, as a part of what is included in their sense, *the children being not yet born, neither having done any good or evil.* But if God could act thus even nationally considered, it is manifest he did not think himself bound to treat the posterity of Isaac *alike*, nor was he afraid of being justly accused of partiality and injustice; for he did this, the Apostle tells us, that his *purpose according to Election might stand!* And if he could do this *collectively*, no reason can be assigned, why he should not do it *individually*. If it be said, that still the passage relates to nothing but *national* blessings;—it is replied, this would be hard to prove; but even supposing this is the case, the distinction included a train of blessings, in the provision of the means of grace continued to one of these nations, which was never enjoyed by the other. Besides, the whole connection shews, that the Apostle had in view the choice which God had made of the Patriarchs, and the events of his providence towards their posterity, for the purpose of bringing forward *spiritual* blessings by Jesus Christ. In the first place, "they are not all Israel which are of Israel; neither, because they are the seed of *Abraham*, are they all children; but in *Isaac* shall thy seed be called." ver. 6, 7. He proceeds farther still: it was not the whole of the seed of *Isaac*, that were chosen to the peculiar blessings of which he

was treating;—but the posterity of *Jacob* were selected, while *Esau*'s posterity were left to pursue their own way: and the reason assigned is, *that the purpose of God according to Election might stand.* If this be blameably partial, how came the Apostle to add, *what shall we say then, is there unrighteousness with God? God forbid.* ver. 14. Conscious that such an objection would be urged, he brings it forward in its full strength: and how does he meet it? *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* ver. 15. In Paul's view, the sovereignty of God's right to bestow *mercy* on whom he pleased was unimpeached; otherwise he never could have given such a reply.

It is farther objected, that all the language used on this subject related only to the choice made of the *Gentile church*, in distinction from the *Jewish church.* But even on this plan, the difficulty is not lessened; for if God chose one church in preference to another, why might he not choose the *individuals* of which that church was composed? This point is met by the Apostle in Rom. xi. "God hath not cast away his people which he foreknew.—I have reserved for myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time, there is a *remnant* according to *the Election of Grace:* and if by grace, then it is no more of works; otherwise grace is no more grace.—What then? Israel hath not obtained that which he seeketh for; but the *Election* hath obtained it, and the rest were blinded." Ver. 2, 4, 5, 6, 7.

The Apostle in another place, *meets the objections* made to God's *government*, by one forcible question; "then how shall God judge the world?" Rom. iii. 6. As much as to say, the objection is, that if all things take place according to God's designs, how can he be just in punishing transgressors? To which the spirit of his reply is, we see that he fulfils the counsels of his will;—we see it in providence, as well as in grace: and if this is supposed to be inconsistent with his justice, it is not a difficulty which arises from the doctrine of Election, it is an objection against his whole government; for then how shall he judge the world, seeing he is manifestly fulfilling his own purposes;—and if this be inconsistent with his perfections, how can he call men to account at last? If then, there is a day coming in which he will judge the world in righteousness, there must be, whether we see it or not, a connection between the display of his justice, and the fulfilment of his purposes.

I have often been struck with this consideration; at the last day God will call the world together to judge men according to their characters, on the principles of his holy word, that word which asserts both man's accountability, and the *Election of grace.* On that day it will be seen, that those who have rebelled against God, will be sent into everlasting darkness. On that day, those who are saved, will acknowledge that their salvation is the effect of a display of grace, which they did not deserve, and by their own efforts could not obtain. I ask then, is it *conceivable* that God should call the world together, and openly exhibit the grounds of his conduct, if it will then be manifested that he has dealt with men *unjustly*, and that *he* was blameable for not exerting his power for the salvation of those who will be lost?

it *conceivable*, that the Saviour ıould say to those on his right ınd, "Come ye blessed of my ther inherit the kingdom *prepared r you from the foundation of the orld*," if his having *prepared* a ngdom for *them*, would raise a urmur, that his conduct was *par-al* and *unjust?* But if he *can*, ıd *will* on that day, make such declaration, his *Election of grace*, hich is only the same thing in her terms, cannot be exposed to ıose charges which many would x upon it. That day will not be ierely a blaze of power, but also a manifestation of light: and if God *will* then avow, that he has brought his designs to their proper fulfilment by the salvation of his *Elect*, we are sure he *can* do it, in *strict consistency with his infinite purity*.

If you will give me leave, I will next send you a few observations on the *tendency* of this doctrine.

In the mean time,

I remain,

Yours respectfully,

MICROS.

June 1826.

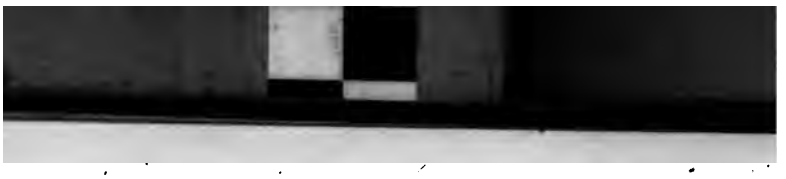
REVIEW.

Babylon and Infidelity foredoomed of God: a Discourse on the Prophecies of Daniel and the Apocalypse, which relate to these latter times, and until the Second Advent. By the Rev. Edward Irving, Minister of the Caledonian Church, London. Chalmers and Collins, Glasgow; G. B. Whittaker, London. Two volumes, 12mo. pp. xxiv. 314, 444. Price 10s. 6d.

A JUDICIOUS expounder of prophecy ught to be a cool, cautious, clear-eaded man,—a correct theologian, and ell versed in history,—and withal, a ıan of unwearied industry, acute ob-ervation, and extensive research. That e should be truly pious, few, we pre-ume, will doubt; since, otherwise, he ıay fall into a thousand mistakes, ırough his ignorance, or misapprehen-on of the nature of real religion. loreover, he should be a man of sound, ›ber, common sense—not too san-uine—at the farthest possible remove ·om the visionary:—in a word, a man hose judgment always governs his ıagination,—*who is not likely to be ırried away with the wild fantasies of enthusiasm, and who utterly abhors* all eccentricity, both in opinion and deportment.

Whether or not this description be just, and whether it will suit Mr. Irving, our readers will judge for themselves: for our own parts, we shall abstain, as far as possible, from delivering our verdict, and shall content ourselves with giving a general analysis of the volumes, and offering a few observations that have occurred to our minds on perusing them.

Mr. Irving's theory is briefly this: He considers the prophecies of Daniel to have respect to the same periods and events as the Apocalypse; in which, we apprehend, most interpreters will agree with him. His explanations commence with an attempt to fix the time from which the 1260 years are to be reckoned. This period, he supposes, to be A.D. 533, at which time the Imperial code of Justinian, which greatly enlarged and strengthened the Papal power, was promulgated. Reckoning 1260 years from that time, we are brought to the year 1793, the era of the French revolution. The "two witnesses," Mr. I. considers to be the Old and New Testaments: they



were "slain," according to his theory, when infidelity was established in France, in 1793; and their "resurrection" took place when freedom of religious worship was restored in that country, in 1797, in which year also the Missionaries were sent to Otaheite, and the Serampore translations were commenced. Minute explanations are given of the seals, trumpets, and vials; and in determining the *times* of the events denoted by them, Mr. I. has shown no want of bold ingenuity. He imagines six of the vials to have been poured out during the thirty years succeeding the French revolution, and that in the year 1823, the "1290 days" mentioned in Daniel xii. 11, closed. The "scarlet-coloured beast" of the Revelations he interprets the "spirit of infidelity," personified in Napoleon, and destined to re-appear, in a second form, in the person of Napoleon's son, or of some other individual. A large portion of the second volume is occupied in endeavouring to show that Dan. xi. 21—45. is to be interpreted of this "infidel power," which is at length to fall in the battle of Armageddon, in the Holy Land. Daniel's "2300 days" (or rather 2400, for Mr. I. adopts the reading of the Septuagint), it is affirmed, will terminate in 1847, in which year, he says, "True worship will be restored in Jerusalem." The "1335 days," mentioned in Dan. xii. 12, are to close in 1867, from which time the Millenium is to be dated.

"From the setting up of the Papacy, therefore, there shall be 1290 days, till something, which is not determined by any event; and there shall be 1335 days till the term which is pronounced, BLESSED; blessed is he that waiteth, and cometh to it. There can be no doubt, that this is the commencement of the glorious time, when all men shall be blessed in Christ, and all men shall call him blessed. No other epoch in holy writ is pronounced blessed. Therefore, we say, that in 75 years, over and beyond the 1260, that is, from the year of *our Lord* 1792, or in 43 years from this *time (A.D. 1835)*, when I now write, the *blessed reign* of Christ shall have commenced. (*The Lord lengthen out my life to see one of these* days of the Son of Man. *Though in the extremest age, as of Simeon* and Anna, the prophetess, the Lord spare me to behold his glorious coming!)"—vol. i. p. 173.

Previous, however, to that period, the seventh vial is to be poured out, and the predicted judgments against the Papacy to be fulfilled; which judgments are to be accomplished by means of the "infidel power," and then that power itself is to fall, and the Millenial reign of the saints to take place. It will be seen, therefore, that Mr. I. considers the world to be on the eve of the most direful convulsions, and he imagines that the existing state of society and the characteristics of the times, strictly accord with the prophecy. Nor does he suppose that this country will be saved from the general wreck: he regards it as doomed to destruction, and even ventures to predict the means by which that event will be brought about.

"From the analogy of the language of the vision, we can also say this much, that these intestine commotions shall be brought about by an attempt to constitute a republican form of government over the head of her ancient bulwarks of monarchy; and, it is likely, an infidel religion, over the head of her ancient bulwarks of the church." vol. ii. p. 396.

An examination of the grounds of the theory, and of the arguments by which it is maintained and defended, would occupy more space than we can devote to the subject. We do not imagine that any thing we could advance would influence the decision of our readers, either for or against the theory. Its correctness or incorrectness will soon appear, by the lapse of time, for Mr. I. has not hesitated to stake his credit, as an interpreter of prophecy, on the anticipated occurrence of events, which, he assures us, will take place within a very short period. On the other hand—that the subject is of the highest importance, and that it deserves the most calm, dispassionate, and careful investigation we are fully convinced. Nor would we forget the blessing pronounced by the Lord himself on those who seriously consider the prophecy; Rev. i. 3.

Though, we think, there are we

powerful objections to many parts of Mr. I.'s theory, we abstain from mentioning them, lest we should weary the patience of our readers, and launch out into a discussion, that might be protracted to an inconvenient length. Yet we must enter our decided protest against the manner in which Mr. I. has brought forward his speculations, and the unhallowed temper he too often manifests, more resembling the spirit of those who "despised others," than the disposition inculcated by the apostle, when he exhorted Christians to "esteem others better than themselves." Mr. I. assumes, throughout these volumes, the demeanour and authority of one commissioned from above, and scatters abroad his denunciations, and announces his predictions, as if he were, indeed, a prophet. This is in a high degree unbecoming. And very unlike the spirit of the Saviour and his apostles, is the tone of arrogance and supercilious contempt of others, which pervades the entire production, and cannot but excite the disgust of every well-instructed mind. We might amply verify this remark, by extracts, but we care not to encumber our pages with such quotations.

We think it incumbent on us also, to express our astonishment (not to say indignation), at the use which Mr. I. has made use of an Apocryphal book. Part of the ground-work of his argument consists of an explication of a vision found in the eleventh and twelfth chapters of the *second book of Esdras—an apocryphal production, not even acknowledged by the Church of Rome*—supposed, on good grounds, to have been written in the first century, by some converted Jew, who assumed the name of Esdras—and the author of which, whoever he was, believed that the souls of the good and of the wicked will all be delivered out of hell, after the day of judgment, and tells grave tales of two monstrous creatures, Behemoth and Leviathan, designed as a feast for the elect, after their resurrection! Yet Mr. I., because of some fancied analogy between the description contained in one of the dreams of this visionary, and the history of the Roman Empire, ventures to treat the dream as divine, and the dreamer as an inspired man! What will his friends at Edinburgh say of this? What will sober-thinking Protestants say of it? Assuredly they will not thank him for thus yielding one of the bulwarks of Protestantism, and giving occasion to our adversaries to charge us with inconsistency in rejecting the Apocrypha, and yet making use of it when it suits our purpose.

But we must now conclude our remarks. It may be proper to observe, that Mr. I.'s work is by no means original. He professes himself to be the humble disciple of Mr. Frere, whose Treatise on the Prophecies of Daniel was published some time ago. The volumes before us contain little more than Mr. Frere's thoughts, dressed and prepared in the Irving style. What that style is, may be seen from one extract:—

"The evils growing in the bowels of the land, which will soon strike us down, if not timously remedied, are, the growth of infidelity in religion, and insubordination in politics. I perceive, not a few daring pamphleteers, as at the beginning of the years of omen, but a regular host of writers engaged in the service of infidelity, which is couched amidst the flowers of poetry, and harboured in the fairest works of sentiment; built up into systems of morals and legislation; craftily advocated by the daily and weekly press; and, certes, the *defenders* of the faith in that quarter might change sides, and the faith be no loser. And I perceive that the voice of the people, or public opinion, is the voice of right and wrong to the chief of our learned and liberal men. And it is no longer the old question of Whig and Tory, which rends our public debates; but search it to the bottom, and you shall find it is,—shall the nation rest on religion, or shall it rest on no religion? Shall it steer its way to ruin, by adjuring the great concern of men and nations from its councils—or, shall it stand like a rock of adamant by the fear of God, and the maintenance of the primitive faith? These things proceed by slow marches, and very covert is [are] the enemy's outposts, but a watchful man can discern them; and such appearances as are made in our high places, when religion is the question, should teach the stupidest. And the people, the people of this eminent city, the Jerusalem of the

earth, for the prophets which have been sent to her of God have become mainly infidel,—outspoken, rash, and headstrong infidels. And the ancient relation of master and servant is changed into an aversion; so that you are mocked and mistrusted of the men who eat your bread. And master is master no longer, but servant; and servant is master. And this amazing revolution, it is the main drift of your new systems of education to foster; to enhance the power of those whose power hath overpowered all. The visible hath gotten the victory; the sensible hath fairly triumphed over the spiritual in this land; the profitable is almost every thing; the moral is all but nothing. And they call the age religious! O the dreamers! O the blind dreamers! O the the besotted dreamers! Will they need an earthquake to break their sleep? An earthquake will not break their sleep. For they will be so transfigured in the mean time, that they shall not know Satan, when he shall cast off the flimsy mantle of light, which he now hardly careth to wear. I dare not speak the tenth part of what I think and believe, lest they should suppose me mad, or ill-disposed to the common-weal which I so tenderly love. But verily, verily, there are imposthumes forming near the vitals, which may burst in blood, and run out the life of this noble land," vol. ii. p. 406—409.

That Mr. Irving has considerable talents, we readily grant. That he is a man of sincere piety, and zealously concerned to do good, we are not disinclined to believe. That he is modest, cautious, and prudent, surely even his best friends will not affirm. Whether he is, or is not, a good interpreter of prophecy, is a question that will ere long be set at rest: twenty years hence, it *may be* admitted, even by himself, that he was rash—uncharitable—conceited—fonder of positive assertion than calm inquiry—more fanciful than wise.

The Philosophy of Religion; or an Illustration of the Moral Laws of the Universe. By Thomas Dick. Author of "The Christian Philosopher." London, G. B. Whittaker, 12mo. pp. 638.

The contents of this elaborate work display profound and extensive knowledge, relating to a vast variety of subjects, either immediately or remotely connected with religion; or as illustrating and explaining the moral state of the world. From the almost multitudinous topics which are discussed, and most of them with great ability, we find it difficult, in our limited space, to give any thing like a tolerable view of the character of the volume. The first chapter is "On the Moral Relations of Intelligent Beings to their Creator." This includes seven Sections: "On the primary or most general idea of Morality.—On the fundamental Principles of Morality.—On the Omnipotence of God.—On the Wisdom and Goodness of God.—On the Mercy and Patience of God.—Of the Rectitude of the Divine Character.—Modes in which the love of God is displayed." In chap. ii. the second principle of Moral Action is considered, as being "Love to all subordinate Intelligences." This also contains seven Sections. "The natural equality of Mankind, considered as the basis of love to our Neighbour.—Of the Connections and Relations which subsist among Mankind.—The ultimate Destination of Mankind, as a Foundation for Benevolence.—On the effects which would ensue were the principles of Love reversed, and were rational Beings to act accordingly.—Effects which would flow from the full operations of the principles of love.—Universality of the principle of Love.—Preceding views corroborated by Divine Revelation.—On the practical operation of love, or the various modes in which it should be displayed towards Mankind." Chap. iii. treats "On the Moral Law, and the rational Ground on which its Precepts are founded." Chap. iv. contains "A Cursory Survey of the Moral State of the World." This includes four Sections. "State of Morals in the Ancient World.—Moral State of Savage Nations in Modern Times.—Modern State of civilized Nations.—Moral State of the Christian World." Under this last head are many curious things. The following anecdote, to illustrate the influence of Popery on Society is very apposite.

"In a conversation which Buonaparte had with his friends at St. Helena, on the subject of religion, as related by La Casas, in his Journal, he said, among many other things, 'How is it possible, that scepticism can find its way to our hearts, when we hear

the absurd language, and witness the acts of iniquity of the greatest number of those whose business it is to preach to us. I am surrounded with priests, who preach incessantly that their reign is not of this world, and yet they lay hands upon every thing they can get. The Pope is the head of that religion from heaven, and he thinks only of this world,' &c. The Emperor ended the conversation, by desiring my son to bring him the New Testament, and taking it from the beginning, he read as far as the conclusion of the speech of Jesus upon the mountain. He expressed himself struck with the highest admiration at the purity, the sublimity, the beauty of the morality it contained, and we all experienced the same feeling." p. 591.

Our author's observations "On the Moral State of the Protestant Church," &c. contain some stinging reproaches on those who have manifested unchristian dispositions. After enumerating various instances of a want of brotherly love among the different Christian communities in Scotland, he asks—"And is England free from the spirit of persecution and intolerance? Let us see." He then quotes numerous instances of bigotry from the speech of the Secretary of the Protestant Society for the Protection of Religious Liberty, in May, 1825. The following remarks on the importance of this Society, show how an intelligent Christian observer, living at a distance, views its operations.

"Were it not for the protection which this Society affords to the victims of intolerance, it is highly probable, that vexatious prosecutions, insults, fines, and imprisonments, on account of differences in religious opinions would be much more common than they now are. Were such individuals as those to whom we have now alluded, permitted by the laws of our country to carry their intolerant spirit to its utmost extent, Dissenters would have no security either for their property or their lives; and the fires of Smithfield would again be kindled, to torture the souls, and to consume the bodies, of all who refused to conform to the dogmas of a national church." p. 610.

We recommend this volume to our readers as a most instructive and entertaining work.

Paywicke, or the beginning of Hope. Price 2s. 6d. Edin. Waugh and Innes. M. Ogle, Glasgow. R. M. Tims, Dublin. James Duncan, J. Nisbet, and F. Westley, London.

It frequently happens that a glut takes place in the literary market, as well as the manufacturing, and perhaps a good deal from the same cause. Thus, a particular kind of article is found to take well. The success of some of the past adventurers in bringing forward this kind of production, incites many to follow their example—to try and furnish something of the same kind, though in many instances it be very inferior.

This remark appears strikingly applicable to a particular class of publications which have appeared of late. The late Miss Kennedy, now known to be the author of "The Decision," and various other productions, certainly possessed very considerable powers of description and very happily mingled up her descriptions both of characters and incidents with the introduction of the most useful truths. Her productions had a rapid and wide circulation, and her success has led many to attempt to tread in her steps, though with very inferior powers.

In such circumstances, it appears a very important use of public criticism to point out amidst the mass of religious tales in all variety with which the press is constantly teeming, any production which is peculiarly deserving of notice as distinguished by a manifest superiority. Now, this we think we may safely affirm of the publication now before us. The author is manifestly a person well acquainted with the world, and also with the movements of the human heart. All his descriptions are marked by great fidelity, and the most happy introduction of Christian sentiments suited to the various characters and incidents he describes.

We should be happy to give the leading events in the story, but as we hope our recommendation of this tract will induce many of our younger readers, especially, to procure it themselves, we conceive that their previous acquaintance with the narrative would rather tend to diminish the pleasure they would derive from reading it, we therefore desist. Not only is the scene laid in Scotland, but there is internal evidence that the tract is of Scotch origin. Ou

perusal of the last chapter recalled to our recollection an article in another Scotch publication which has been much admired, "The Elder's Death Bed," in the "Lights and Shadows of Scottish Life." This last chapter contains a death-bed scene too. But we think it will fully bear a comparison with the passage alluded to. Indeed, this chapter is one of the most touching things we have read. The consolations of the Gospel in the hour of trial are represented with great force and feeling. We have understood that this is the first production which the author (who is said to be a highly respectable layman, though wishing to remain *incog.*) has given to the public. If our verdict should have any weight with him, we feel disposed to say, We are happy to be introduced to his acquaintance, and we hope it is not the last time we shall have the pleasure of meeting with him.

An Inquiry into the Consistency of those Persons who call themselves Baptists, with reference to the late Publications of Messrs. Gibbs, Birt, and Cox. By Thomas Eisdell, *of Twyford, Berks. To which is added, A Brief Statement of Baptism, by Question and Answer.* Holdsworth, London. Price 1*s.* 6*d.*

We have read this pamphlet with attention, and with a desire to understand the peculiar views of the writer as to the *design* of baptism, its *mode* and subjects. But unless he write more intelligibly, we are certain that those whom he calls "Self-named Baptists," will not give up their sentiments; they will still think, that in our Lord's commission the apostles were commanded first to "preach the Gospel to every creature;" then to "baptize;" *i. e.* to immerse those who "believed;" and then to teach those who were baptized to "observe all other things which he had commanded them."

By boldly attacking three of our defenders at once, he makes a show of great courage; but from the means which he has employed, he has evidently *no great tact in* conducting the warfare, *nd certainly less* success in obtaining *victory.*

ive one quotation from which our will form some idea of our author's principles, and will at the same time perceive that they are as much opposed to the sentiments of the Pædobaptists as to ours. "The self-named Baptists maintain, that the kingdom of Christ is spiritual; and yet as strenuously maintain, that a positive, external, formal rite constitutes an essential part of his administration."

"It is evident that Jesus Christ came to abolish a system of formal institutes, and to introduce a new dispensation, emphatically called, *the ministration of the Spirit.* Looking then to Jesus as a King;—to the system of government which he introduced;—to the spirit of the laws which he promulgated;—and to the sacred purpose which he came to accomplish, we find no intimation of his having any design to govern upon the abstract principle of *sovereign authority*, or to establish *formal laws.* And yet, from a predisposition in favour of rites and ceremonies, Christians have combined the spirituality of his kingdom with the establishment of positive rites, which do not originate "in the fitness of things, or in any consideration of a moral nature," but solely in "the *will* of the Institutor." There is so much incongruity in a combination of this sort, that a reflecting mind must pause to inquire, Whether it be according to divine appointment?

Let the whole of the New Testament, exclusively of a very few passages, relating to Baptism, and the Lord's Supper, be read with deep attention, and there will not be found a single passage designed to regulate the *form* of evangelical religion. It will appear, that the purposes of the Redeemer's government are to be effected by the meekness of wisdom, the exhibition of truth, and the influence of love,—or that his spiritual authority is to be maintained by spiritual means. Whence then has arisen the hypothesis of positive laws for the form of divine ordinances?"

There is no necessity, surely, for this *argumentative* writer to be a "Self-named" *Dissenter;* nor even a "Self-named" Protestant. If he believe that the Lord Jesus "has given no intimation of governing his church upon the abstract principle of sovereign authority," we need not wonder that he has advocated a principle in regard to Baptism, which destroys its scriptural meaning and abrogates its existence in the church. If there were no king in Israel, then every one may do that which is right in his eyes; and then, too, there might be some force in this dear writer's reasonings!

LITERARY RECORD.

New Publications.

1. *The History of the Crusades against the Albigenses in the thirteenth century. Translated from the French of J. C. L. Simonde de Sismondi. With an Introductory Essay by the Translator.* 8vo. 8s.

2. *Thornton Abbey; a New Edition, in Two Volumes,* 12mo. *With a recommendatory Preface, by the Rev. A Fuller.* 10s.

3. *Common Scenes Improved. By James Smith, Ilford.* 18mo. sewed, 6d. Mr. Smith has written a journal of the events of a single day, which was spent in visiting a sick friend, at a short distance from his home. His reflections on those events are of a most appropriate kind, and cannot fail deeply to interest every thoughtful reader. "Common Scenes" are too frequently passed over without improvement: Mr. Smith's very reasonable and useful production will enable those who read it to correct this evil. We wish it a very extensive circulation.

4. *The Protestant Vindicator; or a refutation of the Calumnies contained in Cobbett's History of the Reformation: including remarks on the principal topics of the Popish Controversy. By Robert Oxlad.* 12mo. boards, 4s. 6d.

5. *Mercy Manifested. An Account of Benjamin Lawson.* Written by himself. Sixth Edition. Sold by the Author, at his house, 10, Hyde-street, Bloomsbury. We noticed the first edition of this singular and extraordinary account with approbation. This edition, we perceive, is improved by some plain and serious concluding Remarks. We shall be happy, if our again mentioning it, should subserve the cause of benevolence; as the sale of the former editions has, we read, contributed essentially towards procuring the means of support for the very afflicted and pious author, to whom mercy has been and still is manifested.

6. *Sketch of the Life of Robert Raikes, Esq., and of the History of Sunday Schools. By W. F. Lloyd.* 18mo. bds. 1s. 6d. This interesting Memoir will be perused with great pleasure; especially by Sunday School Teachers. Mr. Lloyd has made good use of very scanty materials. The historical sketch of the progress of Sunday School instruction is a very valuable portion of the volume.

7. *Affectionate Advice to Apprentices and other Young Persons engaged in Trades and Professions; by Henry George Watkins, M. A.* London: *Seeley, and Westley.* 6d. *An excellent clergyman who has prepared a useful Manual for Apprentices, seems to consider himself a debtor to the Young, especially to those who belong to the working classes of the community.* His four volumes of Sunday School Tracts afford full proof of the justice of this remark; and the cheap Pamphlet now before us is additional evidence of the fact. We most cordially recommend it, and wish it were in the hands of every apprentice, and others in similar situations.

8. *Memoir of Catharine Brown, a Christian Indian of the Cherokee Nation. By Rufus Anderson, M. A. Assistant Secretary of the American Board of Commissioners for Foreign Missions.* London, Holdsworth, 2s. We have read this memoir of a converted Pagan with much delight. It is a remarkable proof of the enlightening power of Divine truth upon the dark and uncultivated mind of an American Indian. Its subject was led from the distance of an hundred miles to the school at Brainard, (a place so called from respect to the excellent missionary, David Brainard), when she was seventeen years of age, and at the age of twenty-three she finished her course, "rejoicing in hope of the glory of God." The whole account of her Christian life is so pleasing and satisfactory as regards the reality of her conversion, and that of her death so striking a proof of her mind having been supported by the hope of the Gospel, while it affords such encouragement to missionary labours, that we wish all our young readers would peruse it. It is a good book for Sunday School libraries.

In the Press.

The Amulet, or Christian and Literary Remembrancer, for the year 1827, *is preparing for publication, and in a state of considerable forwardness.* It will contain a large collection of interesting articles in prose and verse, from the pens of the most popular authors of the age; and will be embellished with appropriate engravings of interesting subjects, executed by the best Artists.

Flowers Gathered in Exile, by the late Rev. John Lawson, Missionary at Calcutta. Foolscap 8vo.

A Small Tribute to the Memory of the late pious and learned Rev. Robert Burnside, A. M. who was forty-one years the affectionate Pastor of the Baptist Sabbatarian Church now meeting in Devonshire-square, London; containing a Short Account of his Life, Character, Writings, and Death, with the Antiquity of his Church, and the Succession of its Ministers, &c. &c. &c. A Sermon by *J. B. Shenston.* 1s.

OBITUARY.

MRS. SHOVELLER.

Died, May 10th, at the age of thirty years, Eliza, the pious and amiable wife of the Rev. J. Shoveller, jun. of Bridgnorth, and youngest daughter of the Rev. R. Horsey, of Wellington, Somersetshire. When about fifteen years of age, the dangerous illness of a particular young friend was the means, in the hand of God, of thoroughly awakening her mind to spiritual concerns, and of her becoming decidedly a new creature. At 17, she joined the Baptist Church, at Wellington, Somersetshire, in company with her brothers and one of her sisters, and from that time till her death was enabled to walk humbly with her God, and to keep herself unspotted from the world. Having devoted herself to God, she diligently improved every opportunity of usefulness in His cause. She became particularly active as a Sabbath-school teacher, frequently prayed *with* as well as *for* her scholars; and in Bible, Missionary, and other Christian institutions, *she did what she could.* Her missionary spirit, simplicity, sincerity, and good sense, her amiable disposition and evident piety, engaged the affectionate interest of her surviving partner, to whom she was married after an epistolary correspondence of nearly three years, breathing the deepest solicitude to be useful to him as a minister, and to the church of the Redeemer. And, now, with grateful yet melancholy complacency, *he* reflects on her conduct and character during the days of their domestic connexion. He is thankful to God for having blessed him with a companion in his youth so suited to his mental constitution, in whose hands he never feared one moment for the right management of his domestic affairs, who was devoted to his happiness, who was *ever ready to converse* with him on spiritual *subjects*, who stimulated him in *his duties*, and would sometimes pray with him in his chamber, who sustained her full share of domestic trouble, and was to him, under God, as a compass and a star in the often rough and uncertain voyage of his life.

She bore four children, all of whom lived long enough to interest the affections, and all of whom preceded her to heaven. Never was there a more affectionate mother, or one who promised to be better qualified to become their guide and to form their characters. Before she corrected, she prayed for them, and was also accustomed to pray that they might early become real Christians, or else be all taken to God in infancy.—The following is extracted from her little memorandum book:—"On the 13th April, 1825, my sweet infant boy died. Few and evil indeed were his days on earth, but he has entered on that eternal rest which Christ has purchased for all his redeemed. Thus has my ever-loving and gracious Lord answered the petitions which I offered for him in submission to his will. He *is* a prayer-hearing and answering God. None who trust in him shall ever be confounded.—I believe that through his grace, in his own good time, all my dear children shall be gathered into his heavenly fold. He has given me the spirit of prayer for them, and surely he will answer those petitions for spiritual blessings, which He himself has prompted me to offer.—Give them Christ! O give them Christ! Nothing else can satisfy me. I cannot let thee go, except thou bless me in this particular. Thou hast heard me for two of my dear children; this shall encourage me to continue earnest in prayer for the remaining two. O let their *souls* be precious in thy sight."——"29th May, 1825. How shall I record the wonderful dealings of God with us during the past week. He has been pleased to take to himself our two remaining dear children. I will not murmur, because I know that God is infinitely kind and wise. There

as been joy among the angels in hea-
n over the eternal redemption of two
our beloved children in *one week*. O
w anxious have I always been for the
elfare of their precious and immortal
uls. Now they are secure from sin,
at evil and bitter thing which separat-
l the soul from God. They have ob-
ined the victory through the merits of
dying, risen Saviour. Happy immor-
ls! the trial of losing them from our
ffectionate embraces, I trust and pray,
ay only be as a refiner's fire and as
iller's soap. O that our affections may
e purified from every corrupt and
rthly bias, and ascend heavenward
here our *four* precious babes are —
here very many of our dear friends
re—but especially where our adorable
scended *Redeemer is*. Thanks, thanks
nto God for his unspeakable gift!"

Symptoms of consumption appeared
ng before her departure; but for about
ighteen months this insidious disease
xhibited a decided character, and was
ttended with much pain and sorrow.—
From the beginning of her illness she
elt assured that she should die, and with
oly wisdom she *considered* her latter
nd. First of all, she betook herself
with renewed vigour to the study of the
Gospel. She searched the Scriptures,
especially the epistles of Paul and Pe-
ter, and was blessed with clear and ani-
mating views of the Salvation of God.—
The Lord gave to her a deep sense of
the sinfulness of human nature, a strong
confidence in the death of Christ, a warm
affection towards her Saviour, and a
hope full of immortality.

She has left marked the following
lines of Mrs. Cowper, the aunt of the
immortal poet:

"I cannot choose but mourn
That he should suffer so;
And yet it is the source
Whence all my comforts flow.
I cannot choose but mourn
Whose sins made Him to bleed;
And yet such sacrifice
My soul from death hath freed."

But while she studied with supreme
ardour the *character of God, as exhibit-
ed in the gift of his Son*, she also con-
templated his perfections as shewn in
the system of nature. A few months
before her decease, she read Dick's
Christian Philosopher; and her husband
will never forget the delight with which
she studied the illustrations of the divine
perfections in that interesting book.—
Rising from the contemplation of the
variety, beauty, immensity, and order of
the creation, she exulted in the assur-
ance of having the Creator for her Fa-
ther, anticipated with great joy the vi-
sion of Him in the next world, and
calculated with unhesitating confidence
on the sufficiency of his boundless nature
to engage her most intense interest, and
to render her unspeakably happy for
ever.

She prayed earnestly for grace to en-
dure her afflictions. Her friends, whose
kind attentions cheered her during her
protracted and painful illness, can bear
ample testimony concerning her habitual
meekness and resignation to the divine
will. She would say:

"My pain and sickness I receive
As messengers of love:
They point to an eternal rest
With blessed saints above."

It is very observable how God set one
thing over against another. While she
was enduring so much corporeal suffer-
ing, she was almost always serene and
happy in her mind, enjoying a full as-
surance both of faith and of hope. For
some time before she died, she was anxi-
ous that all sublunary concerns should
be kept as much as possible from her
mind, in order that she might contem-
plate fully and exclusively the eternal
world. She observed to her husband,
"I long to be free, but it is in submis-
sion, I hope, to the will of God. I have
not an anxious thought on any subject.
Why should I doubt my future happiness,
since I have been enabled to believe in
Christ? I am a poor guilty sinner, but
his blood and righteousness are suffi-
cient."

On the day before she died, appre-
hending from her increased weakness
and difficulty of respiration, her near
approach to the world of spirits, she
said to her husband: "All this is work-

ing for my good. It is all right. The Lord is my portion. In Jesus I trust: his bleeding cross is all my boast. Death has no terrors for me." Her husband having expressed his delight and gratitude on account of the happy state of her mind, she observed — "It is the Lord's work. It is all of free discriminating grace. I trust in the Lord and believe that he will not forsake me now, in a time when I most need his assistance. God's word is tried and precious. I could not do without its promises now. I have had much time to study it, and in reading and believing *that*, have become settled and established." After a night of almost incessant coughing, she said to her husband, "See what sin hath done. I hope patience will have her perfect work." He having informed her in reply to her enquiry on the subject, that the medical attendant had declared her to be in a dying state, she seemed determined to leave behind her a testimony, which should be a lasting comfort to her friends, and especially to him whom she was about to leave solitary and bereaved. Grasping his hand, and summoning all her energies, she said — "It is all well. I know whom I have believed. The same grace will bring our dear family together again. Unto him that loved us, and washed us from our sins in his own blood." Having asked his opinion if it would be wrong to pray for an easy dismission, she some time afterwards said, smilingly, "Now, I shall go to sleep;" and soon indeed it appeared that she was *sleeping in Jesus*, and that her redeemed and happy spirit had entered into the heavenly rest.

The Rev. J. Morgan, of Birmingham, kindly performed the last office of friendship, and improved her death in an affecting and interesting discourse from 1 Cor. xv. 26. *The last enemy that shall be destroyed is death.*

J. S.

GLEANINGS.

Address presented to the Rev. Robert Hall, A. M. on his leaving Leicester, with his Reply:

At a meeting of Ministers, held at Arnsby, on Tuesday the 28th of March, the following Address was presented to the Rev. Robert Hall, on his leaving Leicester.

DEAR SIR,

On the occasion of your removal from a situation which, for so many years, has afforded us opportunities of access to your friendship, and of advantage from your instructions, we are desirous of conveying to you the sentiments and feelings of our high respect and warm affection, and of offering for your acceptance the expression of our fervent wishes for your health, your comfort and happiness, and your usefulness.

In the enjoyment of our invaluable liberties, we are too much accustomed to the cultivation of mental independence, to allow us the use of language inconsistent with our convictions of Truth; and we should not presume to offer to you this address, if we were not fully satisfied that, in presenting it, we are maintaining our integrity inviolate.— "*Render honour* to whom honour is due," *is a Christian precept*, and we fulfil its obligation, *in part*, in the united tribute which *we present of our* homage to your genius and talents, and of our veneration for your virtues. In this fulfilment of our duty, it is gratifying to us that we cannot be subjecting ourselves to any suspicion of insincerity or flattery, the wise and good of every denomination being united in conceding the eminence of your reputation, and in conferring upon your name the most honourable distinctions.

Of the perversion of the faculties which distinguish man from the creatures around him, and the injuries which eloquence, apart from wisdom and goodness, has inflicted upon mankind, the proofs are but too numerous and calamitous in the history of the species. Our own times have exhibited examples of the most brilliant genius employed in the service of corruption. As committed to your trust, these high endowments are consecrated by their alliance with piety, and sanctified by their relation to the noblest and the highest ends to which Divine gifts themselves can be subservient. Of the manner in which the principles and practice of evangelical religion have been illustrated and enforced by your ministry, our recollections supply us with the most grateful testimonies. Nor can we omit to record, that as often as we have been in danger of being seduced into the admiration of popular, but artificial declaimers, reference to the chaste-

ter and examples of your eloquence, chaste, simple, and majestic, has preserved us from the influence of applauded, but unnatural and unedifying models.

Our high respect, however, is tendered to you on other accounts besides the deference which is due from us in acknowledgment of talents known to all, and appreciated by all. The kindness which you have ever manifested towards us, and the courtesy with which we have been uniformly received and treated by you, are included in our motives for addressing you. We recollect with pleasure the freedom which you kindly permitted us, and gratefully express our sense of obligation for your friendly and affectionate attentions.

This address is not presented *exclusively* by Ministers of the denomination to which your name attaches so much honour, and this circumstance, we hope, will render it not less acceptable. With one class of professing Christians, rather than with another, the convictions of individuals will reasonably induce them to unite. If the integrity of your principles has given you external connexion with a particular denomination of Christians, we have not now to learn that your affections have the most ample range, that your spirit is liberal and catholic, and that the prevalence of candour and forbearance among Christians, and the union of all Christ's disciples, are the objects of your devout aspirations and most cherished regards.

We regret your departure from our neighbourhood, and we cannot but be sensible of the privations which we shall have to deplore in your removal. This, we acknowledge, is a selfish feeling. We are, however, not willing that it should be suppressed. But we should be reprehensible if we did not advert to circumstances connected with your removal, and permit them to temper our personal feelings in relation to it. You are not necessitated by incapacity to retire from active scenes and useful labours into solitude. You are not removed from us by that visitation which, in respect to all temporal connexions, is final to man. Nor is your removal from us a separation which precludes our hope of again seeing you occasionally amongst us. We unite in thankful acknowledgments to the Giver and Preserver of Life, that his mercies are still attending you, that you enjoy so much health and so much competency for the duties of your office, and that your departure from the station to which for so long a time you have been an ornament, is only for the purpose of entering into new Christian relations, of greater importance and *of larger promise.*

You are not unacquainted with the numerous practical evils which afflict our churches, by which the cause of truth is obstructed, and their prosperity checked and blighted; and which, but in too many instances, issue in the separation of Ministers from charges long occupied by them. We refer to them, for the purpose of expressing our hope, that you will enjoy a happy exemption from their influence, that no "root of bitterness" will spring up to trouble you; but your mind will be permitted to repose in undisturbed tranquillity, and that you will behold the peace and harmony of the society over which you are called to preside. May your ministrations be duly appreciated and improved, and be productive of great and lasting benefits. In all your relations may you be honoured and happy. And for these, and all other objects of our desires and prayers for you, may the effusions of Divine grace, and the blessing of God be richly imparted to you.

J. Robertson, Creaton
J. Mack, Clipston
J. James, Arnsby
J. Clark, Guilsborough
D. Griffiths, Buckby
W. Gear, Market Harborough
R. Clark, Buckby
E. Chater, Kilworth
T. Miller, Gretton
T. Williams, Lutterworth
T. Mitchell, Leicester
J. Brooks, Oadby
J. Harris, Churchover
C. Burdett, Sutton
B. Evans, Blaby
W. Gray, Northampton
B. Hobson, Welford
J. Craps, Bosworth
G. Hunter, Wigston
J. Jones, Monks-Kirby
W. Ayre, Ullesthorpe
J. K. Hall, Kettering
F. Franklin, Coventry
T. Wake, Kislingbury
R. Breeze, West Haddon.

April 10*th*, 1826.

To the authors of the Address presented to me at Arnsby, through the hands of the Rev. John Mack, of Clipston.

My Dear and Honoured Brethren,

I sincerely thank you for the very flattering testimony of your esteem, contained in an address recently presented to me. It is impossible for me to be insensible to the honour conferred upon me by this warm and cordial expression of your regard, of the sincerity of which, your character affords the surest pledge; while I must be allowed to add, that it would have given me still more satisfaction, had it been couched in terms more proportioned to my qualifications and pretensions. Next to the approbation of the Searcher of Hearts, the esteem of the wise and good is the richest reward a mortal can enjoy; and though conscious of not meriting the distinction you have conferred upon me, it will operate on me, I trust, as a stimulus, prompting me to endeavour to render myself less undeserving of it. That you, my dear and honoured Brethren, may long be continued in your present spheres of usefulness, and enjoy the sublime gratification and reward of turning many to righteousness, is the sincere prayer of,

Dear Brethren,

Your affectionate friend and humble servant,

ROBERT HALL.

INTELLIGENCE.

FOREIGN.

ON THE SUPPRESSION OF THE PILGRIM TAX AND PREMIUM SYSTEM IN BRITISH INDIA.

To the Editor of the Baptist Magazine.

"If the Government does not forsake Juggernaut, how can you expect that we should?"—*A Hindoo Inquiry at Pooree.*

Derby, June 17, 1826.

MY DEAR SIR—As you were so kind as to publish my last to you from Wisbeach, On the Suppression of Suttees in India, I am encouraged to address you again upon another topic intimately connected with the prosperity of Christianity in our Indian empire. The motto of this communication is taken from the journal of Mr. Bampton, a brother Missionary at Pooree, who complains in his Journal for October, 1825 —"These arguments discompose me more than any others, and they are urged (I mean the Government's connection with the Temple,) *every day*, and perhaps some days, *several times.*"—I have felt the same in conversation with the Hindoos, and shall never forget the inquiry of a man in an obscure village—"*Why should the Company destroy Juggernaut; he is their servant.*" Permit me to state,

(1.) *The Origin of the Pilgrim Tax.* The Mousalmans gained possession of Orissa about the close of the 16th century. They appear to have had peculiar enmity against Juggernaut, and Mr. Sterling, in his Account of Orissa, says—"During these contests in and about Pooree, the images so much venerated by the one party and abhorred by the other, were twice or thrice carried away across the Chilka Lake, and *concealed amidst the hills* until the times appeared favourable for again setting them upon their thrones in the Temple. This religious warfare was at last set at rest by the institution of the Tax on Pilgrims, which, if we may credit the author of the work translated by Gladwin, under the title of the History of Bengal, yielded the Mogul Government a revenue of 900,000 *rupees.*"—The Mahrattas who succeed to the Government of Orissa exacted *the Tax, and it continued* till the administration *of the Marquis* of Wellesley, under *whom, in 1803,* Orissa became a province *of our empire.* On the Marquis leaving the government in 1806, though he had left the affairs of Juggernaut's Temple to its own Priests, the succeeding Administration revived the Tax, and it continues, with all its appalling evils, to this day.—See *Buchanan's Christian Researches,* p. 143, 144. Tax on Pilgrims is collected at Gya, Allahabad, &c. Whether its origin in these places is the same as that at Pooree, I cannot say; but it is probable the rapacious followers of the Prophet of Mecca established this pernicious system throughout India.

(2.) *The nature of the System, as it now exists, should be generally known both in India and in Britain.*—Mr. J. H. Harington (now Member of Council, Calcutta) in his valuable work, "Analysis of the Laws and Regulations of the British Government under the Bengal Presidency," has a section on the Pilgrim Tax.—See vol. iii. p. 207—226. I took a copy of this section while at Serampore, in October last; a few extracts may develope the system.

"The Pilgrims liable to the Tax at Pooree shall be divided into four classes—laul jattres, nim lolls, bhurrungs, and punj tirthees. Pilgrims of the first class, coming from the North, to pay a tax of ten rupees, and coming from the South six rupees. Pilgrims of the second class, coming from the North, to pay five rupees, and from the South three rupees. Pilgrims of the third class, whether coming from the North or South, to pay two rupees. Pilgrims of the fourth class, to pay two rupees." Then follows an account of the period allowed to stay in the town, the forms of certificates to be given, &c. &c. A premium is given the Pilgrim Hunter, independent of the tax. On this subject, Colonel Phipps, lately in command of the station at Pooree, remarks:—"The British Authorities collect from the Pilgrims, and pay the priests and attendants of the Temple *a very high premium* for enticing Hindoos to this frightful pilgrimage. The premium is about *one-fifth* of the collections. During the Chundun and ruth Jattra, in 1822, embracing about two months, 40,000 rupees, or £5000 sterling, were collected and paid to the attendants of the Temple, who had brought the Pilgrims to the barriers of the town."—See an excellent article relative to Juggernaut's Temple, worship, &c. in the *Missionary Register,* Dec. 1824. Relative to the tax at Allahabad, Mr. Harington says:—"On every Pilgrim on foot, one rupee; on every Pilgrim with a horse, or palque, or carriage, of

ny description, two rupees; on every Pilgrim with a camel, three rupees; on every Pilgrim with an elephant, twenty rupees!" At Gya, the tax is stated "to vary from six annas to 12 rupees, 11 annas 3 pie."—Take a summary view of the profits of this unholy source of gain:

Juggernaut,	Rupees.
Net receipts for 1814, 1815..	135,667
Gya, Ditto for 1815, 1816..	182,876
Allahabad, Ditto ditto ..	73,053
Kasheepore, Lurkuru, Sumbul, and Itawa, for 1815, 1816.....	5,683
	397,279

(3.) *The evils of this state of things in India* are too numerous to admit of discussion here: idolatry is established, regulated, and promoted by it. Britain consolidates the system of idolatry in India. Its celebrity is increased by its connection with the Government, and the presence of Europeans conducting its temporal affairs. On the injurious effects of the tax and premium system at Pooree, Colonel Phipps observes—"The premium is one of the greatest means of encouraging and promoting the horrid superstition. Its effects are now felt so sensibly that *the trade of pilgrim hunter* is pursued much more *systematically* than was before known. Last year (1822) a man named Indra Tewarre detached to various parts of Bengal Proper 100 agents, and during the festival of the Chundun and Ruth Jattra he is said to have obtained the premium for 4000 *pilgrims*. He is now busily employed in collecting and instructing 100 extra agents to be sent to the Upper Provinces. The enormous premium of *twenty per cent.* paid to those who can delude the Hindoos to undertake a pilgrimage which is so destructive of human life, is a very singular feature in this state policy. A political economist would probably be startled at the idea of ultimate profit to Government from such a waste of life and cessation of useful labour. *To the Christian the whole system appears monstrous.* The regular troops guard the barriers; they are placed on duty at the very gate of the temple; and the Brahmins exult in the very efficient support they receive from their rulers, whose own religion teaches them to abhor idolatry. The priests say that for many many years this superstition has not been so rapidly increasing as it is now known to do."—O Britain! hear, hear these painful declarations!—Cease, by the regulations of thy sons, to promote "the abomination that maketh desolate."

(4.) *The facility and utility of the suppression of the system are very apparent.*—An *excellent article on this subject has appeared in The Friend of India (Quarterly Series) for Oct. 1825. It has excited very great attention in India.* The India Gazette, the Columbian Press Gazette, the Bengal Weekly Messenger, and likewise the Calcutta John Bull, (all published in Calcutta) have unequivocally advocated the repeal of the tax system, and shewn its impolicy and inhumanity. The John Bull, who will not be suspected of undue partiality to Missionaries, in an editorial article under date Nov. 1st, 1825, among many other very just remarks, observes—"Adverting to the fact, that the tax *humanely* imposed by Government with the view of discouraging the pilgrimage, has become *the very means of perpetuating it*, and been even converted by those who have a selfish purpose to answer, in keeping it up, into a proof that the Christian Government of India recognizes the divinity of Juggernaut, and believes in the virtue of a pilgrimage as expiating human sins, he (the Editor of the Friend of India) proposes, and *we certainly concur with him, to abolish the tax altogether, and to leave the Hindoos free to go or not, as they please, on this pilgrimage.* Nothing, we are persuaded, would more effectually tend to lessen this resort of pilgrims to this celebrated seat of superstition, than *the total indifference of Government to the practice.* The tax imposed upon the pilgrims, when found (as we believe it is) ineffectual as a check upon the practice, *ought without delay to be abrogated.*"—Ah, John, thou hast said many hard things against the poor Missionaries in India, surely they will now forgive thee; I forgive thee from my heart, and give thee my hand, as now speaking like a Briton, a Philanthropist and a Christian.—I am wearied with writing, but my heart is enlarged to plead before a humane and Christian public for the Suppression of British support of idolatry in India, the permission of the Suttee, of Ghaut murders, and other abominations. Hoping to address an Appeal to the Inhabitants of Great Britain upon the subject of this letter, I forbear at present farther to enlarge. May every British Christian soon regard as it respects idolatry in the East, the injunction of Scripture—"Touch not, taste not, handle not."

I am, in promoting the welfare of India,

Your fellow labourer,

J. PEGGS.

DOMESTIC.

PROTESTANT SOCIETY

For the Protection of Religious Liberty.

WE regret that our limits will not permit us to print Mr. Wilks's long and interesting speech, at the Anniversary of this Society, on May

12th. The grievances of which Dissenters have yet to complain were depicted with Mr. W.'s accustomed eloquence, and illustrated by references to numerous cases which have come under the consideration of the Committee during the last year. They comprise the exaction of poors' rates, Sunday tolls, mortuary fees, disturbances of public worship, refusals to bury the dead, and other grievances of different kinds. It is most gratifying to learn that the interference of the Society has proved effectual in numerous instances, in restraining oppression and shielding the oppressed. We can only find room for one extract:—

The subject of Registration of *Baptisms* and *Births* is a point on which Dissenters and Methodists naturally feel a deep concern. It was long supposed that the registration of Births at Dr. Williams's Library, and of a Baptism by a Dissenting minister, was equal evidence of a Birth or Baptism with a Registration of a Baptism in a Parish Register by a minister of the Established Church. An act, now repealed, that passed and imposed a stamp duty on those registers of births and baptisms by Dissenters, confirmed the hope. But a contrary decision has been pronounced by the Court of Chancery, as well as by the Ecclesiastical Courts. Great dismay has been consequently spread among dissenting congregations throughout the country. That dismay is excessive, since such registers, although not equally availing with parochial registers may materially assist as evidence in any cases of litigated claims. Yet it is highly important that other security should be obtained. Parochial registers, as far as they extend to baptisms, are regarded as public records, and examined extracts from them are admitted as sufficient proofs on the matters to which they apply. But dissenting registers and entries at the Library of births are but secondary evidence, and the original books or entries must be produced, and other testimony must be given as to the signature of the parties and their identity to render them availing; and from which, in many cases, Baptists also, who never baptize their infants, are precluded from the benefit of *parochial* registers which extend only to the *baptized*. To obviate such inconveniences, and meet the wishes of numerous congregations, the Committee have communicated with the Government, and sought the attention which the great body of Dissenters and Methodists are entitled to expect. Their sanction they thought desirable before any appeal was made to the Legislature for relief; and the liberal respect they have ever experienced from Lord Liverpool, Lord Bexley, and their Ministerial friends, encouraged confident expectation of just support. In such application they felt more confidence, as in cases of Settlement, Entries of Baptism are not evidence of birth, for in a recent case Mr. Justice Bayley had decided that an Entry of Birth in a Register of Baptism, was not evidence, as the present entries of Baptism not only supply no proof of birth, but are much less useful to supply proofs of descent and identity than they might be made; and as all classes, whether Churchmen or Dissenters are interested, that on this matter some improvements should occur. The remedy we propose, avoiding all interference with Registers of Baptisms, and thereby leaving Clergymen and Dissenting Ministers in possession of their present rights, is to obtain a voluntary registration of Births, as a Civil and not Ecclesiastical affair. Such Registers are to contain ample information of the parents of the children, and the day of their birth, and being duly verified and entered, shall be regarded as public records belonging to the State. Of those records, we propose that the Clerks of the Peace in their several cities and counties should have the care, and that for certain small fees they should make the entries and supply copies and information in forms to be prescribed. As the Registry would be optional, no person could be thereby vexed, and as no interference was contemplated with baptisms, no ecclesiastical persons could complain, and security might be obtained by parents as to their children, which would lessen future litigation and relieve the anxious heart. Lord Liverpool made no objection to the measure, and appeared willing to lend it his concurrence; but at this time intimated that it belonged particularly to the province of the Secretary of State for the Home Department. An interview was obtained with Mr. Peel. It cannot be said that he greeted the suggestion with the same cordiality as Lord Liverpool had shewn. Mr. Peel hesitated much about the expediency of the proposed alteration; he said he should be obliged to consult many persons—declined to legislate on a matter so important without much consideration—but at last doubted whether a universal Registry of Births should not be required, and, by compulsory enactments, be enforced. The result was, however, a promise, that when Parliament was dissolved, he would give the matter more attention, and either bring forward a Bill in the next Session, or apprize the Society of the objections

be entertained. That communication the Committee will await, and expect that propositions so just and needful cannot be repelled; but if that expectation be disappointed, they must apply to the Parliament for their protection, and trust, that although they may meet some rocks and shallows in their course, and find some ebbing currents or opposing gales, they shall obtain the co-operation of the deputies and all their Rev. friends, and be enabled to steer the vessel securely into port.

I had intended also to refer to America; but to South America only, can I allude.—The inhabitants of Peru, of Mexico, of Columbia, evince a firm determination to support the cause of liberty. The conduct of Doctor Rodriguez, I must announce. That distinguished scholar proved how much may be effected by the persevering efforts of one man. He had taught during 40 years at the College of Lima, and during that period had instructed many of those great patriots who have since eminently assisted in breaking the Spanish yoke. Devoutly a Christian, he had dared, 30 years ago, to oppose the Inquisition. He had inculcated at the period of imprisonment and death, the general principles of freedom. He had given to his pupils the works of Locke, and Montesquieu, and Tilagiari, prohibited by the rulers in Church and State; and when, at the age of eighty, venerable alike for his sentiments and years, he was led into the Hall of Deputies, he there avowed his firm and cordial Christian faith; but advocated with earnestness the principles of Religious Liberty. He implored the Deputies to repudiate from their Constitution, a declaration that the Roman Catholic religion alone should be the religion of the State, and concluded a pathetic and eloquent appeal, by deprecating any union between the Church and State; but if some declaration must be introduced, expressed his wish, as his dying effort, and with his blood, to inscribe "The Religion of Jesus Christ is the Religion of this State."—His effort did not succeed, and he prepared a protest against the exclusive declaration, and it is consoling to know that *nine* Catholic Priests were among the persons by whom that important Protest was subscribed. In the Constitution of Colombia no declaration on the subject of religion has been introduced: and it is reported, that at Carthagena the foundations of a Protestant Church are already laid. Perfect independence of the Curia of Rome is even designed by the Catholic Hierarchy, and able works on that subject are prepared and read. In Mexico, the Government are resolved that *in every village of that great State, there shall be a printing press and a Lancasterian School: and where schools and printing presses flourish*, the power of darkness must yield to the influence of light. Already from that Continent the Inquisition is expelled; the saloon of the Inquisition is appropriated to a Lancasterian school; and desirous of translations of our ablest works, their statesmen wish for institutions that shall render their ocean and rivers sacred to learning, as the Ilyssus and the Tiber, and shall perpetuate or diffuse throughout those regions the love of freedom and the light of truth.

The Marquis of Lansdowne rose amidst loud cheers of the assembly, and said—I feel that it will be impossible for me to quit this room, without expressing the deep sense I entertain of the much too flattering terms, in which the Resolution you have just carried has been penned. The only return I can make, for the kindness you have evinced, is, to state with that sincerity which has justly been described as the first of virtues, the real and heartfelt satisfaction which I feel, in finding myself honoured by the situation in which I now stand, in a Meeting dedicated to the noble purpose of protecting Religious Liberty. I entreat you to feel assured that if I have come here to day by invitation, on a day which may, perhaps, rather be considered as a day of review, I shall not be found wanting among you without invitation, on the day of combat. I say combat, for I will not honour with the name of conflict, that series of petty persecutions, that little warfare of hostile, but I trust of impotent religious intolerance, which has been described in the speech of your most eloquent and able Secretary. I will not allow myself to think that you can be endangered, by that fire of petty musketry with which you are now assailed, while I remember how your forefathers so nobly withstood all those sufferings, to which they had been exposed in different times, and in defence of their religion and their country, from the heavy cannon fired by an intolerant, a bigoted, a persecuting, and therefore a wicked Government. In this country you have the law with you, and I hope you will soon have it more so; and while I shall not be expected in this case to express a definite opinion, with respect to any particular measure on which, in another place, I may be called to legislate, after having there heard all that then can be urged for and against such measures, still I trust that I may appeal to your observation of all my public life, and may ask whether you do not anticipate that my conduct will, upon all those matters, be determined by a desire upon every occasion, as the opportunity shall arise, to preserve and to secure the most inestimable blessing which a subject of a free country can possibly enjoy. I assure you that it is with great pleasure that I behold the Meeting of to-day, not only because it affords a great and

useful facility for procuring information which is essential to you all, and of obtaining the enjoyment of those rights common to you all, but also because I think the free interchange of opinions between persons differing in some shades in their religious opinions, but uniting in the worship of one Saviour and of one God, is in itself attended not only with great temporal, but, but if I may be allowed the expression, with great spiritual advantage. You not only learn to cherish your own peculiar principles with increased anxiety, but also to regard the principles of others with augmented liberality, and to revere those great principles in which all who address one Providence must certainly unite. With sincerity I repeat, that as it regards every relation which I can fill to society, I am proud to find myself here this day. As *a man*, I feel anxious to unite in preserving to others that right which I wish to preserve for myself—a free exercise of my own intellect, that first great gift of Providence to man! As a *political member of society*, I feel anxious that the blessings of the constitution under which I live shall be extended, without distinction, to all; and that the attachment of all its subjects shall be riveted by that which can alone consecrate and confirm attachment—a participation in all the rights and privileges of the land. And such a participation I would extend to all, and to those who differ from me most, I would extend it in the greatest degree, because I believe that such participation will be finally the greatest corrective of all false opinions, and the bond by which all opinions may be bound together in the common cause of Christianity. I have said thus much as a man, and as a member of the political society in which I live; but I also feel that I am a *Member of the Church of England*—And as a member of that Church, I must add, that I particularly feel that her interests are concerned in connecting her existence with the sanction of a free exercise of religious worship throughout the empire. I am far from thinking that she can with propriety, or even safety, rely upon the rotten props and the treacherous defences of penalties imposed upon consciences, and of premiums held out to hypocrisy. She owes it no less to her safety than to her fair fame, to rest her existence and prosperity, protected as she ought to be, since established by the law, upon the broad basis of religious freedom, and by allowing men to approach their God through that medium they may think best calculated to the honour of his name, and above all, by securing to every *man that liberty* of conscience, and liberty *of thought, which* is not only

"Unsung
By poets, and by senators unpraised,"

but of which we may also add,

"Which whoso tastes can be enslaved no more."

I will now take my leave, which I should not have done so early, was it not that my family are in the country, and through which I have attended with some inconvenience to myself. Deeply impressed with the able and forcible arguments I have heard employed by your very eloquent Secretary, and by the multitude of facts which he has stated, from all which there can be but one conclusion drawn—the importance of the cause which this Society advocates to the safety and prosperity of the country.

Lord Dacre, and the Rev. Messrs. Morison, Adkins, Platt, Mark Wilks, Orme, and Dr. Brown also addressed the meeting.

The following were the Resolutions proposed and adopted:—

1. "That the meeting continue to adhere to the fundamental principle of this Society, consisting of Members of the Established Church, and of several hundred Congregations of Protestant Dissenters; that it is the right and duty of every man to worship God according to his conscience; and that every attempt, by Temporal or Spiritual authority, by bounty or exclusion, by rewards or punishments, by praise or contumely, to violate that right, is a tyrannous assumption of power, which freedom, truth, and piety disclaim, and which the wise and good, of all denominations, disapprove and condemn.

2. "That while the meeting learn with satisfaction that the existence and efforts of the Society have certainly produced great advantages; yet they perceive with regret, that unjust demands of Ecclesiastical Dues; improper attempts to assess places of Religious Worship to Rates for the Poor; incorrect requirements of Turnpike Tolls; unlawful refusals to read the Burial Service over the dead; riotous interruptions of Public Worship; and many acts of Clerical, Magisterial, and official oppression, demonstrate a continued necessity for this Society, and recommend it to renewed and hearty support.

3. "That while this meeting approve of the postponement by the Committee of any application to the Legislature for the Repeal of the Test and Corporation Acts during the present short Session of Parliament, and amid the financial distresses of the country, yet they trust neither the Committee nor any other friends to religious freedom among the members of the Established Church or Protestant Dissenters, will ever forget the existence of those Statutes, nor neglect any fit opportunities for strenuous, extended, and persevering attempts, to obtain the abrogation of laws, dishonourable to a free and enlightened people; debasing the Sacrament

of the Church, needless and inefficient for its protection, and degradatory to a vast and increasing body of honourable, loyal, patriotic, independent men.

4. "That while this meeting would allay the excessive anxiety manifested as to the Registration of Births and Baptisms among Protestant Dissenters, since their present Registrations are useful and convenient, yet they much approve the application of the Committee to his Majesty's Government for the establishment of a public and authorised, though optional registration of Births, which including Methodists and Dissenters of all denominations, would obviate many existing evils, and place them, in a matter obviously important, in a situation equal with the members of the Established Church; and they direct the Committee not to relax in their exertions, till they obtain from Government and the Parliament just and much-needed relief.

5. "That this meeting applaud the co-operation of the Committee in the noble and benevolent attempt, by prudent and progressive means, to terminate the existence of Slavery in the British colonies; commend the assistance afforded to the persecuted in the Isle of Man; their interference in behalf of the Dissenters and Methodists in Canada, precluded from the rights which Catholics, Episcopalians, and Presbyterians enjoy; and their efforts to obtain redress from the claims of the Clergy to read only part of the burial service of the Church at their discretion, and to refuse it entirely to those who are unbaptized; and enjoin the Committee to persevere in all those efforts which by diminishing the vexatious irritations of misapplied authority, will really promote truth and charity, and extend freedom, comfort, and Christian brotherhood, among all mankind.

6. "That as the continuance and progress of Religious liberty in the British isles, and the removal of existing wrongs, and attainment of relief and right, may mainly depend on the future representatives of the people in the Commons' House of Parliament, this Meeting feel it due to their forefathers, who struggled and died in the cause of freedom; to themselves, who desire its triumphs; and to posterity, who shall be blest by its success, to entreat the Ministers and Members of their Society, and all friends to liberal principles throughout the empire, at the approaching General Election, not to compromise those principles, and avowedly to bestow their influence and their votes, only on candidates of congenial spirit, who approve an universal education, the circulation of the Scriptures, and the repeal of the Test and Corporation Acts, and who will promote *improvement, peace, and Civil and Religious Liberty throughout the world.*

7. "*That the Committee,* composed of equal numbers of Ministers and Laymen, are well entitled to continued confidence and esteem, for their active, but judicious—zealous, but prudent attention, to the numerous and important affairs that have required their exertions, and that the following Gentlemen, with the Treasurer and Secretaries, be requested to act as the Committee for the ensuing year:

Rev. Jos. Fletcher	David Allan, Esq.
W. B. Collyer, D.D.	Wm. Bateman, Esq.
Geo. Collison	J. B. Brown, Esq. LL.D.
F. A. Cox, D.D.	James Emerson, Esq.
Thos. Russell	James Esdaile, Esq.
Alex. Fletcher	Thomas Hayter, Esq.
R. Hill, A.M.	Thomas Wilson, Esq.
Thos. Jackson	J. Pritt, Esq.
W. Newman, D.D.	William Townsend
W. F. Platt	Matt. Wood, Esq. M.P.
J. Lewis	Thomas Wontner, Esq.
John Styles, D.D.	Thomas Walker, Esq.
Matthew Wilks	James Young, Esq.

8. "That the Meeting again present their thanks to Robert Steven, Esq. their excellent Treasurer, and express their wish for the happy continuance of a life long and honourably devoted to useful and benevolent designs.

9. "That to the Secretaries, Thomas Pellatt, Esq. and John Wilks, Esq. the Meeting renew, with increasing cordiality, their often-reiterated acknowledgments for the disinterested, persevering, and intelligent efforts they have made to defend the defenceless—to resist oppression—and to maintain the great and good cause which the Society is formed to promote.

10. "That this Meeting greet with gladness the favour conferred on them by the spontaneous presence of their former Chairman, the Right Hon. Lord Dacre, on this occasion, and cordially renew their former expression of gratitude for his habitual support of the great cause they have met to protect, and of their confidence that he will live and die the friend and advocate of Civil and Religious Liberty throughout the world.

11. "That this Meeting rejoice in an opportunity, publicly to express the profound and grateful respect to their Noble Chairman, the Right Hon. Marquis Lansdowne, which has been inspired by his private character and public worth; and assure him, that his dedication of high talents to the welfare of his country—to the maintenance of freedom—and to a general amelioration of the destinies of man, has obtained for him admiration and love—confidence—renown—and unpurchaseable praise."

[By the request of the Committee we state, that Donations are needed and may be transmitted by post to the Treasurer, Robert Steven, Esq. Upper Thames Street; or, to either of the Secretaries, Thomas Pellat, Esq. Ironmonger Hall, or John Wilks, Esq. Finsbury Square: to the latter of whom applications should be addressed. From

each congregation in England the annual contribution expected is two pounds, and from each in Wales one pound. The subscription became due at Lady-day last.—Country Ministers or their friends will always be received with pleasure by the Committee, at their meetings, at Batson's Coffee House, Cornhill, at half-past six in the evening precisely, on the last Monday in every month.]

NAVAL AND MILITARY BIBLE SOCIETY.

ANNUAL Meeting, May 9, at the Freemason's Tavern. Lord Gambier in the chair.

Major Close, the Secretary, read the Report, which contained a very interesting account of the proceedings of the Society during the past year, and appeared to give great satisfaction to the Meeting.

Major-General Ord, Captain Noel, Captain Maynard, General Peachey, Captain Bazalgette, Rev. J. W. Cunningham, and other Gentlemen addressed the Meeting; we make room for one extract:—

Captain Parry, said, that he felt a deep and lively interest in the proceedings of the Meeting. He wished to make a few remarks on the interesting and important object which had called them together. On the paramount and overwhelming importance of religious instruction in general, it was unnecessary for him to make any remarks, but he would confine himself to its effects on sailors only. He had heard it asserted, that religious instruction was incompatible with the temporal duties of seamen. He was prepared to prove the contrary. He had had the honour of commanding British seamen under circumstances of great peculiarity, and which required on their part the most rigid attention and strict discipline. The attention of the men he attributed to the endeavours that had been made to improve their religious character, the result of which was highly gratifying and satisfactory. It incited them to the performance of their several duties, from the highest and most powerful of all motives. The best seamen on board the Hecla, were those who felt most seriously on religious subjects. He, however, did not measure the importance and utility of the Society by the temporal benefits it conferred, but rather by the spiritual. The two objects so far from clashing, were inseparably united, and by bettering the spiritual condition of our seamen, they were but consulting the interests of our beloved country. It was impossible for rational creatures to be engaged in a higher or nobler purpose. He trusted they would not relax in their *exertions until* they had placed a Bible in *the hands of* every British sailor and soldier, *and its important* truths were deeply im*pressed on* their hearts.

PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.

THE Eighth Anniversary of this important Society was held on the 8th May, at the city of London Tavern, the Right Hon. Admiral Lord Gambier, K.G.C.B. in the chair.

The great room was completely filled with the respectable supporters of the Institution. The Rev. J. Crombie engaged in prayer, and the Rev. James Vautin, one of the Honorary Secretaries, read the Report, which contained many striking testimonies to the success of the measures adopted by the Society.

Captain Butler, the active surveyor for Lloyd's, wrote to the Treasurer a letter, from which the following is an extract:

"SIR—As Shipping Surveyor to Lloyd's, it has been my daily practice to be on board from ten to twenty vessels, of all classes, throughout the year, say, from London Bridge to Woolwich. In my conversation with many of the Masters relative to the conduct of their crews, I have received a very favourable report of their moral conduct, which I conceive to be attributable, in great measure, to the benefit experienced by the sailor from reading various little tracts, at present so much distributed; and further, to the attendance which many of them have given at the Floating Chapel, and which I do not hesitate to assure you, I conceive to be of great benefit to the country."

A pious Lieut. R. N. now in command of a merchant vessel, thus writes:—

"I beg to state, that the books lent by the Society were read by the ship's company, and more than once exchanged during the voyage.

"It is my firm belief, that ultimately the wishes and efforts of the Port of London Society will be decidedly rewarded, by effecting a gradual and lasting change in the morals of Seamen.

"From an intimate connexion with Seamen for twenty years, I have some knowledge of their characters; and to contrast what it was, with what it, now, in many instances, is, one might almost be led to believe, that the sailors of the present day are a different species of men."

A Captain in the West India Trade wrote to the Treasurer thus.—Speaking of his first voyage, when he had a pious young man as a mate, he says:—

"I commenced, before I left the channel, the plan which you have, in the Devotional Assistant, so strenuously recommended.—My cabin was always prepared for their (the sailors') reception a little before eight in the evening, and then the bell was struck immediately. I generally found some of my people reconnoitring to see if there were any extra light on the cabin table, so that I had

seldom to send them word that I was waiting.—We were between five and six months on the voyage, and during the whole time I had but one instance of insobriety in any individual on board, and I scarcely heard an oath during the whole voyage.

"My second voyage was to the same colony; but the mate (not the mate of the first voyage) abused my confidence; in my absence in the colony, had been continually intoxicated, and, as a natural consequence, the ship had been in confusion. I engaged another mate, but the mischief unfortunately was already done.

"On my return homeward, my cabin, as I had expected, was very thinly attended, even on the Sabbath; till at length I did not muster above half a dozen, including boys; *and just in proportion as praying ceased, swearing prevailed; and insubordination, idleness, and vice, were substituted for that order, activity, and harmony, which I had the happiness of witnessing during the preceding voyage.*"

Mr. Alderman Brown moved, and the Hon. Captain Geo. Gambier, R.N. seconded the resolution to approve and circulate the Report.

Captain Bankes, R. N. and the Rev. Professor Shedd, from New Orleans; the Rev. Mr. Philip, late of Liverpool; Capt. Cooke, of the Cambria (whose excellent skill and humane bravery saved, under God, the crew of the unfortunate *Kent*), W. Cooke, Esq. and the Rev. Charles Hyatt, moved and seconded the several resolutions.

R. H. Marten, Esq. shewed his account to be £136 10s. 10d. in debt, and read a list of subscriptions and donations toward the liquidation.

The Right Hon. the Earl of Clarendon, in an impressive speech, bore his testimony to the importance and success of the Society, and its valid claim to liberal support.

The Rev. Wm. Thompson, A. M. (of the Church of England) expressed his earnest wish for the Society's prosperity, and proving his sincerity by a handsome donation, moved the thanks of the meeting to the Noble and Gallant Chairman, which was seconded by the Treasurer, and passed with acclamation.

The Noble Chairman, in reply, repeated with affecting solemnity, mingled with a marked cheerfulness of expectation, the well-known hymn, beginning,

"Come let us join our cheerful songs."

On the following day, and in the pulpit of THE FLOATING CHAPEL ON THE THAMES, the Rev. Jenkin Thomas and the Rev. Wm. Ellis, preached to crowded congregations; the latter from, "Keep, therefore, and do them, *for this is your wisdom and your understanding in the sight of the nations.*"

This respected Missionary, lately arrived from the Islands of the Pacific, narrated very many interesting incidents relating to the natives of those Islands, and especially dwelt upon those which manifested the influence which the characters of British seamen had upon the natives. When they were serious, they were invited to their houses and entertainments, and especially to their meeting for religious exercises of worship; but when found licentious and immoral, they excited disgust and aversion.—This useful and pious Missionary declared, from the experience of many years, that the cause of Christianity met more obstructions from the conduct of irreligious seamen, bearing the Christian name, than from any reluctance among the Heathen. And from this conviction, he felt an increased attachment to the Port of London Society for promoting religion among seamen, because that he was penetrated with the truth, that it is of more importance than is generally believed to the success of Missionary efforts among the Heathen.

NOTICES.

The Rev. Dr. Newman has resigned his office as President and Theological Tutor of the Baptist Academical Institution at Stepney.

The Rev. Daniel Gould has resigned the pastoral office at Lincoln, and accepted an invitation to preside over the church at Dunstable.

We are informed that the Rev. James Hoby has accepted an invitation to undertake the pastoral charge of the church at Weymouth.

The Eighth Annual Meeting of the Bristol and Bath Auxiliary Baptist Missionary Society will be held in Bristol the 2d week in August. The particulars shall be given in the next Magazine. Rev. Robert Hall and Dr. Marshman, from Serampore, are expected to preach.

DISTRIBUTION OF PROFITS.

AT the Half-yearly Meeting of the Proprietors of the Baptist Magazine, held June 23, the following sums were voted to poor Widows of Baptist Ministers:

E. S.	£5	A. C.	£5
E. B.	5	S. D.	5
M. M.	5	M. A.	5
N. W.	5	A.	5
S. W.	5	E. B.	5
J. S.	5	M. C.	5
H. M.	5	S. M.	5
E. B.	5	W.	5
A. E.	5	B.	5
H. C.	5	S. S.	5
H. B.	5		
M. G.	5		£105

MONTHLY REGISTER.

FOREIGN.

It seems that in *France* the Jesuits are rapidly gaining ground, under the powerful patronage of a weak and superstitious king. In various parts of that country, *Missionary Priests* are strenuously exerting themselves, with a view to procure a revival of Popery, even in its wildest and most monstrous absurdities. At Rouen, these attempts have excited serious disturbances. We should suppose that the French population are much more inclined to *infidelity* than to superstition.

The reign of anarchy still prevails in *Spain*. It is said, we know not with what truth, that the Emperor of the Brazils has resigned his pretensions to *Portugal*, intending to satisfy himself with his Western dominions. Moderation is a rare virtue among sovereigns, and oftener exercised from fear, or other interested motives, than from choice: perhaps, in the present instance, the old proverb has been remembered—"A bird in the hand is worth two in the bush."

The Empress-Dowager of *Russia*, widow of the late Emperor Alexander, died May 16, having survived her consort but about five months.

The *Greeks*, notwithstanding the fall of Missolonghi, are by no means disheartened. The National Assembly has published two energetic addresses to the people, dated April 28, declaring "their unanimous and undivided determination to live and die amidst all the chances of war, in firm adherence to all the precepts of the Christian religion, in defence of which they have shed torrents of blood and tears in the face of their country; and that they will unceasingly struggle to deliver Greece, which a long despotism has polluted and enslaved, and which barbarism has profaned." Lord Cochrane is gone to their aid, at the head of a strong naval force; and a letter has been addressed by him to Mohammed Ali, Pacha of Egypt, signifying his intention to exert himself to the utmost in defence of the oppressed Greeks, and urging the Pacha to withdraw his forces, and confine his efforts to the improvement of his own subjects. For the sake of suffering humanity, we cordially wish his Lordship success.

We state with much regret, that hostilities have recommenced with the *Burmese*. Treachery on their part, and a refusal to ratify the treaty of peace, are said to be the causes of this much-to-be deplored event.

DOMESTIC.

The Parliament was prorogued May 31, and dissolved June 3. Since then, the country has been engaged and agitated by the bustle of a General Election, which is now nearly over. Severe contests have not been very numerous. The *No Popery* cry has been raised in several places, and not without effect: of its propriety or impropriety, we shall offer no opinion. One circumstance may, however, be mentioned. The Roman Catholic Archbishops and Bishops of England have published a 'Declaration,' similar, but more lengthened, than that recently issued by their brethren in Ireland. Like the latter, it is an attempt to varnish over the offensive articles of their creed, and to prove that Popery is harmless. An Address, signed by the Roman Catholic Peers and principal Gentry, accompanies the Declaration, and is designed to recommend it to the Protestant community. We shall probably recur again to this subject, and shew, by comparing this Declaration with the Decrees of the Council of Trent, that Popery is the same now as in the *sixteenth century*, unaltered and unimproved.

We fear that the pecuniary embarrassments of the country continue to press very heavily on the mercantile and trading branches of the community.

IRISH CHRONICLE,

JULY, 1826.

THE Annual Meeting of the Baptist Irish Society, was held on Friday the 23d ult. at the City of London Tavern, and was very numerously and respectably attended. After a hymn had been sung by the Assembly, and prayer by the Rev. Mr. Upton, the Rev. Mr. Ivimey stated, that Mr. Butterworth was unable to attend from indisposition, and therefore proposed that Lieutenant Gordon, of the Royal Navy, a friend of Mr. Butterworth, and a Gentleman well acquainted with Ireland, should take the Chair. The proposition was unanimously agreed to.

Lieutenant Gordon expressed his deep regret that Mr. Butterworth was not present, both on his own account, and that of the Meeting; for, although he yielded to none in zeal for the objects of the Society, he felt the difficulty of the duty to which they called him. He considered, however, that this was not a matter depending upon the talents of an individual; it was to the Christian cause, and the Divine influence, to which he trusted, otherwise he would not have occupied the situation of their Chairman.

The Secretary read the Report. Its import, very generally given, is as follows. It adverts to the Report of the Irish Education Committee, printed by order of the House of Commons, in which the strong distrust of the Roman Catholic Clergy, with respect to the objects and proceedings of the Irish Baptist Society, is mentioned upon the evidence of the Rev. Mr. West, of Dublin.—The Report thus proceeds:—

The most important event in regard to educating the peasantry of Ireland, which has occurred in the last year, (or, perhaps, at any period of our national history,) is the printing of a *voluminous report by His Majesty's Commission*, "*On Education in Ireland, by order of the House of Commons.*"

"The Commissioners, by whom this Report has been prepared, examined the Rev. John West, of Dublin, the Secretary in Ireland, from whose answers to the questions proposed, the following account is given of the Baptist Society:

"After giving a statement from our Annual Reports of the general objects of our Society, the number of our schools, &c. &c. p. 82, the Commissioners say, This Society is opposed by the Roman Catholic Clergy, equally with the London Hibernian Society. The principles of both are the same; and as there is little, if any, difference between their practice, the observations which we have made upon the schools of the London Hibernian Society, apply to those of the Baptist Society in all respects. Again, p. 90, it is added, We found that the London Hibernian and Baptist Societies were so conducted, as to excite a greater degree of distrust on the part of the Roman Catholic Clergy, than any of the others. It is true, indeed, that general directions are given by these Societies, that no attempt shall be made in their Schools to instil Protestant doctrines into the minds of the Roman Catholic children. Their chief object is, to give them Scriptural instruction. They are required not only to read the Scriptures in the Schools, but to commit considerable parts of them to memory; for which purpose, it becomes necessary that they should take the books to their respective houses. Scripture reading, by the children of all ages, is the predominant and almost the sole object of instruction; and it is the avowed wish of the Directors, that the children should thus obtain for themselves an acquaintance with the doctrines of Christianity, without reference to any particular form of creed or worship.

"The opinion which is formed by the Roman Catholics of the character and

intentions of the London Hibernian and Baptist Societies, must naturally be the result of a consideration of the whole, and not a part of their proceedings; and in this view, it is important to observe, with respect to the London Hibernian Society, that the circulation of the Holy Scriptures generally in Ireland, is one of the declared objects of the Society; and that it also employs a class of Readers who are constantly engaged in travelling through those parts of the country which are inhabited by Roman Catholics, and in reading and expounding to them the Scriptures. So, likewise, with respect to the Baptist Society, its declared object is not only to establish schools, but to promote the Gospel in Ireland, by the employment of Itinerant Preachers, and by the distribution of Bibles and Tracts, either gratuitously, or at reduced prices."

"The Committee need scarcely remind the members of the Society, that their agents in Ireland have always been enjoined to confine the instructions in the schools to the Holy Scriptures, as the only school-book, for the purpose of shewing, that while they had no wish to proselyte the Roman Catholics to their own party, they certainly expected that by those means the Protestant doctrines, would, in many instances, be embraced. That the Society should have been opposed by those who object to the circulation of the Scriptures, and to persons being employed in reading them to others, is by no means surprising; nor is it wonderful that the Clergy of the Church of Rome should endeavour to counteract their operations.

"The Commissioners say (p. 90) 'The Roman Catholic Clergy, however, do not rest their opposition to these Societies on the ground that proselytism has actually been effected by them, but on the allegation that such is their object; that such is the tendency of their schools, and that such might be the effect of their system if it were allowed to prevail.' It will afford gratification to the Members of the Society to learn from this document, the Commissioners were satisfied that the chief object pursued by the Society has been in strict accordance with their often avowed principles, to give the children in the schools Scriptural instruction; and in order to the attainment of this, that the children are *required to read* the Scriptures in the *schools, and to commit* considerable parts *of them to* memory. The Committee *are so fully* convinced that Scriptural instruction *is essential* to the moral and religious improvement of the scholars, that they could never consent to employ the funds of the Society for the support of any schools, in which the reading of, and committing the Scriptures to memory, are not made indispensable, whether the children are of the Roman Catholic or the Protestant Religions!—Should the progress of this Society be, on this account, impeded by the opposition of the Roman Catholic Clergy, which has been the case in many instances, the future Committee, it is hoped, will resolutely persevere in the course hitherto pursued, not doubting, but a divine blessing will protect the schools, and render such instructions abundantly useful in promoting the present and future welfare of the children who attend them."

The Report proceeds to mention several instances of the beneficial effects of the proceedings of the Society, with respect both to parents and children; and to the very useful labours of their readers and expounders of the Irish Scriptures, of whom the Society have thirty-five in their employment, nine being engaged as itinerant readers and expounders, the rest as Sabbath readers only; the expence for the whole being £400 annually; and the Committee ask, whether such a sum could be more beneficially expended? The Report then details various instances of the effects produced by the labours of these readers, and the diffusion of the Scriptures, and objects to the plan recommended by the Government Commissioners, of having two masters in the same school—one Catholic, the other Protestant—to teach the children the catechisms of their respective persuasions. The Committee conclude by recommending perseverance in their original plan of instruction, which recommendations they might the more easily adopt, because, as they had never had any assistance from Government, the refusal of Government aid would not affect their funds.

The following Resolutions were then severally proposed, and unanimously adopted:

"1. This Meeting has heard with satisfaction, and attribute it to the Divine blessing, that the Society's schools have not been diminished; and that the number of the Irish Scripture readers has been increased; while it regrets that the receipts for the year have not been equal to the expenditure. Resolved, that the Report which has now been read, be adopted, and published.

"2. This Meeting being fully pe-

sended that the plan of instruction hitherto pursued in the Society's schools is the best adapted to promote the real advantage of the peasantry in Ireland —Resolve, that the Protestant version of the Scriptures be still used in the schools; that all Catechisms whatsoever be still excluded from them, and that the children of the respective schools, whether of Protestant or Roman Catholic parents, be still placed under the care of one master, who will be expected to observe scrupulously the above regulations.

"3. That the best thanks of this meeting are presented to Mr. W. Burls, jun. who, on behalf of his much-esteemed and afflicted father, has fulfilled the duties of Treasurer to the Society, and that he be requested still to afford his valuable assistance; also, to the Rev. Messrs. Ivimey and Pritchard, its Secretaries, and that they be respectfully desired to continue their services.

"That the cordial thanks of the meeting are due, and are hereby presented to the Gentlemen who composed the Committee the past year; and that the following be the Committee for the ensuing year, viz:

Messrs.	Messrs.
William Bailey	Samuel Jackson
Gilbert Blight	John Low
John Brown	StephenMarshall
N. Bosworth	William Napier
J. M. Buckland	Richard Nichols
Wm. Burls, jun.	William Paxon
Stephen Cadby	John Penny
John Chandler	Nath. Robarts
Wm. Cozens	Alex. Saunders
John Danford	W. L. Smith
J. Dawson	Robert Stock
John Haddon	Samuel Watson
Job Heath	and
Alexander Hill	E. Wilkinson

And that Messrs. Paxon and Wilkinson be the Auditors.

"5. That the grateful acknowledgments of the Society are hereby given to those Ministers who have travelled to collect for the institution, and to all those persons who have contributed by their exertions to provide the annual expenditure.

"6. That the most cordial thanks be given to the Chairman, for his conduct in the chair."

The Rev. Mr. *Dyer*, in rising to propose the first Resolution, stated, he was glad to find that, during the last year, the number of the Society's schools had not diminished, and that the number of the Irish Scriptnre readers had been increased, whilst he was sorry, at the same time, that the receipts for the year had not been equal to the expenditure. It must be highly gratifying to the meeting, that notwithstanding the strong opposition to the schools, their number had not decreased; and it was matter of sincere gratification and congratulation that about 8000 Irish peasants should be in the course of instruction on the broad basis of Scriptural education; although some persons objected to this mode of instruction, it was only conveying knowledge to the Irish peasant in the way they would wish it to be conveyed to themselves and to their children. Their object and endeavour was, to diffuse the knowledge of the Sacred Volume in every quarter to which they could find access; and the Report shewed, from the effects, both on children and parents, that their labour had not been in vain. That this Society, and others of a similar nature, were of great use, not merely to those who were the immediate and direct objects of their exertions, but also did great good by exciting a spirit of benevolence in the particular local situations in which their schools were established, appeared from persons coming forward here and there to assist them in their labours. As an instance of this, he mentioned the fact of thirty thousand rupees having been given in India, from observing the good effects of such schools; and one individual, a native of India, was so struck with the advantages of such schools there, that he alone advanced twenty thousand rupees, or two thousand pounds sterling, for their encouragement. He mentioned this as a remarkable proof of the utility of their proceedings in stirring up a spirit of private benevolence. He next adverted to the great good done by their readers and expounders at so small an expence, and mentioned that similar effects had attended the labours of readers employed in Ceylon. These facts were antidotes against despondency. It was impossible for them to calculate the effects produced by their exertions in spreading the knowledge of the Gospel of Truth. He recommended the utmost discretion and temper in their proceedings and speeches with respect to Ireland. These proceedings were usually published and read with avidity; and the consequences would be more or less beneficial, according to the spirit which they displayed. Every speaker would remember, that the wrath of man worketh not the righteousness of God. Let no angry feelings be shewn, but let them adopt the spirit of Christ, which was love. It was by the brightness of his coming that idolatry would be dis-

pelled, and it would be in vain for them to hope to give additional light to the sun by their tapers.

The Rev. Dr. *Newman*, in seconding the resolution, observed, that Ireland had the utmost claim upon those who wished to propagate the Gospel; for this country owed a heavy debt, of many hundred years' standing, to Ireland, of which they could then pay off but a small instalment. Such a state of superstition—such a mass of abomination prevailed there, that they must undertake the labour of Hercules, and turn a river through the Augean stable—the river of the waters of life. Tracts, containing the sum and substance of the Scriptures, ought to be zealously distributed. Schools of the most valuable description ought to be established, not such as might be turned into synagogues of Satan, but such as would teach the way of eternal salvation. They ought to send itinerant readers and preachers to Ireland, and stationary preachers also. If they were servants of Christ, their labours ought to be subservient to his Gospel. They must remember that the war was that of Christ with Anti-Christ—a deadly warfare, in which the weaker party must yield. But they knew that Christ must prevail. They might despond, did they not know that their Patron was all-wise and almighty.

The Rev. Dr. *Marshman*, in proposing the second resolution, remarked, that the Society's plan of instruction was, of all others, the best calculated for the condition of the Irish peasants—that plan being the teaching of the Scriptures, to the exclusion of all catechisms, and the confiding each school to the care of one master. He felt some embarrassment, mingled with his exultation, at the sight of the meeting; and was apprehensive that, as he had only returned to his native land within these last six days, every thing that he said might not be exactly to the point. But although he had been for seven years a stranger to this country, he had been no stranger to the Society: He had found no opportunity of corresponding with it, because the hands of the Missionaries in the East had been full, and they had no time to spare. But the principle of this Society was that which guided their labours in the East; and they had regularly read its reports. There were three societies which they *had had in peculiar* regard in India. *The first was the* Continental Society. *He had seen an* account of its labours *while he remained in* India, and bade it God speed. The continent of Europe ought to be considered as well as India; for the Popish subjects of the states of Europe were in a state of almost as deep darkness as the Hindoos themselves. The people of the Continent had peculiar claims on their sympathy, as they named the name of Christ; and none could object to the labours of the Society, except those who wished to retain the people in the thickest darkness. The Society, however, laboured under a great disadvantage; since they could not publish their acts and the labours of their agents, as might be done in India; since the publication would only be holding up the man of God as a work for the malice of their enemies. The second society to which he alluded was the Home Missionary Society. He did not mean to set one society against another; all ought to be supported. But there were certain societies, which some persons would think more worthy of support than others. All good societies ought to be supported, and the more they did, the more they would be able to do—the more they would rejoice; and although a man of seventy-five years of age should have beggared himself in supporting such excellent objects, he would envy his feelings, if he were to die at the corner of a street. Such a man must have sown the seed which God would not suffer to fail. We know of many in India who had thought of nothing but accumulating wealth for themselves, and died poor in spirit. He did not mean to say that a want of liberality was a characteristic of the present times; on the contrary, he was astonished to see how the Lord had opened the hearts of the people within these last twenty-five years. It is impossible to enter upon the details of the valuable speech of this Reverend Gentleman, and we must therefore state very generally, that the Reverend Gentleman insisted that more had been done for the mission abroad, since so much had been done at home. The Society to which he alluded was, that for spreading the knowledge of the Gospel in Ireland. He was no friend to oppression, and wished all men to have the rights which God had given them. But all were agreed that their Catholic brethren in Ireland ought to be enlightened, so as to prepare them for complete religious liberty. He highly eulogised the wise and enlightened conduct of Government, and said, that the saints must, in point of fact, rule the earth. They must rule by their influence, for others would be unre

that they were safe when they followed them. The word of God was running through all quarters. The Established Church and the Dissenters often combined for the same religious objects, and a spirit of unanimity and firmness had evinced itself, which he was anxious to see always maintained. They ought to forget their little differences, when engaged in prosecuting one great and good object, remembering that the wrath of man worketh not the righteousness of God. The Act of Indemnity passed every year, showed that the Government was convinced that there ought to be no injurious restrictions among Protestants; and the Bible Society, supported by every Protestant sect, was ready to pour out its funds for the advantage of Protestant Christians of all denominations. He agreed, that from the time of Henry the Second to the present time, a mighty debt was due from England to Ireland, and he was glad to see them there that day so willing to pay it upon a principle of love to their Irish fellow-subjects—that principle, upon which so much had been done for their relief, both here and in India, when they were starving. This had done more to conciliate Ireland than all the measures of Government. The word of God was their only weapon, not only to enlighten, but to direct; but they ought to remember the advice of St. Paul, and act in every thing with such discretion, "that their good might not be evil spoken of." All could not think alike, because some must have a deeper insight into the word of God than others. He was glad that the hostility which had once prevailed on account of some differences in shades of doctrine, had languished and almost vanished. In the mean time, let all hasten the period when all men would know and think alike. Let them go on together in their pious labours, without being discouraged, and in due time they would reap if they failed not.

J. M. Buckland, Esq. seconded the Resolution from a conviction that their plan of instruction was the best, and yielded the best fruits. The Irish were remarkable for their gratitude whenever they were convinced that there existed a sincere desire to serve them; and he mentioned an anecdote of a poor Irishwoman, who had obtained some small relief from him at Bristol, and who, in twelve months after came to him with a white rabbit, reared by her children, in order that it might prove a source of amusement to his children, since he had been so good to her. Much might be expected from such a disposition.

The *Chairman* stated an instance of a school with two masters, in which the children found out, by their division, the distinction between Catholics and Protestants, and the consequence was a pitched battle between the children.

The Rev. Mr. *Davis*, one of the preachers of the Society, then said, that he had been ten years in that situation in Ireland, and would be happy to die there in the cause of God. He did not pretend to advocate the cause of the Society, for it had no need of any such service; but he dwelt at considerable length on the great advantages which the people of Ireland derived from the Society's schools, which were established in some of the most desert places, and instructed great numbers who would otherwise never have heard the word of God. If the schools were to fail in the populous towns, they would flourish in the places where a great proportion of the people were Catholics; who must, had it not been for the Society's schools, have perished for lack of knowledge. If the two men whom he had seen tried for setting fire to some premises, by which eighteen persons were burnt, had been instructed in their schools, it would have been impossible for them to have committed such a heinous crime.

The Rev. Mr. *Peggs*, from Orissa, moved the third Resolution, and detailed the proceedings of the Missionaries in that quarter, who had found means to establish various schools, of some of which even the natives were eager to undertake the management; and, for having leave to do so, had agreed to read and teach the Scriptures, and to throw away their idols. Schools had been established even at Juggernaut; and many schools for Europeans, as well as natives, were liberally supported, and the children taught there must soon become the instruments of great good. Human souls were precious, and what they did, they ought to do with all their might.

Rev. *Moses Fisher*, of Liverpool, said, It pleases God to make use of human instrumentality to accomplish his purposes in this world, while angels behold with rapture the conversion of sinners to Christ; men of like passions, with ourselves, are the agents whom God employs in this work of mercy. The heavenly treasure of the Gospel is put into earthen vessels, that the excellency of the power may be of God and not of

man. And, indeed, it is a great honour to be employed as instruments in promoting the glory of God and the best interests of our fellow creatures. May we be animated to persevere in the good cause by motives derived from the honour of God, and the glory of Christ; the value of the soul, the prayers of saints, and the praises of angels; by the joys of heaven and the pangs of hell. May we work while it is day, and aspire after the honour of being instrumental in saving a soul from death and covering a multitude of sins. We are assured that our labours shall not be in vain in the Lord.

The exertions of the Society have already been crowned with considerable success; during the last twelve years, upwards of 30,000 children and adults have received instruction. Useful itinerants have been sent into a field of labour, sinners have been converted, and churches planted and watered. Thirty-five Irishmen are employed in reading the Scriptures to the poor in their mother tongue, and in many instances the happy effects have been visible. The profane have become pious, the indolent industrious, and the rebellious loyal and peaceable. Surely, we have reason to thank God, and to take courage. The exertions of the Society have indeed been limited by its funds, but even on the ground of pecuniary aid there is great reason for thankfulness. It appears from the Annual Reports, that during the last twelve years, about £ 30,000 has been subscribed to promote its important objects; and for this sum, 30,000 children and adults have been instructed, and the itinerant ministers, and the schoolmasters, and Irish readers, have been supported. Surely, no one can accuse the Society with extravagance in its expenditure!—And from whence did this £ 30,000. come? Did it come from the funds of other Societies? No. It has been raised by voluntary contributions and congregational collections, including the pence of the poor and the mite of the widow. There have been some very handsome donations and legacies which we gratefully acknowledge; but the greater part of the money has been raised by small contributions. God has rained down showers of blessings; these showers have become like the little rills which run down the mountains and hills, till they have swelled into a river, which *has watered some* parts of the Sister *Kingdom, and* have made it to blossom *as the rose. I* conclude, by referring *to the resolution* which has just been *read, containing* a vote of thanks to the Treasurer and Secretaries. Allow me to say, that I have a great regard for these brethren, and that I highly prise their friendship, and that I am sure their laborious and disinterested exertions deserve hearty and unfeigned thanks; but, I will not put them to pain by speaking of them in their presence. Their witness is in heaven, and their record is on high.

The Rev. Mr. *Cramp* returned thanks for the Treasurer, and the Rev. Mr. *Ivimey* returned thanks for the Secretaries; and mentioned that he had received a box, containing a number of articles, accompanied with a note, of which the following is a copy:—"Silver or gold we have none, but such as we have we cheerfully give. Accept, we beseech you, the free-will offering of a few poor children in a charity school. To be given as rewards to the good girls in the Irish schools."

The Rev. Mr. *Kinghorn*, from Norwich, observed, that when he heard of the great good which had been done in different quarters of the world, by the exertions of such Societies as the present, it appeared to him as if he saw the day when the earth would be covered with the knowledge of the Lord, as the waters covered the sea. Their plan was excellent, and the effects must be corresponding.

The Rev. *Thomas Griffin*, of London. Mr. Chairman—Ladies and Gentlemen—To the Baptist Irish Society I am sincerely attached. I have been accustomed to use all my influence, consistently with other claims on attention, to assist the funds of this useful institution; and am happy to be able to say, that my friends have effected more in this way during the last than in any former year. Mr. Chairman, I love liberty—I wish that every insect which moves on the earth might advance without obstruction, while not injurious, in any direction it may instinctively choose; and that the birds of the air may "sing what heaven inspires, and wander where they will:" and therefore I am much attached to the Baptist Irish Society, because I wish the emancipation of the sister kingdom. It is not, Sir, deliverance from political disabilities unto which I now refer; but that emancipation which is moral—which will save Ireland from that domination of sin that issues in eternal death. I wish the bondage of ignorance to be untied that is before her eyes, that she may stand erect, and behold and enjoy the sun. There is a pious and benevolent man who attends my ministry, who has for

some years honoured me by constituting me the medium of conveying his annual bounty to several of our valuable institutions. He has not the command of his time, and is constitutionally unable to be present in any large assembly, and I, Sir, am quite willing to effect that for him which he is not able to do himself. When he sends his pecuniary aid to me for this and other useful societies, it is always accompanied with a letter replete with pious and benevolent sentiments. I hold in my hand at this moment an epistle from him, which I would now read were it not too long for the present occasion. But, Sir there are in it, and connected with it, some sentiments, some maxims, and rules of conduct which, perhaps, we shall do well to remember. Firstly, Sir, I am, from all he has communicated, quite of opinion that he does all he can for us. Let us all strive to emulate such an example. Let the children and young people—let the poor and the opulent—let the generous youth and those of advanced age effect all they are able for the good of man and the honour of God. And I wish, Sir, that with the chisel of truth it may be engraven on all our tombs, that we have "done what we could" in reference to the objects of the society, whose cause we now advocate, and all other good institutions. Secondly, Sir, my generous friend regularly perseveres in doing good. Every Monday or Tuesday evening in the week in which our Missionary Meetings are held, he sends his annual gifts; and so regular is he that the packet arrives very nearly at the same time in each year. This conduct it will be well for us to imitate. We should not only do good; we should continue doing it, until death lead us honourably out of the field of labour.—Thirdly, Sir, my kind friend acts for the good of all our most important societies. He annually gives me the pleasure of beholding a holy alliance of sovereigns—not united to plot against the liberties of mankind, but associated to promote the diffusion of knowledge, and to extend the enjoyment of human liberty and happiness. He sends aid to the Baptist Fund, the Baptist Academy, the Baptist Home Missionary Society, the Baptist Mission, and the Baptist Irish Society. He is one of our Brother Ivimey's sort: a thorough Baptist. But I have good reason for believing, that he regards and aids all good institutions. *Let us all do likewise. Let us* chiefly assist those societies which we most approve; but unto all that is good on earth let us lend a proportion of aid. Let us, as far as we are able, cause the life-blood of true benevolence to circulate in the veins of those bodies which are associated, in such different forms, to effect good on earth.—Fourthly, Sir, my esteemed friend acts from a sense of the divine goodness, of which he regards himself to have richly partaken. The letter in my hand testifies how sincerely he is grateful to God for kindness he has received in the supply of moderate temporal wants; and, above all, in having been made partaker of evangelical mercies. This is worthy of our imitation. The Lord of all has been liberal to us; and, if the expression be allowable, we should be liberal towards him, in our exertions to promote his cause and glory from whom we have received all the good we enjoy. And, Sir, my friend, in the last place, allow me to say, conceals himself. He comes with his yearly present in the evening, when the degree of light will scarcely allow of his being seen, and having left his packet, hastens away without being known. He is liberal and humble. And here I wish we all resembled him, for surely he is the wisest and the best amongst us who most resembles the violet which perfumes the air in which it grows, and conceals itself beneath its own leaf.

The Rev. Mr. Lister, the Rev. Mr. Blundell, the Rev. Mr. Hargreaves, and others, spoke with great effect; but our limits will not allow us to give even an outline of their speeches. A remarkable fact, however, was stated by the Chairman: That three hundred and seventy-five Catholic schoolmasters had resolved to read the Scriptures to adults, without note or comment, and that five thousand Catholics had signed this resolution, and transmitted it to the titular Primate, who disapproved of the plan; to which, however, the parties were determined to adhere. This example would be followed by others, and might be the means of exploding the whole system and structure of Popery. The Meeting, after joining in singing a hymn, then separated.

The *Secretaries* regret they could not procure all the speeches delivered. The Report stated that the Treasurer was £300 in advance. It will be seen by the next page that upwards of £400 was received.

BAPTIST IRISH SOCIETY.

Cash received in the Mission Week, and at the Public Meeting, June 23, 1826.

	£.	s.	d.
Edinburgh Bible Society, by the Rev. Christopher Anderson	100	0	0
Walworth Lion Street Female Society, by Mrs. Chin	30	0	0
Little Alie Street Auxiliary Society, by the Rev. Wm. Shenston	13	6	0
Annual Contribution for a School to be instituted under the name of "Providence," by "Ebenezer"	16	0	0
For the Westerham School	8	0	0
Ladies' Society at Sevenoaks for a School in Ireland, by the Rev. T. Shirley	8	0	0
Langham Ladies' Association by Mr. Warmington	5	14	0
Part of a Collection at Rev. James Upton's, Church Street, Blackfriars Rd.	5	0	0
Sandhurst, by the Rev. Mr. Gates	2	16	6
A few Friends at Eye, by the Rev. C. T. Keen	2	0	0
"A Free Will Offering" of a few Females at Unicorn Yard, in aid of the Female Schools	2	9	0
From an Unknown Friend, by the Rev. Thomas Griffin	2	0	0
A Friend, by Dr. Newman	2	0	0
"Q in the Corner"	1	0	0
Mr. Porter (Donation)	1	0	0
Mrs. Wright, Nayland, Suffolk	1	0	0
Rev. James Elvey (Annual Subscription)	1	1	0
Mr. Knight, 240 High Holborn (Do.)	1	1	0
Mr. W. Grover, Tring Wharf (Do.)	1	1	0
Mr. Thomas Elliott	1	1	0
G. Neacher, Esq. Ivinghoe	1	0	0
	205	9	6
Collected at the Doors	50	1	6
	255	11	0
"The Keppel Street Auxiliary Society"	38	0	0
John Broadley Wilson, Esq. (Donation)	50	0	0
St. Clements' Penny Society, Norwich, by Rev. Mr. Prentis	4	0	0
Amersham, by Rev. Mr. May	5	0	0
Penny per Week Society, Rev. C. Birt	8	0	0
Baptist Church, Worsted	2	2	0
Salhouse, Mr. Caddy	0	10	0
Rev. Mr. Mursell, Lymington (Ann. Sub. 2 Years)	2	2	0
Witham Society, by Rev. Mr. Lewis	10	8	0
Female Society, East Lane, Walworth	14	11	2½
Miss Parr	0	10	0
Hammersmith School, by Miss E. Otridge	13	0	0
Eros	2	0	0
Collected at Bristol, by Rev. S. Davis	47	9	2
By Rev. Mr. Ayres, Keynsham	8	0	0
One-third of the Funds of Burton-street Auxiliary Missionary Society, for three quarters of a year	6	0	0
Friend, by Rev. Mr. Pritchard	0	10	0
	467	18	4½

TO CORRESPONDENTS.

Mr. Ivimey acknowledges the receipt of a Box from the Rev. Thomas Cook, of Oswestry, *containing Pincushions*, &c. &c. "To be distributed as Rewards amongst the poor Children of *the Schools* in Ireland;" also, A Second Present of several Volumes of the *Magazine*, from an "Unknown Friend to the Society at Cranbrook."

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

HAVING been permitted, by the good providence of God, to enjoy the pleasure and benefit of another Annual Meeting of the Society, it becomes our duty to furnish our numerous friends throughout the country with some little account of it. Those who are aware how hastily such an account must be drawn up, in order to be in time for publication, will excuse whatever imperfections they may discover; while to all who are in the habit of attending these annual festivals, it must be evident, that if the reporter had every advantage of time and leisure, he must fail in conveying to a *reader* the lively and interesting impressions made by the services on the minds of those who were actually present.

The open meeting of the Committee was held, as usual, on Tuesday morning, June 20, at the Missionary House in Fen Court. A very considerable number of ministers and friends from the country were present, to whom information was communicated on various subjects connected with the state of the Society. Among other points, it was mentioned, that the acting Committee had sustained inconvenience from their limited number, and a Resolution, for adding some members, resident in London and its vicinity was discussed, and agreed to be submitted for the adoption of the General Meeting.

On Wednesday morning, the first of the Annual Sermons was delivered by our Missionary friend and brother, Eustace Carey, from Calcutta. The health of this valuable servant of Christ still remains, we regret to say, so precarious, that considerable anxiety was felt, up to the very day, as to his physical competency to the *service*; *but we are happy to state that, though Mr. Carey was much exhausted by the effort, it did* not appear to have injured him; and as far as we can learn, he was distinctly heard throughout the vast assembly. The passage of Scripture selected as the foundation of his discourse, was John iii. 35. *The Father loveth the Son, and hath given all things into his hand*—from which the preacher took occasion to insist, 1. On the complacency of the Father in the Son; and 2, On the glory with which the Father has invested him. Under the first head, Mr. Carey remarked, that the affection mentioned in the text could not be considered as fixing itself principally on the *divine* nature of Christ, nor on his *human* nature, viewed distinctly; but on the complex character he bears as Mediator: the design of his coming being the great cause of the divine complacency. He traced the proofs of this love in the sparing mercy exercised towards offenders against the majesty of heaven—in the exhibition of a redeeming economy in all the ancient revelations of God to man—and in the numerous instances in which pardon and grace were actually conferred on men—prior to the advent of the Saviour; while the active and passive obedience of the Son of God were such as to call forth the infinite complacency of Jehovah. The donation spoken of in the text was stated to include all that relates to government, salvation, and judgment; and from this view of the subject, various inferences were drawn bearing upon the great object of the meeting.

The Scriptures were read at the commencement of this service by the Rev. Geo. Gibbs, late of Norwich; the hymns by the Rev. W. Belsher, John Chin, and Samuel Green; and prayer was offered by the Rev. J. Wilkinson, of Saffron Walden, and Dr. Newman, of Bow.

In the evening, at Surrey Chapel, the Rev. Edmund Clarke of Truro commenced the service by reading and prayer. The sermon was preached by the Rev. James Lister, of Liverpool, from 1 Tim. i. 10. *The glorious Gospel of the blessed God.* This description of the Gospel was taken up in two points of view—first, as in its nature *glorious*—and, secondly, as emanating from the infinitely blessed, or happy God. The Gospel is glorious, as it displays all the

divine perfections—these in combination and harmony—each in the highest possible degree of splendour; and as it reveals, so far as human faculties can receive it, the great mystery of a Trinity of persons in Undivided Unity. That the Gospel proceeded from a Being infinitely happy in himself, and willing to impart felicity to others, the preacher considered was evident from its adaptation to relieve from all mental distress whatever may be its cause, as well as from the tremendous punishment of sin in a future world—and because it provides an introduction to future and eternal felicity in all its variety, embracing man as a sensitive, intellectual, and social being.

After Mr. Lister had concluded his sermon, the Secretary introduced to the numerous audience, the Rev. Dr. Marshman, of Serampore, who had landed at Brighton on the 17th inst. but arrived in London on the day of the meeting. It was highly gratifying to the assembly to see this veteran Missionary, who has been nearly twenty-seven years absent from his native land, but still retains much of the vigour and energy of younger life. He addressed the audience at some length, and concluded the services of the day in prayer.

At Eagle-street Meeting, on Thursday morning, Messrs. Smith, of Ilford, Shirley, of Sevenoaks, and Dr. Marshman, engaged in prayer, and the Rev. Wm. Copley, of Oxford, gave a suitable address, founded on Ps. cii. 16. *When the Lord shall build up Zion, he shall appear in his glory.*

At eleven in the forenoon, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Annual Report of the Committee, and to transact the usual business of the Society. The 117th Psalm by Dr. Watts, "From all that dwell below the skies," was sung, and prayer for the divine blessing was offered by the Rev. William Gray, of Northampton. Joseph Gutteridge, Esq. was then called to the chair, and proceeded to the business of the day.

We are privileged, said Mr. Gutteridge, to meet again for the purpose of promoting the glory of God and the good of men. Many who have met with us in former years are gone to their eternal rest: this is a call to us who survive, to exert ourselves with all possible energy in the good cause. The Baptist Mission has been long known to most of you, and long esteemed; and its instrumentality has been highly useful in preparing the way for the extension of the Redeemer's kingdom in the heathen world. *We have the gratification of seeing now present two of our Missionaries from the shores of India: Dr. Marshman, who had been absent from his native country about twenty-seven years, and Mr. Eustace Carey, one of* the junior brethren, whose labours in Bengal had been interrupted by ill health. But our sympathies are not confined to the Baptist Mission only; we are desirous of serving the cause of all Missions. When we think of the immense multitudes of human beings who are still involved in the miseries of heathenism, we feel no apprehension that there may be too many Missionaries; we wish them all success, and bid them God speed. But human efforts alone are not sufficient for this arduous work; nothing but the power of the Omnipotent can render these efforts effectual. And this aid has not been wanting; the labours of the Missionaries have been attended with the divine blessing. Have they not been instrumental in turning sinners from the error of their ways, and bringing many a heathen from dumb idols to serve the living and true God! An American writer says, that among the nations of Europe, he has found one which has united and exerted its energies to circulate the Scriptures and spread the Gospel,—that he has looked for a second, but no second is to be found,—*there* is only one, and that country is our own. This ought not to excite our pride, though it is an expression of approbation which deserves to be valued, and should stimulate to further exertion. To evangelize the world is the noblest of all objects; let us proceed then in our labours, and never relax our efforts till all the ends of the earth see the salvation of our God.

The Secretary then read the Report; which contains an account of the Society's Missions in various parts of the continent of India, in Ceylon, and other parts of the East, and in the West Indies; and which was heard with the usual attention and interest.

The *Rev. Dr. Steadman*, of Bradford, felt peculiar satisfaction in coming forward on this occasion. I have been attached, he said, to the Society, from its commencement, and am now one of the very few left who endeavoured to assist it soon after it was formed. I feel myself animated also by the presence of Dr. Marshman. I was not acquainted with him before he went to India; but I have always entertained respect for his character and pleasure in his undertaking. His presence is enough to interest this assembly. The Report just read administers cause for confidence, and leaves room for the exercise of faith. When we mark the hand of God, we cannot but be thankful for what has been already done; but so much still remains to be done as to call upon us for perseverance in the work and faith in the divine blessing. We must go forward. Many of the labourers in this good cause, at home and abroad, have been removed by death; but to encourage ourselves in our undertaking, let us call to remembrance the

former days. The sum of *thirteen*, in the statement of the account, reminds me of the commencement of the Mission. The sum then raised was *thirteen*; the sum contributed in the year just closed has been *thirteen*; but then it was *thirteen single* pounds, now it is *thirteen thousand* pounds. Though this falls short of the income of some preceding years, still it is greater than at the beginning, a thousand fold. Is there a greater call for faith now than there was then? Yet, Carey and Fuller, Sutcliff and Ryland, had faith; they depended on God; they began, and relied on obtaining the needful supplies. He, in whom they trusted, inclined one here and another there, to render assistance: some gave a little, but chearfully; others give more largely; and in a few weeks or months they raised all they wanted. And are the silver and gold less at the disposal of Him whom we serve now, than they were then? Considerable changes have lately taken place in property among men; many persons have sustained very great losses; but there is still enough at the divine disposal, Jesus Christ is as rich as ever. We must always act in dependance on Him; and, that we may reasonably expect his aid, let us continue to keep the same object in view. Let us aim at the conversion of souls. For this purpose the Gospel was sent. Other effects are produced by it, but this is the great end. Our Lord well knew what subordinate concerns would be affected by his coming into the world, and the promulgation of his Gospel among men; but he said nothing upon these matters; he invariably represented his work as directed to one sole great end, as regarding the eternal condition of men in another world; and the reception or rejection of his Gospel as connected with consequences of endless bliss or endless woe. Let our object also be that which causes joy in the presence of the angels of God, and this we know is produced when even one sinner is brought to repentance. Let us always keep in view the all-sufficiency of Christ. We ought thankfully to acknowledge all the assistance received from men, but our thanks are primarily due to Him who disposes their hearts to favour the good work. We must exert all our powers, and should at the same time feel that we are highly honoured in having the ability, and being permitted to act in such a cause. Let us also imitate the conduct of the Society at its commencement, in combining exertions at home with attempts abroad. It was objected to its first members; Why go abroad? There are heathen enough at home. They answered, Yes; and, *while we go on as we do, confining ourselves to our immediate connections, there will always be heathen enough at home. We will attempt both.* Accordingly the men who commenced the mission to the heathen in foreign lands, at once also commenced operations at home, and their efforts were crowned with a signal blessing. We must continue to cherish this spirit which has produced such great and beneficial effects; and, depending on our God, we shall not do it in vain.

The Rev. *Caleb Birt*, M. A. of Derby. The Christian church, in applying the efficacy of the Gospel to the guilt and misery of heathenism, brings forward the last remedy and proposes the last hope of the world. When we turn our eyes towards the plains of Hindostan, our mind revolts from the melancholy prospect there exhibited. We are shocked at the ancient character, and apparently impassible nature of its superstition and idolatry. This world is in most respects a world of change, and the mutability of human things is seen to affect nations as well as individuals. But all the ordinary instruments of change have operated on Indian superstitions in vain. Conquest by some foreign power, on the introduction of a new system of religion, often puts a new face on a subdued country, effecting by degrees an intire revolution in the manners and customs of the inhabitants. But, look at India. There the Ganges rolls its stupendous wave, and along its banks you may see ruins of ancient cities, and various monuments and memorials of departed greatness, sufficiently indicating the changes that have passed on inanimate things. But the Bramin still appears in the same attire, and teaches the same delusions as his ancestors did ages ago; and the same superstition, which prevailed when Mahometan invaders over-ran the country, and when the Macedonian hero, centuries before, led his victorious bands beyond the Indus; this same superstition, in all its original deformity, is still exhibited to the eyes of Europeans. The sword of the conqueror, the philosophy of Grecian sages, the pure theism of Mahomet, admired and eulogized by some who call themselves Christians, have penetrated India; but as to any change in its idolatry and superstition, all in vain. Whither then can we look for hope? Some who have gone to India in the character of Missionaries, furnished with all the arts of the Popish system, return after many years and tell us that their efforts have been in vain; and they undertake to pronounce, as the result of experience, that nothing can convert the Hindoos. It is melancholy to reflect on the long duration of the system of idolatry and superstition established in India, not only for years, or for centuries, but even for thousands of years. If our missions fail, there is no resource left. The darkness which covers Hindostan must be regarded as an eternal night; and the sounds of misery which are heard over that

region must be regarded not as cries for help, but as wailings of despair. But we must not yet despond. Attempts to change the superstitions of India are said to be vain and hopeless. But give us a fair field; allow us to make the last trial. We know they are unchangeable by all the resources of human power, corporeal or intellectual. Our faith is in the energy of the Gospel, in the power of the Spirit which pulls down the strong holds of Satan's empire. Before the immortal youth of Christianity the ancient superstitions of India shall at last disappear, and be remembered only to augment the gratitude of the church on earth, and to swell the chorus of those who shall unite in the songs of heaven. The introduction of the Gospel is the only proper and rational means applicable to the demolition of Indian superstition. I have been struck with a considerable difference between the state of the heathen inhabitants of Hindostan, and those of ancient Greece and Rome. In India, the morality, the manners, the customs of the people are all connected with and derived from the system of idolatry. The idolatry of Greece and Rome was a system of ritual worship; their morality was taught by philosophers, who, in fact, sapped the foundations of their superstition. In India, all is bound together in compact and firm connection. Every vice is sanctioned by their gods; every cruelty is an act of worship. We must not suppose, from the self-inflicted tortures and the murder of infants, practised there, that human nature is originally different in that, from what it is in other countries; it is their religion which either destroys the natural affections, or tortures them by its requirements. Self-inflicted tortures are designed to fulfil vows: the destruction of infants is a sacrifice to the Ganges, one of their deities, and is supposed to ensure the future happiness of the victims: and that last act of infamy, in which a son puts the torch to the funeral pile, which is to consume the dead body of his father, and the living body of his mother, is an act of religion inculcated on the disciples of the Bramins, from their earliest childhood. It is only by radically affecting their idolatry, that a change can be produced in their corrupt manners. The waters of the sanctuary, and they only, can extinguish the funeral fires of widows. The propagation of the Gospel will effect the revolution which the mightiest energies of the world could never accomplish. Christ himself appeared upon earth when the world had grown old in idolatry; and the idolatry of Greece and Rome, *as well as of many* barbarous nations, fell *before his Gospel.* And so we doubt not *that in these latter* days, his Gospel will *acquire new honour* by the change of all the *corrupt institutions* and practices of the gigantic idolatry of India. Our Society appears to me to be occupying the two most interesting fields of Missionary labour,—the East Indies, and the islands of the West. This country owes much to the negroes in the West Indies for the wrongs it has done them; and we are endeavouring to discharge part of the debt by sending them the Gospel. Our efforts have been crowned with considerable success. God is pouring out his richest blessings on that degraded people: large churches have been formed, and by the influence of Christianity, they are gradually preparing for the enjoyment of civil freedom. Our fathers began the work in faith, and faith ought surely to be exercised by us: we see much done, and our obligations are greater, and our encouragements stronger than theirs.

The Rev. *James Peggs*, Missionary from the General Baptist Missionary Society, and lately returned from Orissa.—Though a stranger to most of you, said Mr. Peggs, I am not a stranger to the object which calls you together. In that I am closely connected with you, for the Missionaries of both societies, when abroad, are effectively one. With Dr. Marshman I am well acquainted, and I look up to him with all reverence and affection as to a father. Having been stationed about fifty miles from Juggernaut's temple—having, in connection with my brethren, established a Missionary station about a mile from it; and having been myself at Juggernaut at two of their great annual festivals, it seems proper for me to say something of the scenes which are exhibited, and to give you my own testimony and that of my brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares that "Their sorrows shall be multiplied that hasten after another God;" and no where on earth perhaps is this so fully exemplified as at Juggernaut. At the last annual festival, from extreme indisposition, I was able to be there only on the last day of it; but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy and Mr. Bampton. Mr. Lacy says:—"This year the Jhatra commenced unusually early; in consequence of which, it may be presumed, the number of Jhatrees was unusually great, expecting, no doubt, to escape the rains. The gentleman who keeps the gate, (a native of Norway, in the employ of our Government), and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225000 pilgrims entered the town. The greater part of this immense number were women, and among these many seemed poor and very old, being turned out by their inhuman children, came to end a life of wretchedness near their favourite idol—from dying

near which, they had been taught to expect heaven. This number of pilgrims raised a sum of money scarcely ever realised before, 32,500*l*. Thus while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your heart moved to hear, as I did, the natives say, "Your preaching is a lie: for, if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" I often had to do with objections like these: however, I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner. I think, from the number of the poor, that many must have perished without the gate; and also think so from the great number of bodies beyond. As soon as —— arrived at Cuttack, he addressed a letter to us, requesting our aid in the distribution of some money which he was authorised to give; we accepted the proposal, and brother Bampton and myself set out from Pooree, furnished with rupees, clothes, medicines, and books; and intended to spend two days on the road. We did so, but I cannot particularise what we saw,—scenes the most distressing,—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain, and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken; they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. For the first two coss from Pooree, I counted about three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive; the crows had made an incision in the back, and were pulling at this wound when I came up: the poor creature, feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned, and recommenced their meal." Mrs. Lacy says:—"On the first and second days we had some rain, and the three following days the rains descended without intermission, till the poor pilgrims were to be seen in every direction dead, and in the agonies of death, lying by fives, tens, and twenties, and in some parts, there were hundreds to be seen in one place. Mr. Lacy counted upwards of ninety; and in another place, Mr. Bampton counted a hundred and forty—the former I saw myself, though I left it to Mr. Lacy to count them—I shall avoid seeing so degrading and shocking a scene again. In the hospital, I believe I have seen thirty dead at once, and numbers more *in the agonies of death; and even the living, using the dead bodies for pillows. Orders came from Government that money should be given* to the sick and needy; our Missionaries were solicited to give it away. Accordingly Bampton and Lacy spent two days upon the road from Cuttack to Pooree, relieving the hundreds they met with, by giving money, clothes, and medicine. The judge of Koondah sent men with them, and orders before them for the villagers to take the sick into their houses. Four hundred and fifty rupees were sent for distribution, with a promise of more if required; but as it did not come till five days after the Rath, a small sum was returned." Mr. Peggs proceeded to give a statement of the various sums paid at Juggernaut by different classes of pilgrims, with the total amount of the income arising from the sale of the holy food and from the lands belonging to the temple, of the expence of that establishment, and other particulars relating to that place, and also to similar occurrences at Allahabad, where a still greater sum of money is contributed in the same way—mentioned some steps which had been taken to inform the Indian public on this subject, and the favourable manner in which these attempts had been received—and concluded with anticipating the application of an early remedy to some of these evils.

The Rev. *Joseph Kinghorn*, of Norwich, remarked,—From the accounts given by our worthy brother, what an appalling scene is presented to a Missionary on first landing in India! Can these dry bones live? he will ask. No human efforts will avail to this end without divine interposition. But how shall we help our Missionaries in their labours of love? We may do something by combination, and by subscriptions; but the great means we may employ is our being at home more what we ought to be. We shall better aid Christian missions by being better Christians ourselves. The first missionaries, the apostles, had no such days as this; no meeting of surrounding hundreds to encourage them, as we have. All their encouragement was derived from their hope in God and a small number of converts, who, constrained by conviction, hazarded every thing of temporal interest for the sake of Christ. Our friends come forward in the cause with an alacrity that never disappoints us. But the epistle to the church at Ephesus, in the second chapter of the Revelations, sometimes terrifies me. High commendation is given, still the Saviour says, "I have somewhat against thee?" What was wanting? "Thou hast left thy first love. Remember whence thou art fallen, and repent, and do the first works." We meet with a desire to advance the kingdom of God; this is advanced by promoting it in ourselves. Members of Churches, endeavour to promote it by union, by co-operation, by seeking each others' welfare. Ministers and fathers, what a weight lies upon us! let us feel it, and let

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us exhibit in ourselves the life of Missionaries, the life of God within us. Some things, indeed, are discouraging; but much more is to be hoped. Even wars may make way for the progress of the Gospel; and if the present war in the Burmese territory should lead to an opening into China, there *will* be one* who will have reason to say that his labour has not been in vain. Many interesting youth are now present, — who and what are you? parts of Christ's church, or not? Are you holding back from a religious profession? Are some of you desirous that others may receive the Gospel, and in doubt whether you have received the truth in the love of it yourselves? What are you doing? Lay hold of Christ for yourselves. You will enjoy more satisfaction in your own souls, and will help us more effectively.

The Rev. *Eustace Carey*, from Calcutta, could speak but a few words. "Much however," said Mr. Carey, "is not necessary after what has been said by our esteemed brother, Mr. Peggs. However we contemplate the idolatry of India, we must be sensible that that unhappy country is full of the habitations of cruelty. The people there are born and grow up in cruelty, till cruelty from its frequency ceases to be horrid, and becomes almost the very element of their being. The Gospel contains the only balm for suffering humanity. The natives are dying men without any hope for futurity. 'There is a spirit in man' which dies not with the body, 'and the breath of the Almighty giveth him understanding.' But ask the dying Hindoo how he expects it will be with him hereafter; he says, Who can tell?—Is there a God? he says, Who can tell? as fate has written, so it will be. The funeral pile is attended with the din of idol drums and shouts. There youths, for the first spectacle perhaps, behold a dead and a living parent on the same pile, and multitudes dancing around, as unconcerned as our rudest mob at a rustic festival. Hence Mr. Thomas said, in one of his early letters to the Society, Send not men of feeling, they will die; send men of feeling, or they will be of no use. But other sounds are sometimes heard, even praise to him who loved and lived and died for sinners. Sometimes when we are about to despair of seeing any fruit of missionary labours, we hear from some cottage the voice of joy and thanksgiving to him who redeemed them to God by his blood. Only the sounds of mercy and life from the cross of Jesus can inspire true joy; and this cross possesses sovereign efficacy at all times and in all countries, in India as well as in England: *His love is as effectual* there as it is here; send Missionaries then to proclaim it, and rely on his blessing to give them success."

The Rev. Dr. *Marshman*, from Serampore. "You have heard a just account of the different stations in India. The Missionaries fear God, love his cause, and labour to promote it. I know them all, you may safely trust them. But beside those who have gone from England there are other labourers, men whom you have never seen, native preachers. There is reason to hope that God is evidently stirring up men's minds in that country. We have only to follow the advice given by several who have preceded me to-day, ourselves, and we may expect divine blessing. Among our native preachers is a man of the name of Smith, whose father was a European and his mother a Hindoo. He was educated in one of the lowest schools in Calcutta, and was brought to the knowledge of the truth about fifteen years ago. About the time of our brother Eustace Carey's arrival we had taken him to Serampore, where we endeavoured to give him some further instruction, and Mr. Carey and he spent much time together: we afterwards sent him to Benares. Now Benares is almost the head quarters of Satan, the highest seat of superstition in India, full of Bramins and Pundits: the place is accounted holy, and multitudes of persons, especially rich men, from Serampore and other parts of India, go there to die. Such a man as Smith, so meanly educated, seemed hardly a suitable person for such a station; but we had no one better that we could send, and accordingly we sent him, imploring and depending on the divine blessing. He is well acquainted with the Hindoostanee and several other dialects, and is characterised by great simplicity of mind. He has conducted himself so as to obtain the respect and approbation of all. He is heard with attention by the most learned Pundits and Bramins; he has baptised four Bramins; he lives in the greatest harmony with the members and missionaries belonging to the London Missionary Society, the Church Missionary Society, and other Societies. He often goes to a mela, a meeting for idol worship, where a hundred thousand people are assembled, with perhaps ten thousand tracts to distribute, and they are sought after with the greatest avidity.—At Dinagepoor is a baptist church of 168 members who with their families form a considerable population professing Christianity. This church is under the pastoral care of Mr. Fernandez, a gentleman of Portuguese extraction, and originally a Roman Catholic, but brought to the knowledge of the truth many years ago, and baptised at Serampore; he is now 68 years of age. This station has never been any expence to the mission or the missionaries, except for a few books, and lately for a native brother, whom we thought it right to send to assist Mr. Fernandez, and

* *Referring* to Dr. Marshman, and his *Translation* of the Scriptures into the Chinese *Language*.—Ed.

whom we support. God is able to carry on his own work.—The principal thing to be mentioned as connected with Serampore, regards the translations. And here is abundant reason for gratitude. The Old Testament has been printed in six languages; and versions of the New Testament in about twenty-five languages or dialects are all finished and in the press: not more than six are now uncompleted. We contemplate no new translations, but intend to devote the remainder of our lives to new and more correct editions of the translations already made. I cannot express the gratitude I feel to the British and Foreign Bible Society, whose assistance has been so largely afforded to this grand object. They have given with true Christian liberality, and whatever has been said against us, they have listened to no opposition, and wished for no reply.—We have baptized between four and five hundred persons, and there are now seventeen baptist churches in Bengal. The cause has been vehemently attacked by one who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity and opposing all the peculiar doctrines of the gospel. It has been insinuated by him and his friends that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done.—If any of you could spend a week, or only two or three days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by British liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools. This consideration pointed out the necessity of another institution, and led to the idea of founding a college.—Dr. Marshman then gave an interesting account of the manner in which this object had been pursued and effected, of the nature and plan of the institution, of the expense of the buildings which has been borne by the Serampore missionaries themselves, of the professors who are four in number, and of the native students, of whom they can receive and accommodate two hundred.

The Rev. Mr. Rees, Wesleyan minister, briefly expressed his cordial approbation of the cause, and recommended the meeting to make every exertion to serve it.

The time being very far advanced, the resolutions which now remained were merely moved and seconded by several gentlemen, and the meeting was closed with a few words by the Treasurer.

In consequence of the arrival of Dr. Marshman, it was arranged that an additional service should be held on Friday evening. Albion Chapel, Moorfields, having been kindly granted for the occasion, the Dr. preached there from 1 Chron. xv. 2. We have neither time or limit for the briefest analysis of this discourse; its great object was to enforce on all concerned in missionary undertakings the supreme importance of the sentiment contained in the text. May it be deeply inscribed on all our hearts!

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20, to June 23, 1826, not including individual Subscriptions.

	£	s.	d.
Blaby, Leicestershire, by Rev. B. Evans	4	7	0
Birmingham, Auxiliary Society, on account, by O. Johnson, Esq.	20	0	0
Sheffield, Subscriptions, &c. by Mr. Wheatley	35	0	0
Voluntary Subscriptions of the Children at the Baptist Free School, Took's Court, by Mr. Kendrick	9	2	3
Bucks Auxiliary Society, by Rev. P. Tyler	31	17	9
Western District, by Mr. Horsey	54	3	0
Kettering, Subscriptions, by Mr. Gotch	31	7	11
Philips Norton, collected by Rev. W. H. March	6	13	7
Mr. Benj. Rice, Colchester, A. S.	21	0	0
Tring, Subscriptions, &c. by Mr. Amsden	17	3	11
St. Alban's, Auxiliary Society, by Rev. W. Upton	10	0	0
Dunstable, Penny Society, by Mr. Watts	6	10	0
Collected by Miss Gurney, Essex Street	1	1	0
Nottingham, Collections, Subscriptions, &c.	126	3	3
Keynsham, Subscriptions, by Mr. Ayres	10	0	0
Friends, by Mrs. Arnold, for Female Education	11	3	0

Eagle Street Auxiliary, by Geo. Bagster, Esq. one third	20	0	0
Greenwich, Baptist Church, by Mr. Tosswill	21	16	0
Wallingford, Collection and Subscriptions, Rev. J. Tyso	32	3	7
Carter Lane, Auxiliary Society, by Mrs. Marten	21	0	0
A Friend, by ditto	1	0	0
Woolwich, Auxiliary Society, by Rev. A. Freeman	52	7	6
Bromsgrove, Subscriptions, by Mr. Soroxton	12	0	0
Newcastle on Tyne, New Court Chapel Auxiliary, by Mr. John Fenwick	55	3	7
Exeter, Subscriptions, by Mr. Moxey	19	14	0
Rochdale, Auxiliary Society, by Mr. Kelsall	43	3	8
Bedfordshire Association, by Mr. R. Sanders	8	9	9
Devonport, Subscriptions, by Rev. T. Horton	22	11	6
Young Ladies at Bow, collected, by Dr. Newman	16	13	2
Missionary Box, by Mrs. Marlborough	0	13	0
Loughborough, Collection and Subscriptions, by Rev. G. Capes	31	0	0
Church Street, Auxiliary Society, by Mr. Pontifex	30	5	0
Goodman's Fields, Auxiliary Society, by George Morris, Esq.	56	1	7
Royston, Subscriptions, by Mr. Pendered	12	18	0
East Lancashire, Auxiliary Society, by Jos. Leese, Esq.	59	10	0
Oakham, Subscriptions, by Mr. Rowse	7	0	0
Bessels Green, Collections and Subscriptions	7	14	7
Auxiliary Society, at Mr. Kinghorn's, Norwich, including pupils of Mr. Brewer, 2*l.* 11*s.*	39	15	6
Maze Pond, Auxiliary Society, by Mr. Beddome	25	11	0
Oswestry, Auxiliary Society, by Mr. Jones	5	0	0
Wellington, Shropshire, by Dr. Steadman	20	0	0
Missionary Box, at Miss Vennell's Seminary, Colchester, by Mr. Hardy	1	5	4
Leeds, Subscriptions, &c. by Rev. J. Acworth	45	10	2
Dublin, Female Society for Female Education, by Miss Gardner	11	0	0
Henrietta Street, Sunday School, by Miss ———	1	0	0
Boston, Lincolnshire Subscriptions, by Mr. Millhouse	9	1	6
Missionary Box, at Mr. Arnold's Paper Mill, Hackney, by Mr. Salmon	3	2	10
Margate, two years' Subscriptions, by Mr. Parnell	16	5	0
Liverpool, Auxiliary Society, on Account, by Mr. Rushton	50	0	0
Walworth, Female Auxiliary Society, by Mrs. Chin, Treasurer	60	0	0
Bereaved Parents' Offering, Moiety of their departed Child's Money Box	1	1	0
Derby, Penny Society, by Rev. C. Birt	12	0	0
Young Gentlemen at Madras House, Hackney, for Schools	2	2	0
Sunday School, Hackney, by Mr. George Meyer	0	9	0
Maze Pond, Ladies, for Female School, by Mrs. G.	15	0	0
Dorman's Land, Collection, by Rev. G. Chapman	11	0	0
Hertford, collected by Miss James	2	17	0
Amersham, Penny Society and Subscriptions, by Mr. May	18	1	7
Irthlingborough, at Monthly Prayer Meeting, by Rev. J. Allen, Pastor	4	7	4
Hackney, Auxiliary Society, by Mr. J. M. Dunn	37	5	4
Eye, Suffolk, Auxiliary Society, by Rev. C. T. Keen	6	10	0
St. Clements, Norwich, by Mr. Prentis	10	11	1
Alie Street, Female Auxiliary Society, by Rev. W. Shenston	10	0	0
——— Sunday School, by ditto	1	18	9
Collection at Queen-street, Rev. E. Carey	143	16	5
——— Surrey Chapel	56	17	0
——— Eagle-street	3	19	3
——— Annual Meeting	97	1	4
——— Albion Chapel	28	12	1
A Lady, by Rev. John Peacock	1	0	0
Collected by Mrs. Elvey	14	0	0
Westerham, Female Association for Female Education	6	18	10
Female Auxiliary Society, East Lane, Walworth, by Rev. R. Davis	14	11	2
Part of a Collection at Mr. Upton's, Church-street, Blackfriars	5	0	0
William Manfield, Esq. by Joseph Gutteridge, Esq.	10	0	0
A Friend, by ditto	10	0	0
Thomas Adderley, Esq. Great Surry-street, by Mr. Hardy	1	0	0
A Widow's mite, by the Chairman	1	0	0
W. Sabine, Esq. don.	30	0	0

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

AUGUST, 1826.

On the prevailing Causes of the Unitarian Controversy.

(Concluded.)

The diversity of sentiment so remarkable upon this subject, has been greatly increased, also, by *the ambiguity of language, and the want of some data upon which all parties are agreed.*

Though persons using a given language are generally agreed in receiving the same words as symbols of the same ideas, yet so many are the exceptions in which the same word assumes different acceptations, and so indefinitely are the shades of meaning diversified by the construction of a sentence, and the variations of style, that precision of language is difficult, and absolute certainty unattainable. Though honest men, writing or speaking for the public instruction, will doubtless endeavour to convey their ideas and reasonings by the use of a clear and expressive phraseology; yet, so much depends on the modes of thinking previously adopted by different individuals, that an expression, which to one man appears luminous as the meridian sun, will to another seem doubtful or ambiguous. Thus two or more individuals may cordially unite in acknowledging with Peter, that Jesus is the Christ, the Son of God, and each may think he employs those terms in precisely the same sense in which they were spoken by the Apostle; while, at the same time, *their ideas of his person, and the sentiments associated* in the mind with that confession, may be as different from each other, and of course from the truth, as the east is from the west, and the centre from the poles. Two individuals, likewise, embracing precisely the same ideas, may sometimes use modes of expression to convey their sentiments, which, having the appearance only of diversity or opposition, may give rise to long and elaborate controversies about words without interest or utility; when the use of terms without ambiguity, or a few words of candid explanation, would have superseded the strife of tongues, and preserved the truth from dishonourable reflections.

But the difficulty arising from this circumstance, and the different senses in which the metaphors and even common phrases of an ancient writer may be understood, becomes increasingly formidable in the case before us, from the want of some data or fixed rules of interpretation in which all can acquiesce, and in arguing from which, the points in question might easily be determined. For, though it may be said, that all who embark in this controversy are agreed to receive the scriptures as the test of divine truth, and to adopt the same general rules of biblical criticism; yet, they are nevertheless equally remote from unanimity, attaching dissimilar ideas to the same expression, and drawing different arguments from the same text, without the least prospect of

coming nearer to the same decision.

To those who never doubted, or who after doubting firmly believe the pre-existence and divinity of our blessed Lord, the scripture evidence in its favour appears decisive, and constrains them to wonder how any persons who receive the scriptures as the word of God, can ultimately reject this doctrine; since, it seems reasonable to infer that, if any expressions appeared for a time to be ambiguous, by adopting legitimate principles of interpretation, they would arrive at those perceptions which may be confidently regarded as the true sense. But the contemners of this doctrine, after reading the most explicit statements of the sacred writers, deem them indecisive; and, having examined the arguments adduced for their support, question the legitimacy of their premises or conclusions; or, if their reasonings be refuted, suspect the genuineness of the book, chapter or verse, in question, deny its sufficiency to determine so weighty a doctrine; or else resolve the whole into personification and metaphor. And, though modern improvements in biblical criticism, and the profound researches of learned men—orthodox and heretical, have nearly settled the question of genuineness, and established on a firm basis the accuracy as well as the credibility of the Greek Text; there is, nevertheless, no probability of an amicable termination to this controversy. Unless, indeed, the single testimony of any distinct portion of the New Testament, ascertained by settled rules of explanation, be allowed and received as a decisive or sufficient ground for the belief of this doctrine, there is no chance that different parties will receive the scriptures in the same sense, or be led by argument or enquiry to the same conclusions.

To the foregoing considerations may be added, *the impossibility of framing unobjectionable definitions, or arriving at mathematical demonstrations, blended with a desire to treat the trinitarian doctrine metaphysically, instead of being satisfied with the simplicity of scripture.*

From the time of the Arian controversy till the present day, many divines of unquestionable judgment, dreading the evils of metaphysical speculations in theology, have cautiously avoided defining their ideas, and confined themselves to general expressions, under which opposite opinions may be couched. Now, though the motive may seem to justify such a course, it is certainly a course that savours more of scepticism, worldly policy, or the fear of men, than the ingenuous veracity and honest benevolence of the christian, and is neither favourable to the truth nor useful to the serious enquirer.

It must be confessed, indeed, that to define a christian doctrine in terms wholly unobjectionable, or against which no charge of heresy or absurdity could be adduced, is an achievement in theological combat, not only bold and arduous, but impracticable. For though the scriptures were appealed to for proof, it would still remain a disputed point, whether or not the definition conveyed that true sense, unmixed with factitious meanings; and, instead of deciding upon its accuracy by a course of absolute demonstration, we could arrive only at moral probability or logical certainty, against which many exceptions would arise. Of this fact, we are furnished with numerous and striking

illustrations, in the process of the Arian controversy, and in the discussions of the *real and modal trinitarians* of the last century; whose over-solicitude for precise definition led them to metaphysical analyses and disquisitions, which displayed indeed acuteness of understanding, but obscured instead of elucidating, and confounded instead of establishing the truth. Notwithstanding the precision with which they expressed themselves, the shades of difference which they perceived between similar definitions, and the diverse meanings in which a phrase of doubtful disputation might be employed, defeated the ends of precise language, and removed them to an equal distance from theological unanimity or rational decision; while the shrewd disputants on both sides the question, either from perverse prejudice, involuntary mistake, or determined sophistry, charged their opponents with opinions which they disclaimed, or drew from their reasonings or conclusions a variety of inferences which they disowned as illegitimate. In disputing with those sharpsighted metaphysicians, it was in fact impossible to adopt definitions not chargeable with some heresy; but, in avoiding the Scylla of tritheism, they were accused reciprocally of approaching the Charybdis of Sabellianism, veering about in the higher or lower latitude of Arianism; or resting with furled canvass, without an anchor or a pilot, on the calm but treacherous gulf of simple Humanitarianism.

Hence, the modern defenders of orthodox principles, cautioned by these abuses of metaphysical precision, avoid even common accuracy of expression; and by the *generalizing nature of their discussions darken the mystery in* which some parts of truth seem to be enveloped. Hence, the mind of a sober enquirer, after reading some of their most elaborate vindications of the Saviour's pre-existence and divinity, instead of finding itself surrounded with divine light, seems bewildered in the regions of partial obscurity, having a strong conviction in favour of the general truth, without any distinct idea of its particular import. In short, from such productions, unsophisticated and serious minds derive very slender advantages; and, amidst the wildness of grand but irregular and indecisive perceptions, are in danger of laying aside the subject in despair, or of falling a prey to perpetual scepticism. Had those divines whose writings have the most influence on public opinion, rested their cause on the simple statements and unambiguous testimony of scripture, and explained the points in dispute by simple, intelligible, and expressive definitions; it cannot be doubted that many difficulties respecting the person and work of Christ would have been obviated; numerous mistakes and misapprehensions would have been rectified or prevented, and the majority of our churches brought to greater comprehension of mind, unanimity of opinion, and accuracy of language. Such a state is devoutly to be wished; and, though not gratifying to the pride of genius or the pomp of erudition, it will set bounds to the field of controversy, and alone satisfy honest and enlightened men.

But in addition to the causes already mentioned, it is necessary to adduce, finally, *the mysteriousness of the subject; an expectation that every difficulty should be solved, before* the doctrine can be *rationally* received; together with *the natural* aversion of philosophi-

cal and speculative minds to acknowledge the truth of propositions, the subjects of which are confessedly incomprehensible or mysterious.

Though, during the dark ages, mystery was infamously abused as the instrument of imposture and credulity, or as a sacred covering under whose shade the mother of harlots concealed her abominations; yet, the prejudices of modern sceptics, and their manner of speaking against every thing mysterious, discover an overweening conceit of their superior powers.

It has, indeed, furnished them with materials for eloquent declamation to arrest the attention of the loose, superficial, and unbelieving; while the peculiarities of the gospel were contemned, and the goddess of reason deified in christian sanctuaries. But their harangues have neither done credit to their good sense, nor promoted the interest of truth, nor discovered a superabundance of honesty or candour.

It is, doubtless, one of the first axioms of sound reason and philosophy, that a fact or a principle, however different from our previous ideas, or however involved in obscurity with respect to its causes or effects, is to be received as true, if it be confirmed by corresponding evidence. Is it not, therefore, absurd to expect or desire, that moral truth should be confirmed by mathematical demonstration; or historical fact, by the evidence of the senses; or matter of pure revelation, by the ordinary process of human reasonings? The only question upon this point which it seems necessary for a believer in Christianity to solve is, *whether* or not the pre-existence *and divinity of* Christ, his incarnation *and atonement* be revealed in *scripture as matters of fact*, resting upon the testimony of its authorised and divinely commissioned teachers? And, supposing him to solve this question in the affirmative, however mysterious the facts themselves may appear in their own nature, he deems them perfectly credible as divine truths, and thinks it would be little better than a dereliction of sound reason, as well as of Christianity, to reject them merely on the ground of their relative incomprehensibleness. That these doctrines are encompassed with difficulties, that many plausible arguments may be adduced against them; that the believer finds himself incompetent to refute those arguments, or exhibit a defence that will silence his opponents; by no means furnish a valid objection to the credibility of the doctrines themselves, while he perceives them to be revealed or ratified by inspired testimony.

It must be confessed, indeed, that a person cannot be said properly to believe a doctrine, unless that doctrine be expressed in distinct terms, or the sentiment proposed in intelligible language; but a man may clearly understand the meaning of a proposition, while the nature of the being or circumstances referred to, may be involved in impenetrable obscurity. It is one thing to understand the terms of a proposition, so as to perceive the truth proposed by it for our acceptance; and another to comprehend the subject itself in the whole of its relations, so as to have a distinct idea of all the realities, remotely or immediately connected with the proposition. The former alone is necessary to the exercise of a rational belief; while, on many points of ordinary science, and in all things relating to the Deity, the latter is unattainable. Every person who has ac-

ed the rudiments of common
e, understands and believes
t is meant, when we affirm
man is a rational and account-
creature; the denial of which
ld be thought a mark of great
idity or madness; though very
if any, thoroughly compre-
l the physical constitution of
nature, and the whole sys-
of powers and operations in-
ed in the terms reason and res-
ibility.

he mathematician conversant
the demonstration of num-
, and the natural philosopher
stomed to sensible experi-
t, proud of their elevation,
scorn the idea of believing
e articles of theology, which
ine the ordeal of their modes
rgument, and withhold that
of evidence which their vanity
redilections may require. By
ıfluence of this nature, indeed,
more than probable that many
imbibed an implacable hos-
against the distinguishing pe-
rities of the Christian faith,
resorted to systems of modi-
Christianity, more congenial
their former speculations, or
flattering to the vanity of
ıce and the self-sufficiency of
ɔn. When the ways of God
r from our ways, and his
ghts from our thoughts, the
eit of a false philosophy will
the scale in our own favour,
ounce mysterious truths incre-
, and, in rejecting facts con-
ed by divine testimony, will
a subterfuge even for pre-
ɔtuous temerity. The unre-
ed mind, perverted by pride or
ıality, perceiveth not the
s of God, neither can it know
because they are spiritually
rned. Wherefore, said he
knew well the bias of our
e, *and spake as never man*
, "*Except* ye receive the
kingdom of God as a little child,
ye shall in no case enter there-
in!"

To affirm of any individuals, whom we may conceive to be the abettors of error, that motives of this description influence their judgments, would be an act of inexcusable presumption, usurping the place of Him whose prerogative it is to search the heart. But, that all men are susceptible of such influences, and that many who reject the truth have been governed by them, are facts, which it would evince a childish indiscrimination, or an unprincipled candour, to question. Let this review, then, of the principal causes to which the controversy respecting the person of our Lord may be attributed, teach us a lesson of humility on the frailty of our mental powers, and urge the necessity of continual vigilance in avoiding the snares wherein so many have been entangled.

For this purpose, the discussion should remind us, that, as all men are alike fallible, no human explications of a christian doctrine should be implicitly received or unconditionally rejected, but candidly and impartially considered. Whatever distinction in the defence of truth any man may acquire; or, whatever deference may be due to his judgment, learning, or abilities; we have to remember that he is a man of like passions with ourselves, subject to the infirmities of our nature, and exposed to misapprehension like all fallible and finite beings. It is indeed an affecting circumstance, of which many sad examples might be recalled, that the greatest ornaments of literature and theology, who have written with the greatest perspicuity on some topics, have on others fallen into the most whimsical absurdities; leaving us

a solemn memento, that supreme wisdom can be found only with the Lord. It behoves therefore to remember that, as good may come out of Galilee, however despised, and a prophet rise out of Nazareth, though ever so obscure, so persons, who in some respects deviate widely from the pure truth of the gospel, may in others retain the same principles as ourselves, and be capable of shedding a lustre over the obscurest regions of truth. Instead of pronouncing an unqualified censure against any man's system or opinions before those opinions have been examined, we should rather hear and investigate his reasonings, that we may receive them if true, or expose them if erroneous; availing ourselves of every help, and searching after truth with assiduity and wisdom.

These reflections moreover teach us that the truth of one opinion in preference to another, cannot be determined by the number, learning, talent or piety of its votaries; but, that all systems have in these respects obtained nearly the same sanction, good and evil being enlisted under every banner. Though principles are intimately blended with practice, and the views of the understanding necessarily affect the heart; yet, the influence arising from different shades of controverted opinion, is frequently too retired and indefinite to be perceived in the general lineaments of character. Even those who deviate farthest from some truths, may be preserved from the natural tendency of error by counteracting principles; insomuch that radical error is sometimes united with unquestionable piety. In glancing over the multiform sects of professing christians, can we find one, *not excepting* even the most novel *and ridiculous*, wholly unsanctioned by men respectable both for talent and erudition, moral worth and elevated devotion? None therefore may venture to rest the truth upon their own consistency, but all have reason to humble themselves and to honour their opponents. Divine truth indeed depends not upon majority of votes or the pre-eminence of its supporters, but amidst all the ignorance, and mistakes, and angry contentions of erring mortals, is secure in the fortress of its own immutability.

It will afford but little satisfaction, to appeal from modern speculators to the voice of antiquity, or from our own perceptions to the reasonings of the most skilful polemics. If the Bible be the test of truth, by which alone matters of pure revelation can be determined, it is surely possible for an humble and enlightened christian to decide the question with sufficient accuracy, at least for his own satisfaction, by an appeal to the current language and obvious import of the sacred writings, independently of elaborate disquisitions and learned criticisms. But in making this appeal, let it be remembered that the result of our enquiries will in a great measure depend on the state of mind with which we commence and prosecute them, the perceptions of the judgment being often biassed or perverted by the predominant feelings, dispositions, interests, and connexions of the man. Confiding, then, in the sufficiency of scripture, and cherishing a disposition of becoming humility, teachableness, purity and devotion, we should pursue this enquiry with a mind divested if possible of every prejudice, and deeply imbued with the love of truth and a prayerful dependence on divine teaching. "And, if any man lack wisdom, let him ask of

God, who giveth to all men liberally and upbraideth not, and it shall be given him: for, the meek will he guide in judgment; the meek will he teach his way!"

T. F.

Account of the Bordeaux New Testament.

The controversy between the Roman Catholics and the Protestants raged with unusual violence in France towards the close of the seventeenth century. On the part of the former, both force and artifice were employed, and in most cases with equal want of success. Many conferences were held between leading persons on each side: that between Claude and Bossuet, which took place in 1685, was the most important, and excited the greatest degree of attention, chiefly on account of the learning and theological reputation of the combatants. But conferences and disputations have seldom produced any good effect, as it invariably happens that each party claims the victory. Nor was it agreeable to the spirit and practice of the Papacy to be satisfied with mild and reasonable methods of conducting the contest. Other weapons than those of argument and persuasion must be used. In the year 1685, shortly after the above-mentioned conference, Louis XIV. revoked the Edict of Nantes, deprived the Protestants of their civil and religious privileges, and forced hundreds of thousands of them to leave their native land, and seek an asylum where they might worship God without molestation and restraint. Of the *infamy* of this measure it is scarcely possible to speak in language too severe and indignant. Of its *impolicy, the French nation had soon very evident proofs in the serious* injury sustained by the removal of so many industrious individuals, whose skill in manufactures had largely contributed to the prosperity of that country.

But Protestantism was not to be destroyed by such means: for it has ever been found that persecuting measures are to the sect which employs them, like the sword or the pistol in the hands of the suicide—the means of self-destruction. Alarmed at the danger which threatened their cause, the Roman advocates adopted a new line of policy. They were galled by the constant appeal which the Protestants made to the Scriptures, and probably felt their cause to be untenable when thus assailed. What was to be done? One only method remained; and it was tried. They could not prevent the Scriptures from being read, and therefore they resolved to force the Sacred Volume itself into their service, by the most audacious corruptions and interpolations. An Edition of the New Testament was published, *so translated as that a Roman Catholic might find in it explicit statements of the peculiar dogmas of his Church!*—The book was printed at Bordeaux, in 1686. It was entitled "The New Testament of our Saviour Jesus Christ. Translated from Latin into French, by the Divines of Louvain:" and the attestation of the Archbishop of Bordeaux was prefixed to it, assuring the reader that it was "carefully revised and corrected." Two doctors in divinity of the University of the same place also recommended it as "useful to all those, who, *with permission of their superiors*, might be able to read it."—A few quotations will shew the manner in which the work was executed, and the object which the Translators had in view. The quotations

are translated into English, for the sake of those of our readers who are unacquainted with the French language.

In the summary of the "contents" of Mat. xxvi. Mark xiv. and Luke xxii. it is said that those chapters contain the account of the "institution of the Mass!" Acts xiii. 2. ("as they ministered to the Lord and fasted") is thus rendered—"*as they offered to the Lord the sacrifice of the Mass*, and fasted," &c. The design of this most nefarious alteration is sufficiently evident.

In Acts xi. 30., xiv. 22. and other places, where our English Version has the word "Elders", this Edition has "*Priests*"—and for obvious reasons.

The following passages were doubtless translated with a view to recommend a practice that has proved very productive of gain to the priesthood. Luke ii. 41.—"And his father and mother went every year *in pilgrimage* to Jerusalem:"—2 Cor. viii. 19. "And not only so, but also he was appointed by the Churches the companion of *our pilgrimage*:"—3 John 5. "Beloved, thou actest as a true believer in all that thou doest towards the brethren, and towards *the pilgrims*."

Tradition is thus introduced.—1 Cor. xi. 2. "Ye keep my commandments as I left them with you *by tradition*:"—Jude 3. "The faith, which has been once given to the Saints *by tradition*."

That the Roman Catholic might be able to prove that marriage is a sacrament, he was furnished with these renderings.—1 Cor. vii. 10. "To those who are joined together in *the sacrament of marriage*, I command," &c.—2 Cor. vi. 14.—"*Do* not join yourselves *in the sacrament* of marriage with *believers*, &c.

1 Cor. ix. 5. is so directly opposed to the constrained *Celibacy of the Clergy*, that we can scarcely wonder at finding an addition to the text:—it stands thus—"Have we not power to lead about a sister, *a woman to serve us in the gospel, and to remember us with her goods*, as the other Apostles," &c.

In support of *human merit*, the translation of Heb. xiii. 16. may be quoted—"we *obtain merit towards God* by such sacrifices."

Purgatory could not be introduced but by a direct interpolation.—1 Cor. iii. 15. "He himself shall be saved, yet in all cases as by the *fire of purgatory*."

Many other renderings might be noticed: our limits will only permit us to mention a few. Luke iv. 8. "Him only shalt thou serve *with latria*;" i. e. with the worship specially and solely due to God: this addition was evidently made to prevent the passage being urged against the invocation of the Saints.—Acts xix. 18. "Many of those who believed came *to confess and declare their sins*."—Heb. xi. 30. "After *a procession* of seven days round it."—2Peter iii. 17. "Beware, lest being led away with others *by the error of the wicked heretics*," &c.—1 John v. 17. "There is some sin which is *not mortal, but venial*."—Rev. iv. 4. "And round about the throne there were twenty-four thrones, and on the thrones twenty-four *priests* seated, all clothed with *Albs*." The *Alb*, it will be recollected, is part of the official attire of a Roman Catholic priest.

But the most flagrant interpolation occurs in 1 Tim. iv. 1—3. "Now the Spirit speaketh expressly, that in the latter times some will separate themselves from the Roman faith, giving

themselves up to spirits of error, and to doctrines *taught by devils.* Speaking false things through hypocrisy, having also the conscience cauterised. *Condemning the sacrament of marriage, the abstinence from meats* which God has created for the faithful, and for those who have known the truth, to receive them with thanksgiving."

These are some of the chief peculiarities of the Bordeaux New Testament. Whether it was actually translated by the Divines of Louvain, is doubtful. This is certain, however, that it was printed by the Royal and University printer, and sanctioned by Dignitaries of the Roman Catholic Church. The *object* of the publication is evident—viz. to enable a Roman Catholic to find popery in the New Testament. But what shall be said of a system which permits its adherents to have recourse to such infamous measures? If the interpolation of a *Heathen Classic* be visited with general execration, how great must be the crime of him who corrupts the *word of God!*

It is proper to add that the Roman Catholics were soon convinced of the folly of their conduct in thus tampering with the Inspired Volume. To avoid the just odium brought on their cause by this wicked measure, they have endeavoured to destroy the whole edition. In consequence, the book is now excessively scarce. Even so early as 1690, but four years after it was printed, Dr. (afterwards Bishop) Kidder found much difficulty in procuring a copy, for the purpose of writing his "Reflections" on it—a quarto pamphlet, containing a distinct notice of all the corrupted and mistranslated *passages, and exposing the iniquity of the whole proceeding.*

But four copies are known to exist in this country. One is in the Library of the Dean and Chapter of Durham; another is possessed by the Duke of Devonshire; a third is in the Archiepiscopal Library at Lambeth; and the fourth is in the possession of His Royal Highness the Duke of Sussex, who most condescendingly permitted the writer of this article to visit his valuable library, for the purpose of examining the book. The Catalogue of His Royal Highness's superb collection, which is now in the press, will no doubt contain a much more lengthened and elaborate account of the Bordeaux New Testament, than could possibly be furnished in this brief notice. C.

"I DWELL AMONG MY OWN PEOPLE."

Answer to an Enquiry.

MY DEAR FRIEND.

YOU ask me, as you are about to remove to B. where I would advise you to attend on the Lord's day? You say, that you think of hearing Mr. M.

He is a very worthy man, and a good preacher; and I certainly do respect and love him; but if I were in your place and should be asked, where I intended to hear the gospel? I should assuredly reply, with the excellent female mentioned in the scriptures, "I shall dwell among my own people!"

Not that I wish, for a moment, to encourage sectarianism and bigotry. Nothing can be farther from my feelings and my principles. I would occasionally hear any good man who was near me, when my own pastor was not in the pulpit. I would cherish every sentiment of kindness and esteem for all pious people of every

name. But, as I cannot attend every place of worship, no more than I can reside in every house in a town; so, it seems most natural, and most consistent, that I should dwell among my own people, as it does, that I should reside in my own habitation.

The question is, is it worth while to appear at all in the christian world, as a separate denomination? It must be so, unless we are willing deliberately to sacrifice, what we know to be the revealed will of God. Who then can be reasonably expected to support such a community, but those who really cherish the same sentiments? Should you act as you intimate, you do all in your power, by your conduct and influence, to annihilate the denomination to which you belong. Do you wish this? I am sure you do not. Yet this would be the result, if all should imitate you; and if your conduct be correct, of course, it is in the highest degree worthy of imitation.

I dwell among my own people; and why? Because I think that they have most religious truths among them. I know, that some would reply, and say, we differ only in non-essentials. This is the very spirit of antinomianism. It is setting light by God's holy word. Is the Lord's supper a non-essential? No, all reply:—no more then is baptism. I hold nothing to be non-essential, which God has plainly revealed. I refer all who talk in this way to the words of Jesus Christ.—"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." How can I say, if I countenance *in any* way what I know *to be wrong*, and contrary to God's holy word, "Thy will be done, on earth as it is in heaven?"—I ought rather to say, and, in fact, I do say this by my conduct, if I do not dwell among my own people, "I am willing, and satisfied, in some important points, that what I know to be the will of God, should not be done!"

I frankly acknowledge, that I have generally found, that those who have not dwelt among their own people, have been actuated by some improper views and feelings. I will mention some instances, which, I fear, are not unfrequent.

Some of this class have been offended with the honest bluntness of a faithful ministry. They could not sleep so comfortably in their formality and neglect of serious and eternal realities, as under the flattering addresses of the preacher they have chosen to attend; and so, they ceased to associate with their own people.

Some have been full of pride and consequence, and because they could not have their own way in every thing,—and have the minister and people bow down to them, they have forsaken, and ceased to dwell among their own people.

Some have supposed, that they should have an increase of worldly gain; that their customers would be more numerous; and so, for a little paltry gain, they have abandoned their own principles, and their own people.

Some have formed connexions who entertain opinions contrary to theirs; and as they are very polite and candid, so they give up their own views to oblige their friends; and they turn their backs on their own people.

Some have indulged a prejudice against a brother, and so they will not go into the same plac

of worship where he is. So they have relinquished their own people. What will they do, should they meet in heaven?

Some have had differences with their friends; and perhaps they have been really ill-used; and so they have discarded their own family and people. And they never intend to forget and forgive; as if forbearance and forgiveness were not Christian virtues. Can they hope to be forgiven?

I have met with persons, who, were ashamed to say, that they abandoned their religious connexions, and went to another place of worship, because gayer and wealthier people attended it: but yet this has actually been the case.

There is a class who desert their own people, because they find them low and despised. Did Joseph of Arimathea do so? Did the primitive Christians act in this way? Can any man of principle do so? This is the very reason why they should cleave to them, that they may help and raise them. How can they be said to take a just view of things, who neglect their own people, and are very ready to help an interest which does not want any aid?

And there are also some, who, cut off from their own people, by a faithful but painful discipline, have been glad to go into any community which would receive them.

I do not say, that all who leave their own people, are actuated by improper motives. I have, however, but little doubt, that it is so in a great majority of cases.

Better people, my dear friend, than you or I have counted it an honour *to belong to our denomination. Act then up to your* principles. If, indeed, they are not scriptural, and you are ashamed of them, renounce them, and get better; but never be in principle one thing, and in practice another.

I hope I shall hear, that you see things as I do; and, that when I shall have the pleasure of meeting you, you will grasp my hand and say, I love all who love the Lord Jesus Christ in truth and in sincerity, but I dwell among my own people! I am,

Your Friend and Brother,
B. H. D.

ORIGINAL LETTERS.

1. *From the Rev. John Newton to a Lady.*

London, April 28, 1797.

MY DEAR MADAM,

MY good friend, Mr. Buchanan *, informed me of the great kindness he had received at the Cape from you and your friends. I trust, he is a faithful servant of our Lord, who graciously accepts the kindness shewed to his servants, for his sake, as if it was personally done for himself. He said, likewise, that there were persons at the Cape who would not be unwilling to hear from me. I have already written to Miss Vaulier, and this letter waits upon you, as a token of my love to you, and all in your parts, who love the Lord Jesus Christ. The Saviour died to gather together in one the children of God, who are scattered abroad; He loved his sheep, and laid down his life for them; and since his ascension to glory, this good Shepherd has been seeking his own by his Spirit and Providence, wherever they are dispersed. They are redeemed by

* Afterwards Dr. Buchanan, Author of "Christian Researches," &c. &c.

his blood from amongst all nations and languages, and though separated from each other by seas and mountains, and too often by prejudices and little party distinctions, they are all one in Him—they grow upon Him—they derive their life and strength from Him—and without Him they can do nothing; they dwell in Him as the branches do in the vine, and He dwells in them as the sap from the root dwells in the branches; so that because He lives, and while He lives, they shall live also. Thus Paul not only says, "I live by faith on the Son of God," but that "Christ lived in him;" his life was not so properly his own as the life of his Saviour, putting forth its power and virtue in his soul. Happy are the people who are in such a state, whether French, Dutch, Germans, or English; whether Greenlanders, Indians, or Hottentots. When He has taught them to love and trust Him, they are all equally dear in his sight; and in a little time all distinctions among them of colour, speech, rank, wealth, bodily or mental powers, or influence in this world, shall cease and be remembered no more. They constitute one body, one kingdom, of which He is the king or the head. They are "called" or "chosen," out of this world; they are born from above, and thereby made partakers of a spiritual life, as much superior to the merely rational, as that is superior to the animal life of the brutes. They have eyes and ears, perceptions, desires and enjoyments peculiar to themselves; they have both sorrows and joys which a "stranger intermeddleth not with;" a peace which the world can neither understand, give, nor take away, and a hope full of glory! As yet they are in a wilderness, and beset by enemies, more subtle and watchful, and powerful than themselves. They are like a besieged city, pressed on every side; yea, they have foes within the walls, who hold correspondence with those who are without, and would gladly open the gates to them; so that it seems a wonder that they can hold out; yet we need not wonder! for the city is built upon the "Rock of Ages," and kept, and guarded, and garrisoned by the power of God, and "salvation is appointed for walls and bulwarks." Indwelling sin, the powers of darkness, the spirit of the world in which they live render their lives a continual warfare. Flesh and spirit, the old man and the new, like enemies dwelling under the same roof, are always fighting and striving for the mastery; so that the believer seldom does the things that he would, as he would. In this conflict he often receives a wound, but the leaves of the "Tree of Life" are provided for his healing. He sometimes loses a skirmish, but if he falls, he rises again; he grows stronger as he becomes more sensible of his own weakness. He is renewed by fresh supplies of grace, and being supported by an Almighty arm, in the final event of the war, he is sure to be made "more than a conqueror," through Him who has loved him. A Christian is a man of God; "he is born of God," devoted to Him; he walks with Him, lives with Him, and is going to Him! Oh! how he longs to be at home! and while he remains here, his great business, which alone renders life valuable, is to shew forth the praises of Him who hath called him out of darkness into his marvellous light, to drink into the spirit, and to tread in the footsteps of his Saviour, to adorn the doctrines of the Gospel in all things, and to be useful in his place and generation, and to be

watching with his "loins girded up and his lamp burning," for the happy hour when his Lord shall come to receive him unto himself! Such a one was Mr. Vaulier. I hope you have many such at the Cape. We have some like-minded in England, I hope many, if we could see them altogether. But I am afraid the many would seem but few, if compared, not only with the bulk of the nation, but with the bulk of those who make a profession of religion. May the Lord encrease the number, both at home and abroad. May his kingdom come with power, and spread like lightning, and "all the earth be filled with the knowledge of the Lord, as the waters cover the sea;" and his will be done below as it is done in heaven! May grace be with them all, who love Him, at the Cape! We shall meet in a better world. I request your and their prayers for, madam, your affectionate servant,

JOHN NEWTON.

To Madam Bletterman,
Cape of Good Hope.

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2. *From the Rev. R. Cecil to Miss* ——.

MY DEAR DAUGHTER,

I AM happy to hear of your safe and comfortable journey to Ramsgate. As to your fears and doubts, there can be but one opinion respecting them. The case is purely nervous, like Lady Mary Fitzgerald's. You know her character, and I question if you will ever meet with another like it in this world; yet she sometimes feels like you. Were I less acquainted with such cases, I should mistake as many do, in treating them *theologically;* but as they are, both in your and her case, I am quite certain, purely of a bodily nature, *and which cannot be removed by words I must wish you to be as* much in the air as possible. I wish you could ride on horseback; perhaps the bark might be of use, but, no doubt, you have the best physical advice. In the mean time, you must ever treat any doubt about your salvation or saving interest, as a temptation presented to your feeble system.

With respect to the slanderous report, &c. you mention, there is more to be said, because it is one of the appointed trials of the children of God. I have lived to see a great deal of this; and I have observed that the dirt has been thrown most at the purest characters. I could tell you, my dear, twenty stories of facts that have occurred of the kind, in which the things that deserved the most commendation, and have been undertaken from the purest and most generous motives, have been misrepresented as springing from the worst. This dispensation is made use of by God, to cure us of the world, and demonstrate its base, injurious, cruel nature. It also affords us an opportunity of imitating our Master, in doing good for evil; and also teaches us to be satisfied in making our appeal to Him, and having, as Job expresses it, "our record on high," while we pass through "evil report and good report, as deceivers and yet true."

I have no fear respecting your soul or your character; I know they are as safe as God can make them; but in the world you must have trouble of one sort or other, and He that sends the trial, fits it to the back, and has promised, that as your day is, so shall your strength be.

With respect to your fear from Rev. xxi. 8. I am almost angry, that any daughter of mine, of your standing, should not have been fully taught, that "it is the sense o'

scripture, and not the *letter*, that becomes our rule." Otherwise we might go to literally cutting off our hands, and putting out our eyes. Take the connection; "he that *overcometh* shall inherit all things," but on the contrary, "*the fearful*, i. e. the coward, who dares not confess me before men; and the *unbelieving*, who rejects me and my word, as not to be *trusted*, shall have their part with the abominable,' &c. &c. Don't you think, my dear child, that I have some ground to be angry?

I am thankful I can tell you, that God has taken off part of my burden of pain. That is, "he stayeth his rough wind in the day of his east wind." I have had lately a great trial in my son's affairs, who is now on his way to India; the Lord considered this, and prepared a gourd to alleviate the scorching rays.

The rest of my family are as well as usual; indeed, my daughter P——— is somewhat better, and I hope will gain ground by the country, to which we mean to go soon.

My best regards attend Mr. Townsend. I shall hope to meet you on our return to town much improved in your health and spirits, who remain, very truly and affectionately yours,

L. I. Street, R. CECIL.
July 11th, 1805.

REMARKS ON A CONJECTURAL CRITICISM IN GRIESBACH'S NEW TESTAMENT.

To the Editor of the Baptist Magazine.

SIR,

IF you think the following observations will suit your purpose, they are much at your service.

Yours truly,
April, 1826. MICROS.

IN GRIESBACH'S Greek Testament, printed in 1796, there is a *conjecture of Crellius*, on John i. 1 admitted in the notes, which alway struck me as very unaccountable since of all the modes of criticism *conjecture* is the worst; and abov all things I should feel mysel standing upon unsafe ground, if had to go to the Unitarian schoo for *conjectural* emendation. Look ing unto EUSEBII *Demonstrati Evangelica, Colon.* 1688, a pas sage accidentally arrested my at tention in his work, *contra Mar cellum*, at the end of the volume p. 149, which was so much i point, that I wish to direct thos of your readers who consult GRIES BACH, to the statement of EUSE BIUS, in opposition to the *conjec ture* of CRELLIUS.

In John i. 1, we read, "In th beginning was the word, and th word was with God, and *the wor was God.*' Καὶ θεὸς ἦν ὁ λόγο In GRIESBACH'S notes we read "θεω, *Conject. Crellii.*" So tha admitting this *conjecture*, we mus read, "the word was *of God*, and thus open the door to an Arian, or Socinian interpretatio that may be thought deserving c notice. But, EUSEBIUS, havin occasion to quote the passage, ob serves, "in the same manner h [i. e. John] says, *the word wa God*, he does *not* say, *the word wa* OF GOD." Διὸ ἐπιλέγει, κ) θεὸς ἦν λόγος, ⱁκ εἰπὼν, και θεω ἦν ὁ λόγος

This is decisive proof, tha *Eusebius* was not aware of th existence of a reading in support o the *conjecture* of *Crellius;* other wise he would not have asserte that John said, the *word was God* and not, the *word was of God*, hac he known that the contrary coul be proved to be the true reading It is not certain that any Manu script of the New Testament now exists, written so early as the time of Eusebius; nor does the conje ture of Crellius appear to be s

ported by *any* manuscript of *later* dates. The inference, therefore, is plain; it is *altogether a conjecture*, unsupported by *any* authority: and it is opposed by the testimony of *Eusebius*, in a work in which the support of his doctrine so far as that passage was concerned, depended on the accuracy of the text as he then quoted it. According to *Dupin*, this work of *Eusebius* was written after the condemnation of *Marcellus*, in the Council of Constantinople, in the year 335, or 336; and the author himself died about the year 338.

What powerfully confirms the above observations is, that WETSTEIN says, "ALL the Greek copies that have been examined, ALL the versions, ALL the fathers, and ALL the heretics," read the passage according to our present text. It is, therefore, surprising that so judicious and careful an editor as GRIESBACH, should have given a place to such a *conjecture*.

POETRY.

MONODY *to the Memory of* JOSEPH BUTTERWORTH, Esq. *late M. P. for Dover.*

I.

OH! could I wake the hallowed lyre,
Responsive to this throbbing breast! —
Not David's strains, when winged and warmed with friendship's fire,
More true or ardent feeling e'er expressed —
Once more, my harp! and then for ever rest!
I had, indeed, supposed *that* harp all riven —
That grief had snapt each string in twain;
But if *one* chord do yet remain,
That chord shall speak of him in heaven!

II.

O name beloved! O friend beyond compare!
Methought I knew and felt thy worth
Ere thou hadst left this barren earth:
Then — from thy works benign, this noxious air
Imbibed a rich and healing dower; —
But *now* — since Death has crushed each flower,
Its *whole* perfume
O'er pallid grief is shed, and haggard care;
Amid this gloom
Of sorrow's night,
Thy star-like virtues shine more bright!

III.

Thou hadst, in truth, a heart of hearts! — in thee
Nor guile was found, nor instability!
Though friendship oft, with meteor blaze,
Glares for a while, and then expires;
Or, parted-anchor-like, mid days
Of storm, when it should save, retires;
Thine ever kept its steady stay,
More firm in time of sorrow,
Thine was a *sun*, whose sheen to-day
Presaged its shine to-morrow!
And is *this* light, too, quenched? — this refuge gone? —
My true and trusted guide! my bosom friend!
Wilt smile no more? no more attention lend? —
I feel benighted, wearied and alone,
Whilst on life's boist'rous ocean driv'n,
And can but send my sighs to heav'n!

IV.

Enough of this, my heart! — no more
Of what would seem a selfish grief;
But mourn the many that deplore
That pulseless heart and pow'rless hand
Which erst, at pity's mild command,
Were prompt to wish and work relief!
E'en sorrow's saddest mood his step could well beguile;
Clearing her tearful brow,
'Neath hope's reviving glow,
She'd list — look up, and smile!
Witness! ye hovels of distress
Whose gloom his feet were wont to bless!
All this, alas! is o'er — for ever o'er! —
The eyes that hailed him once, his face behold no more,
No more the widow's heart shall sing for joy,
No more the orphan's tear he'll wipe away;
No more shall truth's great cause * his tongue employ,
No more shall point to learning's lambent ray,
Nor cheer his friends around the social † board,
Nor in the Senate ‡ raise his voice for God.
The goal is won! the prize secured!
A wreath from *that* immortal tree
Whose fruit, which ages has endured,
Still cheers heaven's bright society.
Blest shade! thou dwell'st in *that* clear clime
Which knows, nor gloom, nor grief of time, —
No adverse gales — no changing tides; —
Where one eternal spring abides,
Without a blight to mar its flowers,
Or spot to stain its sunny hours;
Without a sigh to stop its songs,
While God's own smile the strains prolongs.

V.

From man to God *I'd* elevate my lay,
'Twas He who gave — 'tis He that takes away.
Each starry virtue shone with borrowed light,
'Twas grace — *that* sun divine — which made it bright;
That grace has crowned with glorious and with endless bliss,
What grace conferred to cheer a gloomy world like this.
All glory, praise and pow'r to HIM be given,
Who blesses earth with plants of Paradise,
To shed, awhile, their fragrance *'neath* the skies;
And when sees fit, transplants them back to heaven!
My heart! my heart! to their bright clime aspire! —
"They mourn the dead who live as they desire."

July 10, 1826. B. COOMBS.

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* Mr. Butterworth was in the habit of presiding at the Annual Meetings of the Wesleyan Missionary Society; the Sunday School Union; the Baptist Society for the Promotion of the Gospel and Instruction of the Poor in Ireland, and various other important Institutions. And to the hallowed fervour which he displayed in advocating their interests, and cheerful liberality with which he assisted their funds, multitudes can bear witness.

† Those who were but partially acquainted with the deceased, in contemplating him from a distance, knew and acknowledged him to be a star of benevolence of the first magnitude; but as many as had the happiness of an intimate friendship, found him to be the sun and centre of the system, enlightening and cheering all who came within the sphere of his kind-hearted hospitality. The suavity of his manners, the catholicism of his spirit, and the "words that breathed" in his conversation, and "thoughts that burned" with a holy ardour, to advance the cause of philanthropy and religion, endeared him to all. His intercourse was pre-eminently distinguished by fervent piety without pharisaical parade, seriousness without gloom, cheerfulness without levity — in conjunction with the elegancies of life without ostentation.

‡ When the subject of Education in Ireland was brought, a short time since, before the House of Commons, Mr. B. strongly and manfully deprecated the efforts made to prevent the poor from reading the Scriptures; and, notwithstanding the opposition with which he in consequence met, this Christian champion reiterated his ardent hope "that the legislature would never sanction any system of Education from which the Bible was to be excluded."

REVIEW.

History of the Crusades against the Albigenses, in the thirteenth century, from the French of J. C. L. Simonde de Sismondi, Honorary Member of the University of Wilna, of the Academy and Society of Arts of Geneva, of the Italian Academies of Georgofili, Cagliari, and Pistoia, &c. &c. With an Introductory Essay by the Translator. London. Wightman and Cramp, 1826. 8vo. pp. xl. 266. price 8*s*.

Of all the unfounded allegations brought by the adherents of the Church of Rome against the professors of the Reformed Faith, none is more palpably false than the often-repeated charge, that "Protestancy had no existence at all before the sixteenth century." This the late Vicar Apostolic of the Midland district has ventured to exhibit to Englishmen as "*the real truth*;" though no century could be mentioned, from the age of Constantine to that of Martin Luther, in which the governors of the predominant church were not called upon to defend themselves against men of similar principles to those which excite the antipathy and horror of modern Roman Catholics. The British public is therefore under great obligation to those writers, who during the last few years have collected information respecting the opponents of popery in the middle ages; and especially to those who have laboured to rescue from contempt or oblivion, the simple-hearted, inoffensive, and devoted men, who are generally denominated Waldenses and Albigenses. The Albigenses, to whom the volume before us refers, derived their name from the district of Albigeois in the south of France, in which they abounded. Our knowledge of their religious views and practices is less accurate than we could wish it to be, seeing, as the writer of this work remarks, "those very persons who punished the sectaries with frightful torments, *have alone* taken *upon themselves to make us acquainted with their opinions; allowing* at the same time that they had been transmitted in Gaul from generation to generation, almost from the origin of Christianity. We cannot therefore be astonished if they have represented them to us with all those characters which might render them the most monstrous, mingled with all the fables which would serve to irritate the minds of the people against those who professed them." Still we see in their character much to venerate; and some of the allegations brought against them, we can without hesitation admit. We can believe that they regarded the Church of Rome as having perverted Christianity; that "they rejected purgatory, with masses and prayers for the dead;" that they objected to "the sacraments of confirmation, of confession, and of marriage;" that they "charged with idolatry the exposure of images in churches;" and that they denied the real presence in the eucharist, saying, "if the body of Christ was as large as our mountains, it must have been destroyed by the number of those whom they pretend to have eaten it." We must admit that they "denied the necessity of infant baptism;" and resign, to any of our contemporaries who may be inclined to undertake it, the task of vindicating them from the graver charge brought against them by some of their adversaries, namely, that they regarded it as "a vain, superstitious ceremony." We even allow the possibility of what is asserted by Reignier, one of their professional persecutors, when he says, "whatever a Doctor of the Church teaches, which he does not prove from the New Testament, they consider it as entirely fabulous, contrary to the authority of the Church;" and again, "I have heard and seen a certain unlearned rustic, who recited the book of Job, word by word, and many who perfectly knew the New Testament;" and again, interpreting his language in a somewhat

qualified manner, "all of them, men and women, by night and by day, never cease from teaching and learning." And we think that some deference is due to the three reasons which he assigns, why, in his opinion, this sect was more pernicious than all the rest: The first, because it was more ancient and of longer standing, "some having traced it to the time of Silvester in the 4th century, and others to the times of the Apostles;" the second, because it was more general, there being "scarcely any country in which this sect was not found;" the third, because it had "a pure faith in God, and in the articles of the creed, and a great appearance of piety."

The work before us contains an account of sufferings endured by this interesting people, when the vengeance of the Roman See burst upon them, and their protectors. Monsieur Sismondi, whose name is well known in modern literature, had given in his history of the French people, now in course of publication at Paris, the result of a laborious inquiry which he had instituted on the subject of the Crusades against the Albigenses.

"The volume here offered to the English reader, is an attempt to exhibit that part of M. Sismondi's narrative, with only so much of the general history as may serve for its connection and illustration. Although, therefore, it is only an extract from a larger work, yet it nevertheless embraces an entire, and to a considerable degree, an independent subject; giving a view of a series of interesting events, issuing in a catastrophe of great importance to the cause of civil and religious liberty, and of lasting influence upon the future destinies of Europe, and of the world. It commences with the thirteenth century, and comprises a period of about forty years, detailing the progress in civilization, liberty, and religion, of the fine countries in the south of France, and the destruction of that liberty and civilization, the devastation and ruin of those countries, and the extinction of those early efforts for religious reformation, through the power and policy of the Church of Rome. It relates the establishment of the inquisition, and the provisions by which this merciless tribunal *was adapted* to become for ages the grand *engine of domination* to that ambitious and *scouting power.* And it marks the com- *establishment* of civil and ecclesiastical despotism, by the surrender of all those states, with their rights and liberties, to the dominion and controul of the French monarch, under the direction of the Roman pontiff. When therefore the curtain at last falls upon this sad tragedy, it seems as if the night of ignorance and tyranny had closed upon the nations for ever." (Translator's Preface, p. vi.)

It would give us pleasure to present our readers with an outline of the history, and with several extracts which in perusing it, we had marked for citation. But our limits forbid the undertaking. We will say no more about the persecuted heretics themselves, therefore; but we must glance at a part of the narrative which illustrates the domineering, relentless spirit of the Papal Church, as exhibited towards some who were not heretics, but who were guilty of tolerance;—that tolerance of which English Catholics make their boast, and in which they flatter themselves they should be indulged by their ecclesiastical superiors, if circumstances required its exercise. Raymond VI. of Toulouse, in whose dominions a large number of these peaceable dissentients from the Roman Church resided, was not himself a sectary, nor did he patronize the doctrine which they taught; but he was not prompt to punish them, nor was he willing to admit into his states a hostile army, whose errand was to kill all those of his vassals whom the priests should indicate. He was therefore excommunicated by the legate; and the gentle pen of the third pontiff who had thought proper to assume the name of *Innocent*, began a letter confirming the sentence, with the following expressions of tenderness: "If we could open your heart, we should find, and would point out to you, the detestable abominations that you have committed; but as it is harder than the rock, it is in vain to strike it with the words of salvation: we cannot penetrate it. Pestilential man! what pride has seized your heart, and what is your folly, to refuse peace with your neighbours, and to brave the divine laws by protecting the enemies of the faith? If you do not fear eternal flames, ought you not to dread the temporary chas-

hich you have merited by so
s?" A Crusade was imme-
mmenced. Thousands were
rder and to ravage under
nners for forty days, when
o the spoils of the plunder-
lon of all their sins was to
ard. The offending prince
elmed with terror; and his
mbassadors at Rome listen-
ontiff's proposal, that their
ld make common cause with
ers; that he should assist
erminating heretics, and that
urrender to them seven of
les as a pledge of his inten-
any of our readers should
requirements harsh, let them
that papal infallibility forms
estimate from theirs of the
kwardness to punish here-
it is found upon a Ruler.
e Third had no intention of
Raymond on such easy terms.
it the same epoch, to some
l confederates thus: "We
, with the Apostle Paul, to
e with regard to this Count,
case it ought to be called
We must attack separately,
are separated from unity.
time the Count of Toulouse,
towards him a wise dissimu-
the other heretics may be
sily defeated, and that after-
ay crush him when he shall
." Raymond, however, was
on, and having given his cas-
as his people, into the power
, he suffered himself to be
nto the church of St. Gilles,
l about his neck, and his
iked, and there he received
ne of the whip from the
e legate. After this he was
take the cross against his
bjects, and was permitted
o join those who were about
s nephew, who had been a
is guilt. The south of France
y deluged with blood. The
t of the Albigenses, with
the Catholics, perished by
ers. The Church appear-
ed to have completely attained her object.

"The worship of the reformed Albigenses had every where ceased, all teaching was become impossible. Almost all the doctors of the new Church had perished in a frightful manner, and the very small number of those who had succeeded in escaping the Crusaders, had sought an asylum in the most distant regions, and were able to avoid new persecutions only by preserving the most absolute silence respecting their doctrines and their ancient destinies. The private believers who had not perished by the fire and the sword, or who had not withdrawn by flight from the scrutiny of the inquisition, knew that they could only save their lives by burying their secret in their own bosoms. For them there were no more sermons, no more prayers, no more Christian communion, no more instruction, even their children were not made acquainted with their secret sentiments." p. 115.

Yet the guilt of Raymond was not expiated. Ever regarded with suspicion by the more zealous supporters of the Church by whom he was surrounded, he had to endure innumerable insults, and was involved in perplexity and distress, till seized with his last illness.

"From the first attack of this unknown disease, he lost the use of his speech. He preserved, however, sufficient recollection to give many signs of contrition; amongst other things, he was frequently seen during his agony, to kiss the cross upon the mantle of the hospitallers of St. John, with which he was covered. He had devoted himself to this order at the time of the persecution of which he had been the object, and all the misfortunes he had experienced had not sufficed to extinguish his devotion. He had given abundant alms to the priests and the monasteries; he had shewn himself scrupulous in the performance of all the practices of piety; and when he was under excommunication, he was seen to remain for a long time on his knees in prayer at the doors of the churches which he dared not enter. But the monks reproached him with feeling some pity for the heretics; with taking no delight in the torments which they inflicted upon them; with having even frequently withdrawn the sectaries from punishment. They persecuted him for his compassion, not only during his life, but even for ages after his death. His son could never obtain the honours of sepulture for his body, but his coffin was deposited near the burial ground of St. John of Toulouse, waiting the permission of the church for its interment. It was

still there in the fourteenth century, but as it was only of wood, and no one took care for its preservation, it was broken, and his bones dispersed before the sixteenth century. The skull alone of Raymond VI. was long preserved in the house of the hospitallers of St. John of Toulouse." p. 150.

We intended to trace the not dissimilar biography of the son of this pitiable prince, but we must forbear. We have not room for further narrative, or for reflections, but must content ourselves with a general recommendation of the book. He who feels interested in the history of the period to which it relates, will not wish, when he has read it, that by giving a more copious account of it we had lessened his inclination to peruse the whole. It contains much information, which we believe the English reader cannot obtain elsewhere. The tale is told skilfully, and the language of the translation is easy and lucid. It is adapted to all classes, and will we hope be speedily circulated through every reading society in the kingdom.

The Doctrine of Eternal Reprobation Disproved. By James Hargreaves. Second Edition, considerably enlarged. pp. 143. London, Wightman and Cramp, 1826, Price 3s.

We hope this work will be extensively useful; it is written temperately, and no man can be offended at it, who does not seek a reason for offence. In the preface the author informs us that formerly he was himself an Arminian; he knows therefore, how the subject on which he writes is considered by his former friends, and having himself been led on sober conviction to embrace the Calvinistic system, he wishes to shew them what he considers the way of truth.

For this purpose, after some introductory remarks, he presents us with the representations given of Reprobation by *some* Calvinists, and then, by Arminians. In the next chapter, he enquires *into the* view which the Bible gives of *Reprobation*; in which his great object *is to shew*, that where the term Reprobate *is used, it refers to character*, and is not exhibited as the counterpart of Election. Hence he argues, that the passages of Scripture which speak of the *Reprobate*, &c. cannot be quoted in reference to the subject in hand. In the next place, for the purpose of meeting the objection, that whatever has been done "to soften the rigours of Calvinism, is nothing more than to give new names to old things, to cover deformity and malignity, without removing them," p. 69. since whether men are called *reprobates* or *non-elect*, comes to the same point at last. Mr. Hargreaves in his third chapter calmly examines "the doctrine of non-election," in order to discover "whether the consequences charged on the doctrine of Eternal Reprobation can be justly imputed to non-election." Such is the outline of his plan. On every leading point we agree with him, but we cannot help making a few observations, partly on the subject, and partly on his method of treating it.

The censures cast on the whole Calvinistic doctrine, and especially on every thing supposed to involve the idea of reprobation in any form, are as harsh and as strong as our author has represented them; and we give him the fullest credit both for kindness and love of truth, while he endeavours to remove them. For this purpose he grants that *some* Calvinists have said too much, and given occasion for just offence to be taken at their statements. But we confess, we wish he had examined the sentiments of the authors quoted more closely; for we think many things in his first chapter are calculated to strengthen the prejudices he wishes to remove; at least to authorise Arminians, and half-Arminians to misconceive and misrepresent the opinions of some excellent and useful men.

Some regard is due to the theological language of the time when the writers lived. The terms in current acceptation on this subject, when it was discussed near two centuries ago, have undergone some change. Formerly, it was not considered improper or incorrect, to set the *Elect* and the *Reprobate* in contrast, because among the best divines, nothing more was meant by this

reprobate than *non-elect*. In the ne of time a worse idea was attached ; and hence the sentiments of older ies have been misunderstood and epresented.

is observation would considerably off the edge of Mr. Hargreaves' remark in his chap. 1. sect. 1. which ills a fair specimen of the argumen- of many Calvinists. As an evi- e of what *some* of them say respect- eprobation, we have a quotation *Bishop Davenant*, taken from *by*. Of course *Dr. Whitby* select- passage which he thought would er his purpose, and Mr. *Hargreaves* copied it. * But when we take ishop's *own* statement of his *own* nents, all that our author, or any ot a complete Arminian can find with, is his *terms*. *Bishop Dave-* was not what is now called a *high nist* ; he was on the contrary *mode-* on some points bordering on incon- cy ; and were it possible for our r and the *Bishop* to have had a rence, they would on the present t have perfectly agreed. All that *Bishop* meant by *reprobation* was *ection*. In the same treatise (now ne scarce) from which *Dr. Whitby* the abovementioned quotation, p *Davenant* says, p. 240, " The ab- reprobation which we maintain, thing else but an absolute purpose d, of *not bestowing grace* infallibly ng unto glory, upon some men, he hath absolutely purposed to w upon others." Again, p. 253, y which maintain absolute re- tion will no more grant that it h, or leaveth any man, under the sting necessity of sinning, than bsolute predestination putteth men a necessity of not sinning."

now turn to the references made of our own body, *Dr. Gill*. We l not subscribe, either to every ex- on, or every sentiment, of that ntly learned man; but we are to see him quoted in a manner likely to increase an unjust prejudice against his name and writings. A careful observation of what the Doctor has written on this subject, would we think convince any man that our author's views, and those of *Dr. Gill*, differ much more in *terms* than in *ideas*: this could be largely proved did our space admit. He states in express words, that " what is called *reprobation*, is no other than *non-election*, or what is opposed to election :" and he was as free as any man from the charge of teaching that God reprobated men to everlasting destruction, *irrespective of their works*. He says, referring to an expression of *Dr. Whitby*, that the appointment of men to damnation before they had a being, could not be thought of without horror — " perhaps the horribleness of this doctrine is thought to lie here, that God has appointed men *as creatures, without any consideration of sin*, unto eternal damnation. If this was our doctrine, I should not wonder that it should be thought of with so much horror and detestation ; *but this is a most vile misrepresentation of it.*'—*Cause of God and Truth. Part* 2. *ch.* 1. *p.* 147, 158. *Third Edit.* 4*to.* 1772.

This subject, and others of the same class, should not be treated as they frequently are. Calvinists are pressed with difficulties, as if they exclusively sprung from *their* system ; and they do not retort so often as they might, that the same, and indeed greater difficulties, arise from the system of *their opponents*. Let Arminians say what they please against the *preterition* or *reprobation* of the Calvinists, the fact exists in the government of God. The same grace is *not* given to all men : Millions are passed by for ages in succession, who never had the means of knowledge and salvation afforded them ; while *evil* in all its forms exists, and is propagated from generation to generation. Let the Arminians account for these facts, and explain the difficulties which from these sources arise against their own system, and *we* will account for all the rest. If *our* system be that mass of abomination which it is represented to be, how is it, that the opposite system, (doubtless so

slight *omission in the transcription, thor would do well to correct in the dition.*

much superior!) should not *secure* the salvation of a *single individual*, from the creation to the Judgment day!

Mr. Hargreaves says with great clearness and truth, "Either salvation is universal, or it is not. If it be universal, the dispute is ended. But if it is not universal, either God *cannot* or *will not* save all. But none can doubt his *ability*, had it been his good pleasure, to have prevented sin, or to have saved the sinner. We therefore conclude that God did not design or decree to save all the posterity of Adam. The fact is plain, that all are not saved. God does not bestow his converting and sanctifying grace upon all: all are not pardoned, justified, and made holy and happy; and yet it will be admitted that the only wise God could have devised means for the happiness of all, had it been his sovereign pleasure," p. 93. We could quote many other passages, which would contribute much to the reader's gratification, but for which we refer to the work itself.

We lament that there is a secret, unacknowledged, perhaps often unperceived tendency to Arminianism in the minds of many; and we shall rejoice if the endeavours of our author, or of any of our brethren, should be useful, either in checking this tendency, or in leading those of opposite sentiments calmly and seriously to enquire into the instructions delivered on the subject, in the sacred writings. We fully agree with the author of the work before us, that reprobation irrespective of sin, is not to be found in the Bible; and we may add, it is equally unknown to the most tenacious Calvinists who at any time have deserved the respect and confidence of the Church of God. Here and there, hot-headed men, who knew not on what subjects they ought to be silent, have said too much, and at least seemed to lean to that opinion; but those who possessed any enlargement of mind, never designed to advocate such a doctrine. Conscious of the general accordance of *all they* contended for with the Scriptures, *they* may have expressed themselves in an unguarded manner; and the tendency of Arminian feelings to lay hold of an incorrect expression, and make the worst of it, may not have been sufficiently considered. It is not wise to give an opponent occasion against us, if we can help it; though we ought not to conceal any truth for the purpose of preventing it. Our Lord's conduct here presents us with a very valuable example. When he knew the Jews would misrepresent his words, he would not weaken what he had said by long explanations, nor show such a regard to their cavillings as to evaporate the spirit of his own declarations: he said repeatedly,—*he that hath ears to hear let him hear*. Those who were disposed to abuse the truth, might do so; he neither concealed it, nor explained it away, for the sake of preventing their having such an occasion.

We now part with our author with respect; we heartily wish him success in his labours. This second edition of his work is "considerably enlarged;" and we shall be glad to see a third edition still more enlarged, with all the leading points of the subject farther investigated.

The Substance of a Sermon occasioned by the death of the Rev. Robert Burnside, A. M. By J. B. Shenston. Wightman and Cramp, pp. 19.

THE biographical part of this Sermon is its chief excellency, but even that is essentially defective.*

The late amiable and learned Mr. Burnside had been pastor of the Calvinistic Sabbatarian Baptist Church, meeting on the seventh day in Devonshire-square, for nearly 41 years. As there had been scarcely any additions during that time made to the church, it was reduced at the time of his death to four or five aged persons, who are now the expiring embers of that denomination in England: a small endowment possessed by this church may, possibly,

* The report of Mr. B. having died worth £40,000, is grossly erroneous.—EDITOR.

serve it in existence a few years ger.

Mr. J. B. Shenston, the author of the nphlet before us, who has very recent- avowed himself to be a Sabbatarian, been unanimously chosen to succeed he vacant pastoral office. He is now pastor of two Baptist churches, one hem of *strict*, and the other of *open* mmunion sentiments; one meeting on *seventh*, and the other on the *first* of the week! As Mr. S. now re- ds the fourth commandment as his e in regard to the Sabbath, he must ourse enforce its requirements upon h his congregations! "*Six days* lt thou labour, and do all thy work; the *seventh* is the Sabbath of the rd thy God," &c. Did he ever con- er that men are not at liberty to keep weekly days of rest: that it is as ch their duty to work *six* days as it is to rship God on the *seventh*? And if he ak this commandment by his con- ct, and teach others to break it by example, will he not offend against atthew v. 19.

We do not impugn Mr. Shenston's tives for this sudden avowal of his nge of sentiment; nor do we blame n for having attempted to produce sons in support of his new creed. t we are disposed to complain that has employed inuendoes instead of uments, for the purpose of proving t Christians who observe the first day the week as the Christian Sabbath, re no scriptural authority for their ctice. Speaking of his predecessor office, he says:—

"He could not disregard the observance the Seventh-day Weekly Sabbath, which s positively enjoined by the Almighty, l the institution of which is as old as the ation. Neither could he reject, as abso- e, the authority of any one of the Ten mmandments, until their (its) repeal by same authority that had enjoined them. ing a Protestant, and a Protestant Dis- nter, he took the Scripture alone for his ide in all matters of faith and practice; d being a Baptist, he could not consistent- admit inferential *authority in reference to e Sabbath, any more than he could in re- nce to infant sprinkling.*"

It is not difficult to understand the meaning of Mr. S. that there is no more authority from the Scriptures for observing the first-day Sabbath than there is for the sprinkling of infants. His *new* light is most abundant—what a pity that he should have so long groped in darkness!

We respectfully ask him, whether he means to affirm, that there is nothing said in the New Testament to justify the keeping of the first day of the week as the Christian Sabbath, instead of the seventh day—the Jewish Sabbath? He will not deny, that the Head of the Church, as the "Lord of the Sabbath," had authority to repeal the one, and to institute the other! He will not deny, that the practice of the inspired Apostles, in regard to the Sabbath, is equal in authority to a divine command: nor that the *instructions* given by the Apostles to the Churches, must have been "first received from the Lord:" that they taught the Churches, by their example and precepts, to observe all things, and nothing else, than what the Lord Jesus had commanded them to teach! It would be awful impiety to charge inspired men with having influenced the Churches to "keep a day unto the Lord" which he had not sanctioned; or to neglect keeping a day which had been once binding, if their Lord had not abrogated its observance!

We propose a few queries for Mr. S.'s consideration. Did not the Apostles, immediately after they knew of their Lord's resurrection from the dead, meet together repeatedly "on the first day of the week?" (John xx. 19, 26.) They seem to say, "This is the day which the Lord has made; we will be glad, and rejoice in it." (Ps. cxviii.) Why should they have met on the *second* first day, were it not to celebrate their Lord's resurrection? It was no Jewish festival: it is fair to conclude, they assembled because their Lord had instituted it the Christian Sabbath. Why did Paul give directions to the Christians at Corinth, in their associated character as a Church, to perform a certain action on "the first day of the week;" but on account of

their assembling for worship on that day? He tells them also, he had previously given a similar direction to all the churches in the province of Galatia. The church at Corinth, then, and all the churches in Galatia, and doubtless all other churches, assembled for some purpose on the first day of the week: for what other purpose could this be, than commemorating their Lord's resurrection? (1 Cor. xvi. 1.) Soon after this, the same Apostle comes to Troas, and after he had spent six days among them, and without observing at all the seventh day, he, "on the first day of the week," meets the church, preaches, and breaks bread to them! Had the seventh day been still binding upon Christians, would he have neglected to improve it?—Would the disciples have come together to break bread on the first day, had not that day been divinely appointed by the Lord, as it was divinely sanctioned by his Apostle? (Acts xx. 7.) How was it that in writing to the Colossians (chap. xi. 16), Paul declares the *Sabbath*, with other Jewish rites, to be abrogated by the death of Christ? And, finally, had not the first day of the week, before the death of John, received the appropriate designation of "the Lord's day?"—even as the ordinance of "breaking of bread," was called "the Lord's Supper," and "the Lord's Table?" But we forbear: Does Mr. S. think all these circumstances occurred from accident, and not rather from the *fact*, that the first day of the week among Christians had taken place of the Jewish Sabbath?

We hope Mr. S. will no more insinuate that we who hold the sentiments which he has seen fit to abandon, have no Scriptural evidence for our practice.—We, in conclusion, put it to him, whether any evidence can be produced for the continuance of the *Jewish Weekly Sabbath*, which will not apply with equal force to the continuance of the rite of *circumcision*? We are of opinion that those Christians who have embraced the *former*, ought, in order to be consistent, *to submit to the latter*.

Self-Examination. 12mo. pp. 156. bds. 3s. Seeley.

"ALTHOUGH," says the author, (who we are informed is a Deacon of a particular Baptist Church) "Self-examination is a duty of acknowledged importance and utility in the Christian life, as inseparably connected with individual edification, there are but few entire treatises professedly on that subject, the moral obligation and advantages of which as a distinct duty, have not, perhaps, been sufficiently appreciated. This branch of personal religion is but rarely recommended to us, either from the pulpit or the press. It is true there are many useful hints on this subject, occasionally given throughout the writings of many of our approved divines; but these, though often impressive and highly valuable, are too short and unconnected, fully to explain the nature and extent of this important duty, or to direct us in the discharge of it."

We have read this little volume with approbation. The sentiments are evangelical, and the language, as it ought to be, plain and unadorned. It is unnecessary to say, that the subject is of the highest importance.

"All should be prophets to themselves; foresee
Their future fate; their future fate foretaste:
This art would waste the bitterness of death.
The *thought* of death alone the *fear* destroys.
A disaffection to that precious thought
Is more than midnight darkness on the soul,
Which sleeps beneath it on a precipice,
Puff'd off by the first blast, and lost for ever."

YOUNG.

LITERARY RECORD.

New Publications.

1. *Scripture Questions, explained and illustrated, for the instruction of the Young. By the Rev. B. H. Draper.* 32mo. half-bound, *with numerous wood-cuts*, price 1s. 6d. It requires no extraordinary genius to make a book "intended for young persons:" but to do it well, is quite another thing. Few possess the happy talent of writing at once pleasingly and profitably, so as both to engage and to reward the attention of juvenile readers. We consider Mr. Draper to have attained an honourable station in this privileged class, and we think that the present publication will show that he enjoys, in an eminent degree, the enviable gift of writing for the young. In the work now before us, passages of Scripture are selected, containing important questions; on these, interesting observations are made, couched in perspicuous, affectionate, and impressive language, and exceedingly well adapted for usefulness. We hope that many pious parents will purchase the book for the use of their children, and that it will be generally introduced into Sunday Schools, for which it is admirably calculated.

2. *The Shipwreck of the Apostle Paul.* 18mo. Price 4d.

3. *An Account of Emanuel Swedenborg, as contained in an eulogium to his memory, pronounced Oct. 7, 1772, by M. Samuel Sandel, Counsellor of the Royal Board of Mines, Knight of the Polar Star, and Member of the Royal Academy of Sciences of Stockholm. Translated from the Swedish.* If any of our readers are desirous of knowing who and what Emanuel Swedenborg was, their curiosity may be gratified by a perusal of this pamphlet.

4. *Saul; a sacred Drama, altered from the French of Alex. Soumet. By James Biggs.* Brussels. Price 2 francs. Mr. Biggs thinks much more highly of this Sacred Drama than we do. It may please French readers, and suit the Parisian stage, but we much doubt whether the publication of it in English will repay Mr. B. for his labour and expense.

5. *The Abominations of Babylon*; a Sermon preached before the Continental Society, at its Eighth Anniversary; by the Rev. H. M'Neile, Rector of Albury, &c. &c. Price 1s.

6. *Second Review of the conduct of the Directors of the British and Foreign Bible Society; containing an account of the Religious State of the Continent, in Answer to a Letter addressed to the Author, by Dr. Steinkopff.* By Robert Haldane, Esq. Price 3s.

7. *Otaheite; or a Narrative of the Progress of the Gospel in the South Sea Islands.* 18mo. Price 1s. In this little work, Otaheite *Pagan* is compared with Otaheite *Christian*, to show the happy and powerful effect of the Gospel in improving the condition of these who receive it. It is well suited as a reward book for Sunday Schools.

8. *Strictures on the Rev. N. F. Heineken's reply to Mr. William Carlile; in which is proved the close alliance that exists between Socinianism and Deism.* By the Rev. J. Mann, A.M. 12mo. Price 2s. 6d.

9. *A Scripture Manual: or a plain representation of the Ordinance of Baptism.* By Samuel Wilson. 12mo. Price 3d. or 21s. per 100.

10. *The Dissenter's Reasons for separating from the Church of England.* By John Gill, D.D. Price 3d. or 21s. per 100.

These are cheap reprints of very useful and popular works, comprising the substance of the controversies on Baptism and Dissent. They are already well known, no doubt, to many of our readers: we shall be happy if our recommendation shall induce any of our friends to purchase them, either for their own use, or for gratuitous distribution.

In the Press.

In the course of this month will be published, "Simplicity in Ministerial Addresses" recommended, a Discourse, delivered June 28th, at Broadmead, before the Bristol Education Society, by John Kershaw, M.A.

Several ministers in and near the county of Essex have agreed to publish, in succession, once a fortnight, the substance of Sermons recently preached to their own congregations: in continuation of the plan adopted for two years past by Mr. Craig of Bocking, who has ceased to conduct the design alone, but requested his brethren to unite with him in it. These sketches are printed as small Tracts, price one penny each, and the profits are given to the Essex Home Missionary Society. The first of the New Series was furnished by Mr. Jennings of Thaxted, June 7th, and the second on the 21st, by Mr. Chaplin of Bishops Stortford. The title is "The Essex Congregational Remembrancer."

OBITUARY.

MISS SARAH ANDREWS DAVIES,

DAUGHTER of Mr. John Davies, Pastor of the Baptist Church at Crayford, Kent, was born at Tewkesbury, Gloucestershire, the 26th of December, 1794. It was her privilege to be brought up in the fear of the Lord, by which means she was preserved from those follies and vanities in which many indulge, and which frequently plunge both themselves and their parents into various distresses. It is not known when her mind was first impressed with the importance of real religion; but there is good reason to conclude, that she felt convictions from her childhood, and attempted to pray when she was very young; she did not, however, profess to know the truth experimentally, until she attained her 22nd year. She then discovered herself to be a lost, guilty, perishing sinner, exposed to the curse of the holy law of God, and justly deserving his righteous and eternal displeasure; and being instructed through a preached Gospel, that Christ is an Almighty Saviour, who saves freely all that come to God by Him, she was enabled to embrace Him as her only hope. Here she found all she needed as a guilty sinner — "a balm for every wound, a cordial for every fear." Feeling her obligations to Him, who had lived and died for her, she inquired— "Lord, what wilt thou have me to do?" This led her to search his revealed will, to know his mind; and finding He had commanded all who believed to be baptized, she determined in the strength of the Lord no longer to hesitate, but follow Christ. About this time, she was removed in Providence to London, and was led to attend the ministry of Mr. T. Thomas, at Devonshire-square; and finding his labours blessed to her spiritual welfare, in 1817, she proposed herself to that Church, and was baptized the 19th of October, with her sister and three other young persons.— For a short period, she was highly favoured with communion with her Lord, in the ordinances of his house, and went on her way rejoicing; she much enjoyed also fellowship with his people, and often realized the truth of the sentiment expressed by Dr. Watts:

> "The men of grace have found,
> Glory begun below:
> Celestial fruits on earthly ground
> From faith and hope may grow."

But she was not long to be thus favoured: her heavenly Father had chosen her to pass through great afflictions. In the spring of the year following, she was compelled to leave her situation through illness, and return to her father's house, who at that time resided in London; for some months she was exceedingly ill, and few hopes of her recovery were indulged by her friends; but it pleased the Lord to spare her a little longer.— For several months she continued in town, with a few invaluable friends, whose kindness she often spoke of with unfeigned gratitude. Her father having, in 1820, become the Pastor of the Church at Crayford, she went to reside with him; and the following year, was honourably dismissed from Devonshire-square, to that community. The change of air was somewhat beneficial to the increase of Miss Davies' strength, which enabled her to take a more active part in promoting the good of others. The cause of Christ lay near her heart; she rejoiced with those who rejoiced, and wept with those who wept. If religion prospered, she triumphed; if it declined, her harp was hung on the willows; if the preaching of the Gospel was blessed, or any hopeful evidences of conversion appeared, she felt sincere pleasure; but if the cause of the Lord seemed to decline, or if his name was dishonoured by the inconsistent conduct of professed friends, she grieved and mourned. She became a teacher in the Sunday School at Cray

ınd in this work, her soul was ngaged: by her zeal, diligence, ılity, and prudence, she stimu- thers; and it is hoped, that her ı of love were made a blessing y of the children. Such exertions ch conduct, so ornamental to a an profession, seldom fail to se- ıe esteem of those who are capa- appreciating genuine piety and orth. This was the case with Davies; for, by a large circle of an friends around she was highly ed, and frequently pointed out as ırn to others, that they might fol- ır as she followed Christ. Her s, in all their afflictions, found in ıt only one who had a heart to thize, but one constantly ready to ıt she could to alleviate their sor- ınd frequently did she speak a o affectionately and so suitably to as to raise their drooping spirits, concile them to their distresses.— r had they hoped she would have ıned the bitter cup of old age, and any infirmities incident thereto; e Lord, who sees not as man does, ıo is infinite in wisdom, had other- letermined.

823, Miss D.'s health, which pre- y had been very delicate, began ıtly to decline, but so gradually, ıe did not relinquish her various engagements until the following ıt, when her disorder settling in ft hip, entirely confined her to her and ultimately brought her to the appointed for all living.

ring her long illness, the goodness ıercy of her heavenly Father were kably displayed. Her faith in was generally unshaken, and her ence unwavering; and consequent- e experienced peace and serenity nd; and, frequently, joy unspeak- ınd full of glory: her will seemed swallowed up in the will of God; d, she appeared as if she had no f her own, being reconciled to bear ever the Lord had appointed, and it the set time for deliverance. At there *certainly was a struggle be- nature and grace; but* the flesh was opposed and its suggestions lament- ed, while the promised aids of Divine grace were earnestly solicited. Nor was Satan permitted to harass her (with a few exceptions) during the whole of her protracted and severe affliction; but re- lying entirely on an Almighty arm, she was comfortably supported; for the Lord Jesus was her trust, hope, and comfort; and, like poor Joseph, it may be truly said of her:

> "Jesus, and Jesus' love was all his theme,
> Sufficient proof that Jesus had loved him."
>
> SWAIN.

Her patience was remarkable; for, though her affliction was long, and her pains very distressing, yet she displayed no disposition to murmur or repine at the Lord's dealings. For the last eight months of her life, she was compelled to lie in the same position: on this being noticed as exceedingly trying, she re- plied — "But, what a mercy, I can lie on one side; and, if the Lord should discontinue that favour, He will enable me to sit, or something else, that will do as well." On one occasion, she observ- ed to her mother — "I have felt such transports of joy to-day, which I cannot express; but I have since been much distressed (doubtless, by temptations). Oh, I cannot dwell where Satan is!— I hate his ways! I cannot dwell where he is!" After she had passed a very painful night, it was observed, that wearisome nights were appointed her: she replied—"Oh no; many are in a worse situation than I am; for I have mercies without and peace within."— To a particular friend who called to see her, she thus expressed herself—"What! oh what would be my situation now, and what would be my feelings, if redemption were not a finished work! Eternity full in my view, and a deep conviction of my desert and incapacity to do any thing towards meriting my salvation! But how assured I am at this moment, that the covenant mercies of free grace are the doctrines of the Bible, and the stability of a sinner's hope! I have long viewed them as such, but now I feel them so. If Christ

were not a perfect Saviour, what would become of me? I am in myself sin—in Christ, I trust, I am complete. Oh, how do I feel at times the workings of inbred corruptions! The world sometimes comes in, like a flood, and Satan buffets me with his insinuations; but he is a chained enemy. I know my Redeemer liveth." At another time, she observed —"Could a good man look into my heart, and see the wickedness and ingratitude which I discover there, how base should I appear; but the blood of Christ is sufficient to cleanse, yea, I know He is all-sufficient to save, and that He is gone to prepare a place for his people. When I attempt to meditate on the joys of heaven, what it is to be with God and Christ for eternity, I am lost in wonder and surprise, it is so sublime and glorious: what is the world and worldly pleasure, when compared with this! What would these be to me now? Vanity itself; for there is no solid pleasure but in real religion."

The evening previous to her death, she had a very distressing fit, and was supposed to be dying, but she revived again, and immediately clasping her emaciated hands together, blessed and praised the Lord for the relief she had experienced, and called on those who were present, to magnify the Lord's name for this deliverance. "But what a mercy," said she, "that even in this trying situation, I could realize my title to the bright worlds above! It will not be long, if it should be a few more rising suns, before I am landed on fair Canaan's coast."—Through the whole of the night her conflict with the last enemy was great, but her mind was stayed on the Rock of ages, and the everlasting arms of Divine love were beneath her, and kept her from fainting. She frequently requested her father to pray for her, that she might hold out to the end; and said to him—"I used to pray for you; but now I cannot: I must leave you in the hands of the Lord; it will be only a little time, and we shall meet in heaven, *no more to part.*

Shortly after, she had another convulsive fit; but again was favoured with deliverance, when she broke out in praising the Lord, with all the little strength she possessed, for his merciful interposition. After a short interval, she exclaimed—"Why are his chariot wheels so long a coming?"—when, instantly checking herself, said, "But I must wait; yes, I will wait." She then wished to be supported in her bed, when she repeated—

> Jesus, I love thy charming name,
> 'Tis music to my ear;
> Fain would I sound it out so loud,
> That earth and heaven might hear.
>
> All my capacious powers can wish,
> In thee doth richly meet;
> Nor to my eyes is light so dear,
> Nor friendship half so sweet.
>
> I'll speak the honours of thy name
> With my last lab'ring breath;
> Then, dying, clasp thee in my arms—
> The antidote of death.

It was now evident that she was in the midst of the gloomy valley, and seeing several of her friends around her bed, she said—"I love you all; I love you all;" and then prayed earnestly for them. She afterwards said—"Peace, and faith, and joy, and love—they are all here." It was expected these would have been her last words; but after a few minutes, she opened her dying lips, and exclaimed—

> "More happy, but not more secure,
> The glorified spirits in heaven."

After this, her lips were observed to move for a short period; but she was only heard to articulate, "I'll wait"—"I'll wait"—and the name of "Jesus." And, after another struggle, the wheel broke at the cistern, and her happy spirit winged its way to seats prepared above, April 30, 1825; aged 30 years.

Her earthly remains were interred at Crayford; and on the Lord's day following, Mr. John Rogers, of Eynsford, improved her death, from Isaiah xxv. 8—"He will swallow up death in victory," to a numerous and deeply-affected auditory.

On reading the above, who would not

exclaim, "Let me die the death of the righteous, and let my *last* end be like his?"

J. R.

Farningham, Kent.

JOSEPH BUTTERWORTH, ESQ.

It is with deep regret we announce the death of Joseph Butterworth, Esq. late M. P. for Dover. This mournful event took place on Friday, June 30. For his ardent piety, expansive benevolence, suavity of manners, and unwearied zeal in promoting the interests of humanity and religion, Mr. B. will be long remembered, with affectionate reverence, by all who knew him. He was 56 years of age.

INTELLIGENCE.

FOREIGN.

AMERICA.

The American periodical publications contain numerous instances of "revivals of religion" in different parts of that country. We select the following narrative, which relates to a district in Pennsylvania:—

The revival commenced in July last, in Northmoreland, a new township, containing about 1000 inhabitants. A little church planted there about four years ago, with only 11 members, having been now increased to 29, were assembled on the Lord's day, to unite in social prayer and praise, and to hear a sermon *read*. The Lord appeared in their midst, and the work advanced gradually till the last of the month, when it received a new impulse from the death of a young lady of 19 or 20 years of age, who had only one week before her last illness, embraced the Saviour of sinners. From this time the excitement extended to every part of the township.

News of this work reached the ears of Christians in the valley, some of whom with a part of their families visited the place, that they might witness this rich display of divine mercy, and obtain a blessing upon their children. In a number of instances their desires were granted. Those who had come there with their parents, careless, returned home, either anxious or rejoicing. The work soon extended into Dall*es, Kingston, Wilkesbarre,* Hanover, *and Newport. Indeed, the* whole valley *seemed to be more or less* in a state of religious excitement. In Wilkesbarre, one mile below the Borough, the meetings which had been held on sabbath afternoon in a school house, were so numerously attended that one half of the people could not be accommodated. They were held a number of times in the open air; and though some probably came from habit, and others were attracted by the novelty of the scene, the result has proved, that not a few were influenced by the Spirit of God.

In Hanover and Newport, a number of the Germans were made subjects of the work, and upon others of them who have not become decidedly pious, the effect of the revival has been, to give them more correct views of true religion, and to teach them the insufficiency of baptism, and the Lord's supper, to procure their salvation, without faith in Jesus Christ.

In some of the neighbourhoods, especially in the upper part of the valley the work is still going on—the sabbath, which was before almost disregarded, is observed as sacred; and those who till lately never prayed in their lives, assemble on this and other days of the week, and when not favoured with the presence of a minister, go forward in the performance of this duty. Family worship has also been established in many families, from whose firesides a prayer was never before offered. Not much less than 300 have become the hopeful subjects of this work.—*New York Observer.*

GREECE.

Extract from a letter written by an American Gentleman, residing in Greece, to a friend in the United States:—

Hydra, Greece, Oct. 5, 1825.

Dear Friend,—The promise which

made you while in the land of peace and liberty, I have found difficult to keep in that of war and tumult. But, having a little leisure, I shall improve it in giving you some account of Greece;—knowing that your heart is alive to her spiritual and temporal interests.

Without describing to you the height of Mount Ida, or the tomb of Agamemnon, I shall try to give you some idea of the moral, religious, and mental state of the country. The Greek church embraces most of the tenets of the church of Rome, with the exception of the supremacy of the Pope. They also have some of the Jewish rites and ceremonies, introduced, no doubt, by the apostles themselves; who, it appears, did not altogether divest themselves of the Jewish customs. The Greeks have no images in their churches; nor houses of saints or the Virgin; but they have pictures, to which they are equally attached as the Catholics are to their images. They baptize by immersion, and believe it to be regeneration. They have a high regard for the Bible;—of which there are but few in Greece; and these, for the most part are looked up in the churches, to be read by the priests, often in so whining a manner, that the people do not understand one word in ten. Some of the clergy preach upon the Sabbath; but instead of exhibiting the doctrines of the Gospel, they exhort the people to keep the feasts and fasts, and other frivolous nonsense. There are a few Greeks, whom I know, that appear to exhibit something of the spirit of the Gospel, and to be guided by its precepts; but their number is very small indeed. The Sabbath is considered rather a day of amusement, than one devoted to the worship of Almighty God.

You must necessarily see, that where such is the general state of things with regard to religion, the standard of morals must be still lower. Every man in Greece must, as in Turkey, in a great measure, defend personally both his property and himself. Thus the thief and murderer are seldom brought to justice; and the blackguard insults the gentleman with impunity. Most of the Greeks are, however, very polite in their manners, and very courteous to strangers. Many of them will blaspheme the name of God, but revere that of the Mareica, that is, the Virgin Mary. They generally think it no crime to kill their Turkish prisoners or the Jews. These shocking principles, however, it is easy to be perceived, they have imbibed from the Turks; and, in fact most of their habits and atoms are of the same school. I have witness to scenes among them, that shock humanity even to mention.

My situation, as a professed follower of the blessed Jesus, is, as you will easily perceive, trying indeed. O did the sons and daughters of Zion in R. know what the Lord has done for them, how would they cleave to the cross of Christ, and purify themselves even as he is pure! But though I have passed through scenes in this country, which have been trying indeed, yet I bless God that he ever put into my heart to visit Greece; I am, if it is his will both ready and willing to die in her cause.

I hope, however, yet to do much towards her emancipation and regeneration. I have already distributed some thousand tracts; and can now talk, in a broken manner, with the priests and others on the affairs of church and state. Tell my friends not to be concerned on my account; but to commend me to God.

SWITZERLAND.

Persecution still rages in Switzerland. M. A. Bost, an Evangelical Minister in Geneva, for publishing an answer to a scurrilous pamphlet, written by M. Cheyssière, one of the ministers of the dominant party, has been prosecuted, and condemned to pay a fine of 500 francs (upwards of £20), besides the costs of the trial. The money was immediately raised by subscription. In the Canton de Vaud, one of the pastors, and several other persons, have been banished, for holding separate meetings for worship; and at Bex, the Monthly Missionary Prayer Meeting has been suppressed by the Police.

FRANCE.

We are glad to hear that a Society has been formed in Paris "for the Encouragement of Sunday Schools," chiefly among the Protestant Churches.

The *Religious Tract Society* of Paris held its Annual Meeting April 11. Several New Tracts have been published; the number circulated during the past year was 127,386. Several Auxiliary Societies have been formed, and many instances of benefit derived from the perusal of the Tracts have been reported.

The Annual Meeting of the *Paris Bible Society* took place April 12. During the past year, 5735 Bibles, and 6106 Testaments have been distributed, and thirty-nine Auxiliary and Branch Societies have been formed.

The *Paris Missionary Society* held its Annual Meeting April 14, which was very numerously attended. A Mission House has been opened, and six young men are pursuing their studies, with a view to Mis-

sionary labour. The funds of the Society are at present small, but increasing, and nine Auxiliary Societies were formed during the last year.

DOMESTIC.

HOME MISSIONARY SOCIETY.

THE Seventh Annual Meeting of the Home Missionary Society was held on Tuesday evening, May 16th, at Spa-Fields Chapel. R. H. Marten, Esq. in the chair. The following gentlemen advocated its cause. Rev. J. Leifchild, J. S. Curwen, J. Morison, Rice Harris, Esq. of Birmingham, Rev. J. Edwards, Rev. Matthew Wilks, who entered his name as a life subscriber; the Rev. B. Rayson; Thomas Walker, Esq.; the Rev. J. Jack, from Russia, and the Rev. C. Hyatt. The receipts of the evening amounted to £178 6s. 6d. The Report states that the Society has now forty Missionaries, who preach in nearly 300 villages, and have more than 20,000 hearers. They have also 3226 village children, taught in their Sunday Schools. Twenty Ministers are likewise aiding in preaching the Gospel in the villages. On the preceding evening, the Rev. J. Leifchild preached the Annual Sermon of the Society at Chapel Street, Soho, to a numerous congregation; and the day following the Annual Meeting, the Ladies' sale was held at the Crown and Anchor Tavern, Strand, which produced the sum of £189. The Society continues, by the Divine blessing, to prosper; but we regret to say, that the Committee have £1500 to pay by Midsummer, and have not the prospect of receiving more than half that sum to meet the current expenditure.

BAPTIST HOME MISSIONARY SOCIETY.

Extract from No. XII. of the Quarterly Register for July, 1826.

This Society held their Annual Meeting at the City of London Tavern, June 20, 1826.

JOSEPH HANSON, Esq. in the Chair.

Mr. H. addressed the Meeting as follows.

Ladies and Gentlemen—It is under great discouragement I undertake the duties of the Chair. It is proper to announce, that the Committee and Officers of this Society will now present a Report of their proceedings during the past year, and also lay before you *a statement of their intentions in the ensuing. It is grateful to us to meet our subscribers, for we need their favour* and support, and never more than on the present occasion. This will appear more particularly in the statements which will be laid before you in the course of the evening. I must remark, on such occasions as these, that it is desirable we should be presented with such a statement as forms an exact copy of our principles. If we profess to be Christians, we should show it by our giving, when we are met together, what assistance we can, and that it is our duty to do the utmost of our power afterwards. It is suggested that we have each something to do—some part to act. The Committee feel it their duty to lay before you the proceedings of the past year; and the Ministers will as usual advocate the cause of the Society. It may appear unbecoming for me to dictate to them in what manner the latter are to discharge their duties; but as there are many present who are capable of assisting your cause, it is desirable that we should enjoy the benefit of their several talents. I presume a regard for the prosperity of the cause, as well as the pleasure of the company, will induce them to be as brief as they can in their speeches, and by this means we shall have a greater variety. We look to you for support, and there is now an opportunity afforded you of rendering it according to your ability: and I trust, that while we are all of us endeavouring to fulfil the particular duties allotted us, we shall all look up to Him, without whose blessing every effort will prove unavailing. Persuaded that we shall feel it our happiness to impart to this important cause, not only our influence and example, but our property also, I shall call upon the Secretary to read the Report.

The Report was read by the Rev. Mr. EDWARDS, of which the following is a brief analysis:—

"The Committee of the Baptist Home Missionary Society have to resign their trust, on this Anniversary, under circumstances less animating than upon some former occasions; but they hope this will not be hastily attributed to want of exertion on their part, or declining zeal amongst their friends. If, after several years progressive improvement, there should appear, in 1826, some falling off in their resources, it may be accounted for without occasioning either surprise or despondency. That this institution, whose means of support are at all times precarious, should in common with others, experience a temporary deficiency through the unexampled pressure of national distress, is only what the discerning have anticipated, and the devout will regard as an additional motive for importunity in their supplication, that, amidst the changes of time, and the fluctuation of human cond

tion, 'the word of the Lord may have free course and be glorified.'

"Your Committee proceed as usual, to give a very brief account of the operations of this Society during the last year. In the county of Cornwall, a district Committee has been formed, for the purpose of securing additional funds and exercising a vigilant superintendence over the labours of your agents in that immediate locality. There are three agents now employed under their direction, viz. Mr. Crossman, of St. Just; Lane, of Helston; and Parsons, of Marazion; whose united labours are extended along the western coast, nearly from the Lizard Point to the Land's End.

"Messrs. Burchell, of Falmouth, and Rogers, of Helston, were a deputation from the district Committee, to visit the islands of Scilly in the month of May, 1825, who conclude their very interesting Report as follows:—

"'Were there no other reason for continuing the Gospel among the inhabitants of Scilly, their poverty would plead sufficiently on their behalf.—Placed by their local situation so distant from the religious privileges which abound in some districts, as well as from the means of improving their temporal circumstances, they seem to have a peculiar claim on our benevolent consideration, especially in maintaining our exertions to promote their spiritual welfare; that amidst the sorrows and rigours of that poverty they are called to endure, they may possess some source of comfort. The islanders manifest much eagerness in attending on the ministry of our agents, and the greatest affection towards them as individuals.'

"The Auxiliary Society for that part of the western district which includes the north of Devon, Somerset, and part of Dorset, has made considerable progress during the last year.

"Their Report states that there are *seven* Missionaries, and application for at least four additional Missionaries, who might enter immediately upon very wide fields, which are 'white and ready to the harvest.' It also states, that for the year ending in November they had collected in the district £141. 6s. 6½d.

"The eastern part of Somerset adjoining to Wiltshire, forms another District Auxiliary Society, which supports three Missionaries, and last year collected nearly £100. At all their Stations the attendance is encouraging, and particularly at Semley, *where seventeen* persons were lately added *to the Church*, ten of whom came from a *distant village*, where your Missionaries ur, and who will shortly be formed separate Church. These little hills n form central points, from whence the rays of Gospel light diverge to surrounding villages; deposits for the leaven of religion, silently to extend its influence;—and folds to which the sheep of Christ may be gathered, to 'go in and out and find pasture.'

"The Auxiliary Society for Oxfordshire and the counties adjacent, held their annual meeting at Abingdon, on the 28th of March last, when the Reports from their Missionaries, and prospects of usefulness, were of a very encouraging nature.

"Passing over Berkshire, Middlesex, and Surrey, where different local Institutions, not in connection with this Society, are cultivating the waste places with diligence and success, your Committee next refer to the East Kent Auxiliary Society, which was formed at Canterbury on the 1st day of September last, when a lively interest was manifested on behalf of the district around and near to them. Since that period, a Missionary has been engaged, and the prospects both of support and usefulness are encouraging. On the 15th of February last, places for public worship were opened at New Romney and at Dymechurch.

"On the Islands of Guernsey and Jersey, there are now four places of worship that have been raised up, through the blessing of God, by the disinterested and persevering exertions of Mr. Jarvis; and the French church and congregation, under the pastoral care of Mr. Nant, is very prosperous.

"To return to the midland counties of England: your Committee have, for the reason already stated, been under the painful necessity of delaying the usual assistance to many laborious and useful labourers in Essex, Suffolk, and Norfolk. The Missionary for Cambridgeshire, has to all appearance nearly finished his course, but has been enabled through a long and painful affliction, to exemplify the patience of hope, and to demonstrate to all who have seen him, that those blessed truths he delighted to make known to others have had a holy and heart-cheering influence upon himself.

"Respecting Warwickshire, Herefordshire, Gloucestershire, and Monmouthshire, your Committee have to report less favourably than in some former years. The stations indeed are nearly all supplied; but the evidences of usefulness are not so apparent, and the discouragements at some of them rather increase. The worthy labourers are, we have reason to believe, not less diligent than before, and the attendance upon the whole is increased.

"Proceeding in a northern direction, your Committee have only to state, that in the counties of York and Lancaster, distinct Societies have been formed, with the same

objects in view, which it is earnestly hoped will in due time find suitable instruments and the needful resources within their own limits.

"In the counties of Cumberland, Westmorland, Durham, and Northumberland, your Committee have several agents and valuable correspondents, by whose faithful and feeling representatives, wide and promising fields of labour have again been set before them.

"Your Committee having pledged themselves to brevity in this Report, now hasten to a close. The substance of it amounts to this: *that upwards of* 100 *laborious and useful Ministers of the Gospel have been assisted from your funds during the last year; that more than fifty applications from or on behalf of others equally urgent and deserving, have been declined altogether* FOR WANT OF FUNDS; *that notwithstanding these prudent and painful refusals, the Treasurer and other members of the Committee have advanced considerable sums to pay the salaries of Missionaries during the last six months, and besides the balance owing to them, nearly* £400 *will be due to your agents at the end of the present quarter.*

"The experience of every year makes it more evident that we are chiefly dependent for resources upon active instrumentality, and must wholly rely upon Divine influence for success. Your Committee are deeply sensible that they owe a large portion of their funds to the efforts of those Ministers who have taken journeys to plead the cause of the Society; to Officers and Collectors of Auxiliary and Branch Societies; to juvenile zeal, and the pious diligence of Female Collectors.

"The claims of this Institution to public support must still rest upon the importance of the cause itself, and the adaptation of the means employed for its promotion; and that it is, under God, to Itinerant Preaching, however the ignorant may undervalue it, that we owe the conversion of the Roman world to primitive Christianity; our own freedom from the thraldom of Popery, in the success of the Reformation; and the revival of Christianity in the present day, from the depression it had undergone, owing to the prevalence of infidelity and indifference; and doubtless we who share the benefits of these exertions are bound, by the mercies which we have received, to seek the good of others that they may be saved. Had not benevolent men devoted their property and their lives to bring the Gospel to our fathers, we might have been this evening assembled to mingle human blood with our sacrifices to dumb idols. And how shall *others hear without a preacher?* And how *shall they preach except they be sent?* And *who so likely to send and support them as* ourselves? Come, then, ye beloved disciples of the Lord Jesus, to whom you owe so much, rise above every discouragement, and be intreated to take your full share in the honour of bearing his cross, and supporting his cause, who sacrificed his life to save you. Be intreated to consider that in a great measure it rests with you to determine—whether we shall fall back or press forward among the ranks of those who are hastening the coming of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost.

"To your liberality we once more appeal, and would urge that appeal alike by the vanity of the present world, and the permanent glories of that to which all true Christians are advancing—by the joys of the saved and the misery of the lost—by the counsels of heaven and the machinations of hell—by the power of pity—by the ardour of hope—that you continue and *abound in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.*

The Rev. J. H. Hinton moved—"That the Report now submitted to the consideration of the Meeting, be adopted, and put into general circulation."

The Rev. I. Cobbin, Secretary of the Home Missionary Society, seconded the Resolution.

The Rev. Dr. Steadman moved the second Resolution, and was seconded by the Rev. E. Clarke—"That the grateful acknowledgements of this Meeting be presented to the Treasurer, Secretaries, and the Committee, for their past services; and that the Treasurer and Secretaries be earnestly requested to continue their respective offices, and that the following Gentlemen constitute the Committee for the ensuing year."

The Third Resolution—"That the thanks of this Meeting be presented to the various Auxiliary and Juvenile Institutions formed in the different parts of the kingdom to assist the efforts of the Society; and that all such Societies be assured they are most highly appreciated," was moved by the Rev. T. Blundell, and seconded by the Rev. T. Middleditch.

The Fourth Resolution—"That this Meeting is deeply affected with the defalcation of the funds of the Society, arising from pecuniary embarassments, which have been so extensively felt during the last eight months, and convinced that not only new stations, however important, cannot be occupied; but that from present appearances old ones must be abandoned, this Meeting is impressed with a sense of the urgent necessity of renewed and persevering efforts to increase the general contributions," moved by the Rev. J. Wilkinson, and seconded by the Rev. Mr. Milebam.

MONTHLY REGISTER.

FOREIGN.

THE Missionary Priests in *France* are endeavouring to support Popery by the adoption of an old device, which we had thought would never have been revived. They advise their adherents to *burn all books* that contain opinions hostile to the Roman Catholic system; and many persons have been foolish enough to comply with their directions. Above 500 volumes, containing the works of the French philosophers, were burned the other day at Toulouse, in the presence of a large assembly. We should have been much more surprised at this silly scheme, did we not know that the Devil is doomed to be outwitted.

There have been serious disturbances in Constantinople, owing to a revolt of the Janissaries, which has issued in the entire destruction of that powerful and mischievous body of men. This is likely to be an important event in the history of *Turkey*.

A letter has appeared in the newspapers, written by the King of *Prussia* to the Duchess of Anhalt Coethen, on account of her embracing Popery. His Majesty assures the Duchess, that his own adherence to Protestantism is the result of personal inquiry into the subject; and expresses his wish, that, instead of perusing controversial works, she had carefully examined the Scriptures. It is a well-written, judicious, and spirited production.

Among the news from *Portugal* is the following: — Certain students of the University of Coimbra have refused to attend Mass, and to be present at the examination in Catechism; the Princess Regent has issued a Rescript, appointing a Commission to examine and punish the young men.

A decree has been lately passed at *Mexico*, abolishing for ever the titles of Marquis, Count, Knight, and all others of a similar nature.

We are sorry to hear that there are *some symptoms* of a counter-revolution *in Colombia*. It is very desirable that tranquillity should be preserved in the States of South America, in order to afford opportunity for the adoption of measures tending to promote civilization and general improvement: any interruption of that tranquillity is much to be deprecated.

Whether the state of the slaves in the West Indies is preferable to that of common labourers in our own country, may be judged from the following fact. In the island of *Trinidad, one hundred and seventy* slaves have purchased their freedom, in the course of the last year and a half, at an expence of £10,364. 17s. 1d.!!

DOMESTIC.

It is with deep concern that we refer to the depressed state of trade, and the daily and increasing embarrassments of the mercantile world. In the manufacturing districts, scarcely any thing is doing; tens of thousands of individuals are wholly thrown out of employ, and many of them are literally starving. The prospects of the nation are at present most gloomy and alarming; and the consequences must be distressing in the extreme, unless some change speedily takes place. May wisdom from above be granted to our Rulers! May the judgments of the Most High be sanctified!

In these times, the opulent and middle classes are undoubtedly called upon to exert themselves strenuously for the relief of their distressed fellow-countrymen. Retrenchment and self-denial should take place of luxury and pleasure, and the most active benevolence should be manifested, not as a matter of expediency, but in obedience to the call of *duty*. Whether any measures of general relief can be adopted by the Legislature, and what those measures should be, we presume not to determine. Political Economy is not our province: we can only express our earnest prayer to the Almighty, for his gracious interposition. "The Lord reigneth;" HE is not at a loss, though we may be; let us "trust in him at all times."

IRISH CHRONICLE,

AUGUST, 1826.

E Readers of the "Irish Chronicle" have no doubt heard, with much regret, e death of JOSEPH BUTTERWORTH, Esq. whose patronage and friendship aptist Irish Society has enjoyed from its commencement. As an expression rdial esteem for his virtues, and to perpetuate a grateful recollection of his services on behalf of the Society, the following statement and resolution been entered on its minutes, the insertion of which in the Chronicle, it is l, will be gratifying to the Friends of Ireland.

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r a meeting of the Committee he Baptist Irish Society, held ie Mission House, Fen Court, 4, 1826, Samuel Jackson, Esq. e chair.

the account given by the Secretaries new Committee, respecting the An- Meeting held on Friday morning the lt. it was mentioned that Mr. Butter- had been prevented by sudden indis- on from taking the chair as he had led; and that he had died on the sub- nt Friday. It was, therefore, agreed, t would be proper the sentiments of committee, in regard to that afflictive , should be recorded in the minute- of the Society; because of the liberal rt and uniform attention which had afforded by Mr. Butterworth, in the tion of its welfare, from the time of its tion, April 19th, 1814 (on which oc- he presided), until the period of his , June 30th, 1826. It was, therefore, nously resolved:

at this Committee, deeply lamenting ss which the community, particularly ligious community in England, has sus- by the death of Joseph Butterworth, (late M. P. for Dover), adopts this of recording their affectionate and ful *recollection of the various, kind, nt, and efficient services rendered by the Baptist Irish Society*, during a period of 12 years; earnestly praying, that a double portion of the Christian, and Protestant, and patriotic spirit, which was expressed by him on different occasions, for promoting the welfare of Ireland, may rest upon all the members of this Society, upon those who will compose the New Parliament, and especially upon his surviving and only son — that as he bears his name, and inherits his property, he may also imitate his disposition, maintain his principles, and emulate his virtues.

To the Secretaries,

Boyle, June 14th, 1826.

DEAR BRETHREN,

I herewith send the quarterly account of the Schools under my care, and the journals of the Irish Readers. In the latter, you will find frequent allusions to the Jubilee, which is exciting so much interest in this country: that interest is however of a diversified character; for while some are rejoicing in the expectation of deriving benefit from it; others, who are observers of passing events, but not altogether uninterested, are lamenting over its too evident pernicious tendency. Were it a real Jubilee, and were the blessings of redemption to be enjoyed by it, then, indeed, every good member of society would rejoice in its being universally regarded. But then, moral effects would

courteous, I brought him to read the Scriptures; and every day we spent a considerable part of our time reading and conversing. For half a year that he remained at the Colonel's, he made the Scriptures his daily exercise and study, and kept the whole family in that exercise. Every fortnight I used to return home and spend a day or two in conversation with him: the day before he went off, he begged me I would write something that would keep him in continual memory of me: I wrote an entire sheet of paper. He married a sister-in-law of Mr. F.'s, and cousin of his own. Providentially, that is no hindrance to him. I was well acquainted with her also, and all her sisters. A few days ago, they came on a visit to Mr. F.'s which is ten miles from this. He inquired at Mr. F.'s after me, who complained I did not call since he came to the country. *Well*, said Mr. L. we will go to-morrow, and find him out: so both came the ten miles; but as I was not at home, they left the strictest charge that as soon as I should come home, I would go to H——, as I did. His first words were, "Though I cannot say I lived as unblamable as I should, yet the impressions you left on my mind I hope and am confident never will be erased." The meeting was most pleasing, as the three sisters were there, Mrs. F——, Mrs. L——, and Mrs. A——, and more attention I never experienced. I staid two days, and on urging an occasion to go home, they would not let me go until I stated to them the necessity of keeping my promise of returning at a certain day; they remarked, perhaps it would be the last time we would ever meet.—But the sum and substance of this narrative is meant to show, that now, as always was the case, the binding influence of the Gospel humbles the most *haughty*. Were it not that it has this influence, I could not address men and women even in lawful affairs, but as a beggar— but now, no distinction. May the Lord hasten the long-promised and long-prayed-for period!

WILLIAM MOORE.

From an Irish Reader to Mr. Briscoe.

Ardnaree, 13th June, 1826.

REV. SIR,

On the 14th of May last, being the day after I had given you my last letter, I commenced my work for this month, as follows: I read and endeavoured to explain some portions of the Scriptures in my house to some of my neighbours, and also a discourse *in Dr. Watts'* works: some of my hearers *then said, they* were better edified than if *they had gone* to Mass that day. I told *them that they* were at all times welcome to *instruction*, as often as they would *to accept of it*, provided I should be

The day following was Whitsun-day, which is esteemed by the Papi even some nominal Protestants, to b holiday; consequently, many of m neighbours came to the market of B seven of them, in company with ott I did not know, came to my house: short general conversation, I mad business to speak to them respec several absurdities that are daily on the people, for the sake of gettin from them. Their answer was, th could not help it. Why so, said I of the men told me, that they sh scandalized from the altar, unless quiesced in the demand. In reply them, that if they were acquainted Scriptures, they would not be dupe one of them said, that it was nece hear the Church: that gave me an nity of showing them some of the of the Church of Rome, and after endeavoured to show them what a Church really is, and the memb should compose it, &c. &c.

The ignorant people of this cou entangled with a jubilee, that is int by the Priests; they tell their dele lowers, that if they hear a certain of Masses, confess their sins oft Priest, and do penance for the spac days; that all their sins past, pres to come, will be then forgiven. I f ly endeavour to oppose this foo both in this neighbourhood and in parts of the country; and showed m from the Scriptures, that without of blood is no remission, &c. A ago I met with a man of the name He is a Carmelite, and has been years, frequently performing sta Loughdarrah, and many other pilgrim first asked him, if he knew his c chism? He said, Yes. When I as a question, I found he was ignorant I then recommended the readin Scriptures to him. His answer Scripture reading made fools of pe told him the Scriptures were the or lation we had from heaven, and we keep this book called the Holy Bible where would a saving knowledge cor he could not answer. I have been ral parts of the counties of Mayo among the schools lately, but the people being so much employed it their power to assemble themselve purpose of hearing the Scriptures at other periods.—I remain, &c.

The Rev. Mr. Chin's collection pool, &c. (reported in the June C should have been £90. 3s. 6d.

Received by the Rev. G. Pri Mr. J. Kennerley.....

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 22, 1826, at Great Queen-street Chapel:

JOSEPH GUTTERIDGE, Esq. in the Chair.

Moved by the Rev. DR. STEADMAN of Bradford, seconded by Rev. C. E. BIRT, M.A. of Derby.

I. That the Report now read be adopted and circulated under the direction of the Committee; and that this Meeting thankfully acknowledges the proofs of Divine favour and protection which have been afforded to the Society, and desires that these may prove effectual motives to more extensive exertions to convey the knowledge of Christ to the multitudes of our fellow men, still involved in error, and the most debasing superstition.

Moved by the Rev. JAMES PEGGS, General Baptist Missionary from Orissa, seconded by the Rev. GEORGE BROWNE of Clapham.

II. That this Meeting is deeply sensible of the kindness shewn by the Ministers and other Individuals, who have assisted in various ways, to procure pecuniary aid for the Society, during the past year; and trusts that the present low state of the Funds will lead all who value the object to which its labours are directed, to vigorous efforts to replenish them.

Moved by the Rev. JOSEPH KINGHORN of Norwich, seconded by the Rev. EUSTACE CAREY from Calcutta.

III. That as inconveniences have been found to arise from the small number of Members composing the Central Committee, the following alterations be made in the "Plan of the Society," viz: in Rule V. for "fifty," to read "eighty;" and in Rule VII. to insert the words "twenty-five," instead of "twenty-one," and "sixteen," instead of "twelve," adding also, "the Committee to be empowered to fill up, *pro tempore*, any vacancies from death or resignation," and that the Corresponding Committee be henceforth discontinued.*

Moved by the Rev. JOSHUA MARSHMAN, D.D. from Serampore, seconded by the Rev. Mr. REES, of the Wesleyan Society.

IV. That the sincere thanks of this Meeting be presented to the Gentlemen by whom the business of the Society has been conducted during the last year;

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* The Rules will then read thus:—

Rule V. "A General Committee, consisting of eighty Members, shall be appointed for the purpose of circulating Missionary Intelligence, and promoting the interests of the Society in their respective neighbourhood; nine-tenths of whom shall be eligible for re-election for the ensuing year."

VII. "Besides the Treasurer and Secretaries of the Society, who shall be considered Members, ex officio, the *Central Committee* shall consist of *twenty-five* persons; of whom sixteen shall be *resident in London, or its immediate vicinity*, and nine in the country; five Members to be *deemed a quorum. The Committee* to be empowered to fill up, pro tempore, any vacancies from *death or resignation.*"

and that the following be the Officers and the Committees for the year ensuing:—

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. John Dyer.

Auditors—Messrs. John Danford, Joseph Hanson, and William Beddome.

GENERAL COMMITTEE.

The Gentlemen whose names are printed in Italics form the Central Committee.

Rev. J. Acworth, Leeds.
C. Anderson, Edinburgh.
W. H. Angas, London.
G. Barclay, Irvine.
J. Birt, Manchester.
T. Blundell, Ditto.
John Chin, Walworth.
T. Coles, Bourton.
W. Copley, Oxford.
F. A. Cox, LL.D. Hackney.
Edmund Clarke, Truro.
O. Clarke, Taunton.
E. Daniell, Luton.
B. H. Draper, Southampton.
R. Edminson, Bratton.
T. C. Edmonds, Cambridge.
W. Giles, Chatham.
W. Gray, Northampton.
S. Green, Thrapston.
W. Groser, Maidstone.
T. Griffin, London.
Robert Hall, Bristol.
C. Hardcastle, Waterford.
J. Hemming, Kimbolton.
J. H. Hinton, Reading.
J. Hoby, Weymouth.
R. Hogg, Kimbolton.
R. Horsey, Wellington.
T. Horton, Devonport.
W. Innes, Edinburgh.
J. Ivimey, London.
J. Jarman, Nottingham.
J. Kershaw, Abingdon.
S. Kilpin, Exeter.
J. Kinghorn, Norwich.
J. Lister, Liverpool.
J. Mack, Clipston.
T. Middleditch, Biggleswade.
C. T. Mileham, Bow.
J. Millard, Lymington.
Rev. T. Morgan, Birmingham.
W. H. Murch, Frome.
Dr. Newman, Bow.
W. Nichols, Collingham.
J. Payne, Ipswich.
H. Page, Worcester.
R. Pengilly, Newcastle.
G. Pritchard, London.
R. Pryce, Coate.
T. Roberts, Bristol.
P. J. Saffery, Salisbury.
J. Singleton, Tiverton.
S. Saunders, Liverpool.
James Smith, Ilford.
Dr. Steadman, Bradford.
M. Thomas, Abergavenny.
T. Thonger, Hull.
T. Tilly, Portsea.
W. Tomlin, Chesham.
J. Upton, London.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden.
Messrs. B. Austie, Devizes.
W. Beddome, London.
G. Blight, London.
N. Bosworth, London.
W. Burls, Edmonton.
J. Deakin, Birmingham.
J. Deakin, Glasgow.
J. Dent, Milton.
J. Foster, Biggleswade.
W. B. Gurney, London.
J. Gutteridge, Camberwell.
J. Hanson, Hammersmith.
C. Hill, Scarborough.
T. King, Birmingham.
J. Lomax, Nottingham.
J. Marshall, London.
B. Shaw, London.
J. Sheppard. Frome.

Moved by the Rev. WILLIAM GRAY of Northampton, seconded by the Rev. WILLIAM COPLEY of Oxford.

V. That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in permitting us to occupy their places of worship on the present occasion.

Moved by the Rev. MOSES FISHER of Liverpool, seconded by the Rev. JOHN JACKSON of Ashford.

VI. That the next Annual Meeting of the Society be held in London, on Thursday, June 21, 1827.

Moved by JOSEPH HANSON, Esq. of Hammersmith, seconded by *the Rev.* JOSEPH IVIMEY of London.

VII. That the respectful acknowledgments of this Meeting are due, and are *hereby* presented to Joseph Gutteridge, Esq. for his kindness in taking the *Chair this day.*

FOREIGN INTELLIGENCE.

CALCUTTA.

The Anniversary of the Auxiliary Baptist Missionary Society in this city was held on the 22d July 1825; when the Report was received, and several customary Resolutions adopted.

The first portion of the Report relates to the operations of the Society in Calcutta and its neighbourhood. The circumstances of the Native Church, raised under its auspices, give rise to mingled feelings. Two of the members have dishonoured their profession: the one a poor woman baptized during the past year, and the other a native preacher. The latter case is the more distressing of the two, on several accounts. *Bagchee* had made no small sacrifices in embracing the gospel; and for a considerable time his temper and conduct had been highly becoming. He had held a public and conspicuous station, too, so that his fall, was at once painful in the extreme, to the feelings of his Christian friends, and injurious to the Gospel. It is gratifying, however, to perceive that there is cause of joy as well as sorrow.

"Independent of the woman above referred to, the missionaries have had the pleasure, during the last year, of admitting into the native church, four converts by baptism; namely, two Portuguese females, a Mugh, and a Hindoo.

"The two former are natives of Madras, but have resided in Bengal many years. They are both middle aged, of small independent property; and though professed Roman Catholics, had hitherto lived in the grossest ignorance of the first principles of Christianity. One of them attributed the enlightening of her mind to a discourse on the parable of the pharisee and the publican, and the other to a sermon on the parable of the covetous rich man; both peculiarly adapted to the state of their respective minds. These addresses were delivered by one of your native preachers in the course of his regular visits to Howrah: and it is highly gratifying to observe, in these and other instances, how quick and powerful the word of God has been found, through the influences of the Holy Spirit, in the conversion, not only of Hindoos and Moosoolmans, but even of professing Christians, by the *instrumentality of one, who was himself, but a few years since, a worshipper of stocks and stones.*

"*The account given by our Mugh brother,* of his becoming acquainted with, and embracing Christianity, though very satisfactory as to his renewal of heart, contains no very striking particulars; but the simple narrative of the Hindoo referred to, is so full of interesting events — so distinctly points out the directing care of divine Providence, and the permanent and constraining influence of divine grace—and is besides so adapted to encourage missionary societies in their exertions in public preaching and the distribution of tracts, which in the present day are by many persons undervalued, that your Committee feel satisfied you will approve their introducing it.

"The person whose narrative now follows, is a young man named Govinda, of about 20 years of age. He was born at a village in Sylhet, 200 miles from Dacca, in which city he was living as a Chowkedar, when he first heard of salvation by Christ. He used to attend an evening school, to acquire English; but was the subject of no serious impressions, till he one day heard the gospel preached in Bengalee, in a small bungalow which a gentleman* there had hired for that purpose, but which in a short time, he being discouraged at witnessing the rudeness and hardness of heart of his hearers, was closed, and the worship previously held in it discontinued. Behold, however, the inscrutable wisdom of Divine Providence, and how often good may be effecting, when the instrument himself is discouraged at the apparent inefficacy of his labours! During the short time that this bungalow was used as a place of worship, Govinda heard what impressed his mind, and received several tracts, among which was one entitled, "The Mine of the Jewel of Salvation," the reading of which was blessed, as we hope, to his everlasting good. He continued at Dacca some time, and afterwards went to his native village, to visit his mother and other relatives. Here for some time he regularly read the tracts he had received, but was so reproached and persecuted on this account, and was by his relations so unceasingly importuned to lay them aside, that at last he consented, and by degrees fell again into idolatry. In a short time, however, he was heavily afflicted; and, with a conscience in a great degree enlightened, his convictions of sin were very deep, and rendered him truly miserable. At last, after remaining at home nearly two years, he told his mother that he knew the wickedness of idolatry, and the necessity of faith in Christ for salvation; but that, from fear of his relations, he had hitherto complied with the former, and neglected the latter. Now, however, since he had been sick, his con-

* Mr. Leonard, we suppose.

victims, like vipers, were stinging him so bitterly, that he could no longer stay in his present circumstances, but must immediately proceed in search of further instruction in the religion he knew to be true. His mother attempted to dissuade him, but in vain. With a rupee only to bear his expenses, he set off for Dacca, in search of his former instructor. Great was his disappointment, however, on enquiry at the school here established, to find that he had left home for Chittagong, and to hear that he might probably not return for several months. Being greatly perplexed, he knew not what to do, till he was told, with a sneer, by one of the scholars, in reply to his enquiries, that if he wished to *become a Christian*, he might easily obtain instruction in that religion in Calcutta, where there were many Europeans who taught, and many natives who had embraced it. Immediately he formed the determination to proceed to this city; but having no means of support on his way, he was in great anxiety. At length on application to the Darogah who had formerly employed him, he again obtained a situation as Chowkedar. Having staid a month, he could no longer restrain his intense desire to know more of the way of salvation by Christ: and therefore, taking a rupee less than his wages, on condition of receiving it immediately, he set off for Calcutta, with three rupees for his support. When he arrived, he went to the house of a respectable sircar, a native of his village, and a distant relation, with whom he was acquainted; and he kindly allowed him to remain in his house, till he could furnish himself with other accommodations. By degrees Govinda put the question to him, and others of his acquaintance, "Where do the teachers of the Christian religion reside?" But every enquiry of the kind was answered with so many sneers, remonstrances, and threats, accompanied with no information whatever, that he found he must look elsewhere for the intelligence he wished. As he could now support himself by carrying a chatta over the palanquins of strangers, he began to hope, that by making enquiry at the different places where he accompanied his employers, he might at last gain the necessary information. After many weeks of anxious search, his hopes were realized. As he was one day passing the door of your place of worship in Kalingah, he saw it open, and several persons just entering. He determined to enter also, when with pleasure which he seems incapable of expressing, he found the truth—the Saviour—the gospel *he was in search of*, being proclaimed. Expressing his earnest desire for instruction, *he was invited regularly* to attend the missionaries to receive it—an invitation which *gladly accepted*. He first, however, went home to his lodgings; told his host and his relations, that he had found the way of salvation he had been so long in search of; and that he should soon, he hoped, become a Christian. They reviled and caressed—threatened and promised him by turns; and at last, with a generosity far from common among the natives, raised a subscription to send him to his native village free of expense, on condition he should not disgrace them by renouncing his caste. Continuing firm, however he told them he must follow his convictions, and returned to his Christian friends, amongst whom he continued evidently to "grow in grace and in the knowledge of our Lord Jesus Christ," till at the beginning of June last, he was baptised in his name."

It is also hoped that another Hindoo, named Sukharee, who died in the course of the year, had been brought to a living faith in Jesus Christ, although he had not been baptised. The Missionaries notice in the native members a new delight in attending the means of grace, and a pleasure in seeking the good of the heathen.

The gospel is preached to the heathen in Bungalow Chapels at Bow Bazar, Wellington street, Kallingah, and Hintalee. The last is a new station, occupied instead of Moonshee Bazar. The society has two schools containing 100 boys to whom Christian instruction is given.

Under the head of *Doorgapore and its neighbourhood*, the following information is peculiarly interesting.

"Several months ago, about twenty residents in the neighbourhood, partly Hindoos, and partly Mussulmans, most of them formerly distinguished for wickedness, came to the house of the native preacher with the following unexpected representation. They confessed, that they had been long spending their time in drunkenness and quarrelling, which, they were aware, would ruin them at the last; but that they were now anxious to understand the way of salvation which he preached—that having no leisure in the day, they could attend worship only in the evening—and that therefore they had agreed together, that if he would give them a discourse on Monday and Friday evenings, in the chapel, they would, amongst them, defray the expense of lighting it up. One man said, that he was too poor to give any money; but that he would gladly clean the lamps, as his quota. The native brother of course gladly complied, and from that time to the present, the hearers have regularly attended, and as regularly contributed the sums they promised. Though this sum is small, being but from one to four annas each per month—it is, from their poverty, important to them. That they should contribute any sum for them

carrying on of Christian worship, is a matter of no ordinary promise. As none of them can derive any temporal advantage whatever from their contribution, no sinister design can be traced in the arrangement; and some missionary friends, who had occupied for some time the bungalow on the premises, have marked an evident improvement in the conduct of several of the contributors. Your Committee, therefore, cannot but hope, that the Holy Spirit has produced convictions in their minds, which in the case of some at least, will terminate in their conversion.

"The native chapel at Burahnagar is connected with this station, and worship has been regularly conducted in it twice a week, when from 20 to 60 hearers have been collected. During a violent storm in April, it was, as well as the native preacher's house at Doorgapore, blown down; since which, till it can be rebuilt, worship has been conducted under the shade of a tree, in the neighbourhood. Your Committee are thankful to add, that two or three persons in this place manifest great seriousness, and regularly attend whenever the gospel is preached.

The third division of the report mentions an excursion of Messrs. Yates and Pearce to Jessore, during which they had several favourable opportunities of making known the gospel. The Branch Societies are at Howrah, and in several European Regiments. The first of these is nearly independent, we believe, as it regards funds; and devotes its attention to the spiritual wants of its own neighbourhood.

The Funds of this society are low, a balance being due to the Treasurer of Rs. 932, 2, 8.

DIGAH.

Extract of a letter from Mrs. Rowe, dated June 5th, 1825.

"You will be happy to hear, that the former Daoodpore school-master, Jhurreelal, has thrown off his caste and desires baptism. He is now the Digah schoolmaster: his wife and family, consisting of five young women, attend on Mary's meeting at sun-rise on Sabbath mornings, when I read the scriptures to them. They are much pleased with the Old Testament which I read in Oordoo to them.

"Jhurreelal says to his wife, 'Let us give up to our father the house and ground, and whatever he *might contend* about on *our becoming Christians, and let us* be baptized *and live on my wages.*' If there were a missionary here, I think we should soon see the fruits of our long labour. All my servants attend family worship, in the evening when I read to them, and on Sabbath mornings, when one of the brethren expounds the Scriptures.

"Brother Roop-das has been very poorly of late, almost unable to walk a step; I have therefore allowed him a hackery to go to preach abroad, as his heart is warmly engaged in the work of the Lord. He told me with tears the other day that the harvest was great and the labourers few, and of the few, he was unable to go out to the call of his brethren. He said he could still do the Lord's work sitting, and it grieved him that he could not go from village to village. He has had a call over to Munea, but has been only once. I am sorry that Huree-das is not so much alive in the work. He, however, goes his rounds, and takes his turn in the services of the Station."

COLOMBO.

The following comprehensive notice of affairs at our stations in the island of Ceylon at the commencement of the present year, has been lately received from Mr. Chater. The letter containing it is dated

Colombo, 30th January, 1826.

"Respecting the state of this mission I have but little that is very interesting to communicate. It is proper however, that the Committee, at least once a year, should be furnished with the most detailed account of our circumstances that can be given them. Our congregations at the Fort and the Grand Pass continue very small. In the Pettah the attendance is better. On sabbath evenings we have frequently about a hundred hearers.; formerly there were seldom more than fifty. Knowing that faith cometh by hearing, we ought, I believe, to thank God and take courage, at seeing such an increase of a spirit of hearing, as this. But till the spirit of God be poured out upon us, what will hearing or preaching effect? The recollection that this necessary and important blessing is so constantly and earnestly implored by thousands of praying souls, is often very encouraging to me in my saddest moments. And that some addition has been made, even in this place, to the number of those who wrestle with God in prayer is an event that is highly gratifying.

No addition has been made to our little church since I wrote to you last. Our number at present is eighteen. It was twenty, but two of them have been excluded. One of them, I hope is truly penitent. The other, one of the Singhalese who joined us early in last year, (though one of whom we hoped the best on his joining the church,) affords us at present but little hope. The number of members at Hanwell is six. Carolus professes to be penitent, but I cannot yet place much confidence in him. I informed you in my last, that I was about to try what could be done by employing one of our most proved and approved schoolmasters, as a Singhalese reader in the villages. His success in collecting hearers, has exceeded my most sanguine expectation. In the evening from eighty to upwards of a hundred persons assembled to hear him. I have been to preach at three of the villages: and on a very rainy evening found eighty-two met together to hear preaching. I feel strongly encouraged to hope and believe that this may be the beginning of good among this poor people. Formerly I visited and preached at one of these villages once a fortnight, for a long time, and never had more than 5 or 6 grown persons to hear. On my going now, more than a hundred were present. O that I may ere long have to inform you, that the all important inquiry, "what must I do to be saved," is heard among them!

"Our schools, on the whole, are in much more promising circumstances than they were at the commencement of the last year. In the six schools on the Colombo station, the number of boys is 190. A new and promising school, beyond Katany, has commenced this month, containing 40 boys. On visiting it for the first time, I found a very decent congregation assembled to hear preaching. Next month I have to commence another school a little beyond Kattoo-pellella-watte, which will contain 50 boys. A respectable young man undertakes to teach this for a very moderate salary. And though I must confess my schools are almost too many for me to superintend properly, being convinced of the utility of schools, I fear I should be doing wrong not to take these new ones under my charge. And I have in contemplation the commencement of another, in a very populous village, about one third of the way between here and Hanwell. Indeed, as I have before informed you, I wish to form a chain of schools from here to Hanwell, *which I have no* doubt might be done, if I *had sufficient assistance*, and you could *meet the expense*. I have no late report *of the Hanwell schools*. But there are *three in number*, and average more than 30 boys each. The number of girls in the two female schools, is upwards of fifty, but about that number attend regularly. And the girls, especially in the Moderah school, promise to out-strip the boys in learning to read and in reciting catechism. Mattackooly now promises well both as to the school and congregation; but it is not in my power to visit it half so often as I could wish. I feel more and more the need of help. O when shall I obtain it!

"The congregation at Hanwell still continues small, but, with some things that have occurred there, I have felt much gratified. They have commenced a prayer-meeting, at which our friend the Modeliar engages in prayer; and the attendance on these occasions, is better than at public preaching. A servant of mine being lately at Hanwell, went to the Modeliar's house in the evening, and to his astonishment, found him collecting his family together for evening prayer. For a Singhalese headman to shew any thing like sincerity and earnestness in the things of religion, is a new, and to many appears a strange thing. I have long hoped to see our friend the Modeliar brought under the influence of religion. Some time ago I lent him the memoirs of Obookiah, the Sandwich youth who died in America; and the reading of that book seems to have made a strong impression on his mind. He has long been a constant and attentive hearer, and I trust there is reason to believe that the word has reached his heart. This is a very gratifying occurrence, and, we hope will prove highly beneficial to the Hanwell station; for the whole Corle (or County), is much swayed by the influence of the Modeliar. To strengthen the hands of brother Siers, I am going to send him one of our members from Colombo, whose whole work is to be going from house to house, and village to village, to converse with persons about the concerns of their souls. I am sorry he cannot read Singhalese, but he speaks it fluently, and possesses both the gift and spirit of prayer. Having only himself to provide for, a little more than a quarter of the salary that was given to Carolus, will satisfy him. His views of truth are clear, and his manner of conversing on religion is affecting and edifying. O that he may be made an humble instrument of doing good to souls!

"The union that has been formed here among the missionaries and their friends goes on well. Our meetings seem to be more interesting from month to month."

BATAVIA.

The following affectionate tribute to the memory of our late excellent friend Mr. Diering of Batavia, has been received by the secretary in a letter from the Rev. W. H. Medhurst, of the London Missionary Society, residing in that city. It furnishes an additional and pleasing proof how cordially Christians of different denominations can associate together in the service of the Redeemer among the heathen.

There is no one can lament more feelingly than I do, the sad, the irreparable loss of our godly and zealous friend Diering. I felt at his death as if my right hand were chopped off, and seemed to look round as destitute and deprived of my last and only Missionary brother, having no man like-minded, who will naturally care for our state. We took sweet counsel together, and walked to the house of God in company — we journeyed into the villages and visited the heathen markets and fairs, where we aided each other in collecting the crowds and addressing them on the all important doctrines of the Gospel. I have seen him, without either fear or shame, standing up before a mixed multitude of Dutch, Portuguese, Chinese and Malays, and exhorting them in earnest strains to repent and believe in Christ.—His chief object seemed to be to exalt the Saviour, and from all the nice disquisitions that the Malays were fond of entering into, he would turn away, and ask them where forgiveness was to be obtained, and enquire if they knew how their sins could be blotted out. He argued well with the Mahometan opponents, and keeping them to this one theme, he never failed to silence and confute them. I am not ashamed to own, that I have learned much from Mr. Diering; and considering what he has done in preaching for me so often, when worn out with fatigue, I cannot refrain from expressing my unfeigned gratitude for his assistance. But he is now gone, and blessed are the dead that die in the Lord, even so saith the Spirit, for they rest from their labours, and their works do follow them. His widow and children are endeavouring as far as possible to tread in his steps, still maintaining family prayer, and making a business of religion — may the Lord keep them by his mighty power, through faith unto salvation, till they join their dear husband and father, and their still dearer Saviour and God!"

Contributions received on account of the Baptist Missionary Society, from June 23, to July 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Lynn, Salehouse and Carlton Rode, by Rev. Joseph Kinghorn	6	15	6
Stroud, Kingstanley and Minchinhampton, by Mr. H. Hawkins	14	18	6
West Middlesex Union, balance of Accounts, by Joseph Hanson, Esq.....	7	19	7
Keppel-street Auxiliary, balance, by John Marshall, Esq.	11	6	7
Trowbridge, Subscriptions, &c. by Mr. Wearing	18	12	9
Bugbrook, Collection, by Rev. W. Gray	13	0	0
Kingsthorpe, Ditto, by Ditto.....	3	0	0
Clipston, Collections, 1825 and 1826, by Rev. John Mack.....	16	3	6
Burton-street Auxiliary Society, one-third, by M. Poole, Esq.....	7	0	0
Hemel Hempsted Missionary Association, (and Missionary Box, 7s. 1d)..	12	17	9
Isleham, Monthly Subscriptions, by Rev. John Reynolds	5	0	0
Isle of Ely, Associated Ministers, Half-Collection at Newmarket, June 1.	2	11	0
East Lothian Society, Sundries, by Mr. W. Hunter	10	5	0

North of England Auxiliary Society, by Rev. R. Pengilly:						
Broughton				14	19	8
Juvenile Society, Tuthill Stairs, Newcastle				8	16	2
					23	15 10
Brasted, Collected by Mr. Buckingham					5	14 2
East Moulsey, Missionary Box, by Mr. Williams					2	8 6
Carlton le Moorland, Collection, by Rev. W. H. Newman					16	0 0
Mr. Joseph Kennerley, by Rev. G. Pritchard			Donation.		10	0 0
Member of the Established Church, by Mr. A. Saunders			Ditto.		5	0 0
F. M. S., by the Secretary			Ditto.		5	0 0
Friend, by Rev. Thomas Griffin			Ditto.		2	0 0
Miss Ann Young, Harrold, near Hertford			Ditto.		1	0 0
Friend, by Mrs. Pudner			Ditto.		2	0 0
Friends from Sea, by the Secretary			Ditto.		1	10 0
Samuel Collingwood, Esq. Oxford			Ditto.		10	10 0
A Brother, by Mr. W. Beddome			Ditto.		1	0 0
Friend to the Mission, by Rev. George Barclay			Ditto.		1	0 0
TRANSLATIONS.						
Liverpool Auxiliary Society, by Mr. W. Rushton, Treasurer					26	7 6
SCHOOLS.						
Liverpool Auxiliary Society, by Mr. W. Rushton, Treasurer					3	8 0
FEMALE EDUCATION.						
Liverpool, for "Liverpool School," at Serampore				15	0 0	
Generally, by Mr. Rushton				18	2 0	
					33	2 0
Trowbridge Female Society, by Miss Dunn					18	8 0
Birmingham, Collected by Young Ladies at Cannon-street, for Calcutta, by Mrs. Blakemore					15	0 0
Dundee, Chapel Shade Penny Society, by Mr. Easson					3	0 0
COLLEGE.						
A Lady, by Thomas Thompson, Esq.					105	0 0

TO CORRESPONDENTS.

It was quite unnecessary for our friendly Correspondent "John" to withhold his name and address. The suggestions he has thrown out are kindly received; but he does not seem to be aware of the practical difficulties in the way of the plan he proposes.

The thanks of the Committee are returned to W. D. H. for Three Volumes of Watts's Sermons; to Friends at Sawbridgeworth, for a Number of Baptist Magazines; to Mrs. Scott, for Ditto; and to Miss S. Nutter of Shelford, and Miss Batley of Clapham, for Work Bags, Pincushions, &c. for the Native Schools, by the Rev. Eustace Carey.

The Secretary is concerned to state, that Mr. Carey has been positively forbidden, by his medical advisers, to preach, or engage in any public service for some months to come. Dr. Marshman expects to leave London for the Continent on the 5th inst. He will *probably return before* the winter sets in; but the precise time cannot, just now, be specified.

Littlewood and Green, Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1826.

MOIR OF M. JEAN FREDERIC OBERLIN, LATE PASTOR OF THE BAN DE LA ROCHE.

E number of actively philanopic individuals is but small, haps much smaller than most agine. Many whose influence l property are advantageously ployed for the benefit of their ow-men, are unable to give ir personal attentions. They y be ready to lend pecuniary , but excuse themselves from ual labour. The *onus* of beolence lies upon the few. e consequence of this is, that re is a greater demand upon zeal of the active than they at all times prepared to meet; l, not unfrequently, the backrdness of those of whom better igs had been hoped, and the rwhelming pressure of objects, newhat tend to dishearten. such circumstances, whatever ts or considerations may be ful to encourage the well dised, to animate the depressed, l to quicken declining energies, uld be carefully sought after, l judiciously employed. And haps nothing can be more tably adduced as a stimulus to ion, than the examples of per- s distinguished by the variety l extent of their philanthropy; l especially of those who, hav- had to encounter difficulty l opposition, have not suffered r obstacles to subdue their lour, and check their progress. e *are happy in presenting* to *notice of our readers* some unt *of one whose life* has

realized the truth of these observations.—M. Jean Frederic Oberlin, the Pastor of the Ban de la Roche, was a man who will ever be ranked among the benefactors of his race.

The Ban de la Roche, in the department of the Vosges, is a mountainous district in the N. E. extremity of France, on the borders of Germany, and about 220 miles E. of Paris. It consists of two parishes, Rothau and Waldbach: Rothau is placed at the height of 1360 feet above the level of the sea, and Waldbach at about 1800.

A hundred years ago this country was uncultivated, and scarcely accessible. Four-score families gained a scanty subsistence from its precarious produce, but lived in a state of deplorable wretchedness, being destitute of all the comforts, and provided with but few of the necessaries, of life. Now, the population consists of upwards of three thousand, who procure their livelihood by the labours of agriculture and manufacture, and appear to be in every respect a contented and happy people. This great change is to be chiefly ascribed to the philanthropic exertions of M. Oberlin, who was pastor of Waldbach more than half a century.

Oberlin's predecessor, M. Stouber, began the work of reformation. Rightly judging that a good education is the basis of all social improvement, he directed his attention in the first instance to the state of the schools. He

found them miserably conducted: the masters themselves could neither read correctly nor write legibly; and the time of the pupils was wasted by an entire want of method. M. Stouber instructed the masters, and at his own expense brought a teacher from the neighbouring country to introduce proper modes of tuition. Notwithstanding the prejudices of an ignorant people, who were averse to all innovation, much good resulted from these measures: the parents saw that the progress of their children was much more rapid than it had before been, and by degrees learned to appreciate the advantages they now enjoyed.

M. Oberlin was descended from a learned family at Strasburg, in the university of which town he received his education. Having determined to devote his talents to the cause of religion, he became pastor of Waldbach in 1767. Here, secluded from society, and almost out of the reach of his connexions, a fine opportunity presented itself of prosecuting his literary researches to an extent which in a more public situation would have been impracticable. The temptation was powerful and fascinating,—a cultivated mind must have felt its force. But Oberlin was swayed by nobler motives. As soon as he perceived the situation of his parish, and the great room for improvement, his resolution was formed. The good of his flock became the paramount object of his regard; to them his best energies were devoted; for their welfare he laboured with unwearied solicitude; and he lived to see his exertions crowned with success.

When this estimable man entered on his pastoral functions, there was not one school-house in all the five villages of his parish. A miserable hut with one little room was the only accommodation afforded. This difficulty was soon removed. Partly at his own expense, and partly by the assistance of some benevolent friends at Strasburg, M. Oberlin procured the erection of a suitable building in one of the villages. In the course of a few years the example was imitated, and there is not now a village without a school-house. Having engaged competent masters for these schools, M. Oberlin was anxious that the children should be in some degree prepared for the instruction they would now receive. For this purpose he hired governesses in each village, and placed under their care the younger children. Here they were taught to spin, to knit, and to sew. The conductresses were furnished with engravings of sacred and natural history, of which the worthy pastor himself gave the explanation, to be communicated to their juvenile pupils. In summer, they gathered plants, and learned their names, properties, and uses; in winter, they painted little maps of the Ban de la Roche, France, Europe, &c. Thus trained, the children entered the public schools, where the masters taught them reading, writing, arithmetic, geography, and sacred and profane history. A weekly meeting of all the schools was established at Waldbach, when M. Oberlin inspected and examined them, communicated to them useful knowledge, and distributed prizes of valuable books, furnished by the generosity of his friends at Strasburg. Other improvements followed. A public library was formed; an electrical machine and mathematical instruments were procur-

ed; a collection of indigenous plants was arranged; and care was taken that the botanical knowledge already acquired by the children should be extended and put into practice. When they walked in the fields, they were instructed to mark such plants as were useful for food, and to destroy such as were poisonous. This knowledge proved so beneficial, that "during the disastrous months of 1817, when the harvest failed, and potatoes were extremely scarce, the accurate acquaintance of the people with the vegetable productions of their canton, contributed to prevent the most distressing diseases."

M. Oberlin was also successful in materially improving the *agriculture* of the Ban de la Roche. The first object of his care was the repair and widening of the roads,—a most useful undertaking in a country where the torrents, pouring down from the summits of the mountains, frequently cause considerable landslips, to the great loss of the cultivator. In furthering this important business, the pastor laboured with his own hands, selecting for himself and his domestic servant the most difficult and dangerous spots. Animated by his example, the whole parish set about the work; walls were raised to prevent the sliding of the earth; the torrents were stopped or diverted, and intercourse permanently established between the five villages. When this was accomplished, they proceeded to open a communication with the great road to Strasburg. In effecting this, rocks were to be blasted, a wall built, a bridge erected over the river Brusche, and funds *for the whole* were to *be procured. Nothing* was im*practicable; every difficulty* yielded to the enthusiasm of the villagers. They laboured with an energy that braved danger and despised fatigue. Implements were wanting, their pastor procured them; expenses accumulated, he interested his *bourgeois* and his distant friends, and funds were provided; and in two years, in spite of every obstacle, the work was completed.

When the poor labourers broke any of their tools, they were often at a great loss, through want of money, to purchase new ones. M. Oberlin opened a warehouse, where he sold every article of this kind at prime cost, and gave the purchasers credit till their payments came round. He selected lads of suitable talents, clothed, and apprenticed them in neighbouring towns, and thus succeeded, in a few years, in introducing into the country wheelwrights, masons, smiths, joiners, and glaziers, of which trades there where no persons before in the neighbourhood.

In 1767, there was no fruit in Waldbach but wild apples. M. Oberlin was anxious to induce his parishioners to plant trees of various kinds. The method he adopted on this occasion was singularly ingenious. Aware of the reluctance of country people to be instructed by citizens, he silently took advantage of their curiosity. Two fields belonged to his parsonage, which were crossed by a public foot-path. "Here he worked with his servant, dug trenches, planted young trees, and placed round them the earths which he thought most likely to promote their growth: he then obtained slips of apples, pears, cherries, plums, and nuts, made a large nursery ground, and waited with patience the period when his parishioners, observing th

success of his experiments, would come and request him to assist them in rearing trees for themselves. His expectations were not disappointed; the taste for planting was diffused, and the art of grafting, which he taught the people, was generally practised."

Various other advantages have resulted from the labours of this extraordinary man. The improvement of the breed of cattle; the successful introduction of the artificial grasses, sainfoin, and clover; the great increase in the growth of potatoes, which form the principal subsistence of the Rochois; the employment of the young, during the winter months, in manufacturing useful articles from straw, knitting, dyeing, spinning cotton, and weaving; the culture of flax; the establishment of an agricultural society, of a dispensary for the sick, of a loan fund for the necessitous, and for the liquidation of debts;—the happy termination of a law-suit between the *seigneurs* and the peasantry, which had been prolonged for more than eighty years, and which had impoverished the parties by enormous expense, and diffused a spirit of litigation and intrigue—all bear testimony to the zeal and disinterestedness of M. Oberlin, and the invaluable benefits which the inhabitants of the Ban de la Roche have derived from his counsels and his exertions.

The numerous and diversified engagements of this excellent man were not suffered to infringe on the claims of personal religion, or the sacred obligations of pastoral duty. In instructing his flock he *ever felt the* highest pleasure; and *to visit the* sick, and console the *g,* he would encounter any *ships,* climb the steepest *tains,* plunge into pathless snows. Nor were the private exercises of devotion neglected: a portion of his time was regularly employed in reading and meditation; and in prayer whole hours were not unfrequently spent. Doubtless his mind was thus prepared and strengthened for the arduous duties in which he was incessantly engaged, and supplied with "grace sufficient" for his necessities.

M. Oberlin had the honour to be the first foreign Clergyman who corresponded with the Committee of the British and Foreign Bible Society. His letter to them, dated Nov. 3, 1804, is a very interesting document. Having acknowledged a grant of £30 for the purchase of Bibles, he mentioned three excellent females, Sophia Bernard, Maria Schepler, and Catharine Scheidegger, to whom he intended to present copies of the Sacred Volume. The character of Sophia Bernard is thus drawn:—

"Sophia Bernard is one of the most excellent women I know, and indeed an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under foot, and treated in a manner too shocking to relate, when, nearly starving with hunger, they dared to cry out for food. Soon afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several religious denominations. She now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the

little money she got from the industry of the children, whom she taught to spin cotton. A fine youth, of a noble mind, made her an offer of his hand; she at first refused, but he declared he would wait for her even ten years; when she replied that she could never consent to part with her poor orphans; he nobly answered, 'Whoever takes the mother, takes the children too.' This he did, and the children were brought up by them in the most careful manner. They have lately taken in other orphans, whom they are training up in the fear and love of God."

In the year 1818, the late Rev. John Owen, one of the Secretaries of the Bible Society, made a tour through France and Switzerland, and visited the Ban de la Roche. The account of his interview with M. Oberlin is exceedingly interesting.

"I cannot describe the sensations with which I entered the mountainous parish (containing five villages, and three churches) in which this primitive evangelist (who for more than half a century has occupied this station) exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and, when I announced to him, in my introduction, that I appeared before him as the Secretary of the British and Foreign Bible Society, to testify, on their part, the respect and affection with which they regarded him, as one of the earliest and most interesting of their foreign correspondents, *the good man took me by the hand, and drew me gently towards the seat which he usually occupies,* exclaiming, but without any turbulence of either voice or manner, —'Sir, this is too great an honour;—how shall I answer words like these?' After the first emotions had subsided, our conversation became familiar; and as it never ceased, from that time to the moment of our separation, to turn, more or less, upon the things pertaining to the kingdom of God, as they appeared in the small scale of his own, or the great scale of the Bible Society's labours, it never ceased to be deeply interesting, and pregnant with edification.

"The Sunday exhibited this venerable man in the pastoral character, under which it had been so much my desire (might it but be permitted me) to see him. As he makes the circuit of his churches, the turn on this Sunday belonged to Belmont, distant about half a league from the parsonage of Waldbach. At ten o'clock we began to move. M. Oberlin took the lead in his ministerial attire, a large beaver and flowing wig, mounted on a horse brought for that purpose, according to custom, by one of the bourgeois of the village, whose turn it was to have the honour of fetching his pastor, and receiving him to dinner at his table. I rode as nearly beside him as the narrow track would allow. Mr. Rönneberg, accompanied by Mr. Daniel Le Grand, followed. The rear was brought up by the bourgeois before mentioned, carrying a leathern bag, slung across his shoulders, which contained the other part of his minister's dress, his books, &c. and a respectable peasant as an attendant on the general cavalcade. I will not detain you by particulars, which, however interesting, would draw me too far from the main object of my attention. I will only say, that the appearance of the congregation, their neat and

becoming costume, their order, and their seriousness, together with the fervour, tenderness, and simplicity, with which the good minister addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion. The interval between the services was passed, partly in dining at the house of the happy bourgeois, (for the duty of fetching and entertaining their pastor, is, in the estimation of this simple people, a privilege of the highest order) and partly in visiting some of the excellent individuals, both men and women, but particularly the latter, in which this part of the parish abounds. The affability and graceful condescension with which the pastor saluted every member of his flock, wherever he met them, and the affectionate reverence with which young and old returned the salutation, were peculiarly pleasing: it was, on both sides, if a ceremony at all, the ceremony of the heart. On our return to the parsonage, the evening was passed in edifying conversation, and concluded by a French hymn, in which all the household united. The scene was truly affecting. It was not without many an effort that I tore myself from it, and hurried from Ban de la Roche, that seat of simplicity, piety, and true christian refinement, to resume my journey along the beaten road, and to pursue my object among scenes, which, whatever pleasures I had to expect, would suffer in the comparison with those which I had left behind me."

By the kindness of Providence *M. Oberlin's* life was unusually protracted. He was not called away from his labours to his reward, till he had reached his eighty-sixth year. If life be measured rather by actions than by time, his was indeed a lengthened existence. Few live so long; still fewer live so well.

We have thus given a brief sketch of the character and labours of this most extraordinary individual.* His death took place on the first of June in the present year. We are unacquainted with the circumstances connected with it; but it cannot be doubted that such a man would meet dissolution without fear, and enter triumphantly into the "joy of his Lord."

May the excellences of M. Oberlin find many imitators! May divine goodness raise up successors, who, animated by the same spirit, and following so illustrious an example, shall be the means of perpetuating the felicity of the Ban de la Roche!

C.

On the Practical Influence of the Doctrine of Election.

To the Editor of the Baptist Magazine.

Sir,

When the Apostles of our Lord speak of the doctrine of Election, they clearly shew that it had made a pleasing impression on their minds. There is a glow of feeling manifest in their expressions, which proves that they not only believed the doctrine, but felt that it was a source of the purest gratification, and of the most powerful motives to christian exertion. Many, however, in our day, view this doctrine with extreme suspicion:—they grant that it *may* be true—they believe it is—but it ought *never* to be brought for-

* We have derived the materials for this memoir from a very interesting pamphlet published some years ago by the Rev. Mark Wilks, and entitled "the Ban de la Roche and its benefactor, M. Jean Frederic Oberlin," and from the reports of the British and Foreign Bible Society.

ward:—or if it must on any peculiar occasion be exhibited and acknowledged, it should be carefully guarded; because, it is so likely to be abused, that it is really dangerous!

Nothing can more completely prove that such persons' sentiments and feelings are very different from those of the Apostles. *They* did not avoid mentioning the doctrine of Election; they were not afraid of its consequences; it warmed their own hearts, and they expected it would animate others also in a similar manner.—Still it must be kept in view, that it was the doctrine as *they* held it that produced this effect; not the doctrine of the proud and presumptuous, who supposed that they were the Elect of God without giving any reasonable evidence that this was their character. *Their* doctrine was, that God had from the beginning chosen his people, *through sanctification of the Spirit, and belief of the truth*:—that, whom he did foreknow, he also *did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren*;—that they were chosen in Christ, that they might be *holy and without blame before him in love*:—elect *through sanctification of the Spirit unto obedience*, and *sprinkling of the blood of Jesus Christ*. Now, here the enquiry is,—does a view of the grace that brings us to the knowledge of the truth, and to a conformity to the image of Christ, promote our holiness and happiness, or does it promote the contrary end? Was the Apostle Paul correct, when he exhorted his friends at Colosse, *to put on* AS THE ELECT OF GOD, *holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long suffering;* or *would it not have been* an improvement to have urged the exhortation, but to have been silent respecting the doctrine of *Election?* Such is the question now before us. Permit me then to observe,

I. *This doctrine is calculated to produce the strongest feelings of humility and thankfulness.*

If any thing can point out that our salvation is not of ourselves—that naturally we are not worthy of it—that we were running on in the road to destruction—and that we owe every thing to *sovereign mercy*, it is the doctrine now before us. For what have *we* done? What have *we* deserved? The more we enjoy of the hope of eternal life, the more we feel that it is a *gift*, a *free* gift; for if God had not chosen us, what reason can we have to think we should ever have chosen *him?* Hence a strong sense of obligation, and a conviction of unworthiness that humbles us in the dust, in precise proportion to our correct sense of the benefit we have received.

It may perhaps be said, this feeling arises merely from the hope of the Gospel, and not from the doctrine of Election:—but is the hope the *less*, or the feeling the less *vivid*, because it derives its origin from the divine *design?* Where had we been, if God had not first chosen and then drawn us to the knowledge and love of himself? Mark the glow of feeling in the mind of the Apostle Paul on this subject, Eph. i. 3—6. Besides, which system presents greater reasons for gratitude—ours, or that of our opponents? *Our opponents* say, concerning themselves, God foresaw that we should repent and believe in Christ, and therefore he calls us his elect:—*We* say, if we are so happy as to be of this number, we are sure it is because in the first instance God turned our hearts; for if he had

not first loved us, and exerted his sovereign power in our salvation, we had been yet in our sins. Between these two views the difference is so great, that it is evident which produces the most humbling and thankful feeling; nor can any thing of real weight be urged in reply, unless it can be proved that man is not in that state of dependence, which supposes that his first conversion, and his succeeding progress are owing to a constant supply of spiritual aid. Under any other consideration, the more we feel we have received *mercy*, the greater will be the sense of our *obligation;* especially when we view the mercy as the result of a design laid in Christ before the foundation of the World. This was clearly the view the Apostle took of the subject, as it respected himself and Timothy, when he is encouraging *him* not to be ashamed, but to be partaker of the afflictions of the Gospel according to the power of God; *who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* 2 Tim. 1. 8, 9.

II. Farther, *this doctrine is peculiarly fitted to excite attention to considerations of the most evangelical nature.*

1. It supposes that the designs of grace are fulfilled *by a train of means and influences which are always in operation;* and to which, therefore, the true christian's attention is habitually directed. God chooses his people through sanctification of the Spirit and belief of the truth. So that, while it is granted that the designs of God *fail not,* yet the salvation which *he will certainly* bestow is enjoyed *in consequence of truth* impressed on the mind, and of the *sanctification* of God's Holy Spirit, disposing the Christian to receive it, and to seek for daily assistance, that he may daily live unto God. The Elect of God are taught by the New Testament, that their salvation is *worked out* (to use the Apostle Paul's expression) by the power that *works in them* to will, and to do of his good pleasure; and therefore, they are urged to christian diligence, from the encouragement that they shall have strength equal to the day, and the conviction that their labour shall not be in vain in the Lord. They learn that the difference between those whom God HAS *chosen*, and those whom he has NOT chosen, but who may yet *partially* resemble them, lies here—in the one there is a *continuance* in the ways of the Lord, accompanied by the evidences of *spiritual life*, through the whole of their earthly journey; in the other there is *not*. The grace that distinguishes the Elect, deeply impresses on their minds the value of *a life of faith* in Christ Jesus; it is a grace that *lives* in their hearts, and keeps them alive in holy activity; and hence in proportion to their conviction of the truth before us, as stated in the Scriptures, will be their attention to whatever will increase the evidence that *their* faith is the faith of *God's elect;* and their prayer, that the Lord will perfect that which concerns them, and preserve them unto his heavenly kingdom.

2. Again, the doctrine of election shews us, *that there is a character to cultivate, not only by assuming a correct exterior, but by living under the influence of holy* principles.

The Apostle Paul says, put on therefore, AS THE ELECT OF GOD,

l beloved, bowels of mercies, hosen in Christ, according iches of divine mercy, they alled upon to shew *bowels cies;* as the Election of mpletely excluded boasting, ere to put on *humbleness of* and so respecting the other f the Apostle's exhortation. h the whole he seems to if you do not cultivate these inciples and practices, you act in character *as the f God.* The children of a hould not disgrace their arent. See, therefore, what of persons *you* should be, e the chosen of God unto life."

nce more, this doctrine ex- *peculiar encouragement to* in proportion as we have und on Scriptural principles e that we are the Elect of

is forcibly stated by the himself. *Shall not God his own* ELECT, *who cry im day and night, though r long with them?* Luke . Separate from their being *ect,* they had no claim on ention except as *creatures* hand; but since they were *t,* it was a certain case that ld avenge them; and hence eculiar encouragement to mercies of the God of , who would avenge them y, and not give them reason pose that their prayer had en heard. No such encou- nt as this can arise from minian system, nor can I ve how the words of the an be explained upon that so as to give them their force.

The doctrine of Election is tly the christian's support ection in times of affliction Jeulty.

We may not always be able to use it aright, but its tendency to do us good is not the less real on that account. God often places his people in the furnace of affliction, and then the question comes home to the heart, What hope have we that we are *his,* and that the discipline we receive is *correction* for our profit, and not in the worst sense of the term, *punishment?* If we have a good hope through grace that we are the *Lord's,* that we love him, and are *the called according to his purpose,* we then *know* that all things will work together for our good. But if the doctrine of election is *denied,* the ground on which this consolation is builded is taken away; for the whole of the Apostle's reasoning on this consoling declaration is connected with it; and both the prayer and the hope which arise from it would be taken away, if there were no *calling according to God's purpose,* and no *predestination of grace* which would end in eternal glory. Observe the manner in which the Apostle unites these subjects together, Rom. viii. 28—30.

It is fitted also to direct and encourage a *prodigal* to return to his father's house, and again to seek his favour. For if, when he is come in any measure to himself, and reviews the days that are past, he has reason to hope that he once knew the grace of God in truth, he takes courage again to seek the joys of his salvation. The gifts and calling of God are without repentance. He says—*I will arise and go to my Father* — he is *a Father still!* I will entreat him to *restore* my soul, and carry forward the designs of his mercy, by cleansing me from all iniquity, and making me fit for his kingdom and glory.

We shall conclude by briefly noticing an objection or two. It

may be said, though there are some *encouragements* arising from the doctrine of Election, yet there are also *discouragements*, which are powerfully felt by the young and the weak, who often say, "if we are not the elect of God, all our endeavours will be in vain; for if we are *not* the elect, nothing can now place us in that number."

Let it be observed in reply, a similar objection might be urged with equal force, if the doctrine of Election did not exist. For if God *foreknows* who will receive the Gospel, and who will reject it, it is quite as certain which part any individual will adopt, separate from the doctrine of Election, as it can be on the ground of it; and nothing can eventually alter what God *knows* will be the fact. It is therefore wrong to foster discouragement because of the prior certainty of what takes place, and then blame the doctrine of Election as the cause of it.—Besides, when God calls his Elect, it is not *as Elect*, but *as sinners*, whom he leads to himself by his regenerating grace, by which they are drawn to trust in Christ, that they may live through him.

The objector may add, but if I am not *elected* I shall not *be saved*. True:—but surely you do not want to prove that you are *not* of the number of the Elect; and there is such a thing as *making your calling and election sure*. Is it not then a wiser way to ask how *this* is to be done, and to attend to the directions which will answer this end, than to entangle ourselves with an objection, the tendency of which is to lead us away from the source of life. Our ignorance *should* prevent our reluctance to *attend to* the plain part of God's *truth*. We know not that the most profligate man in our streets may not be one of the Elect of God, and may not at this moment be under a secret process that will bring him to repentance. We know not the secret designs of God respecting a thousand other things, and yet we acknowledge that we ought to walk in the plain path of truth and duty, and for all that is future to trust in the Lord. Let us in the present instance act on the same principle.

But it is said, the choice which God has made of a people to shew forth his praise *is a fact;* the number *will not be enlarged*, and if we are not included in it we shall be lost for ever.

It is granted that the number is fixed, and will not be enlarged: but there is one peculiarity attending it, which deserves the regard of every one embarrassed by this difficulty, which is, that he who so earnestly desires that he may be found of this number, that he would use all the necessary means of obtaining a place among the Elect, if it were within his reach, is proving that he *is* of that number. He who goes the farthest to seek the salvation of the Lord, and to do his will, gives the greatest evidence that this is the effect of his being chosen of the Lord to eternal life.

To conclude, nothing can so decidedly encourage our hope in God as the *immutability of his counsel*, nor produce such a feeling of *security* to those that trust in him. What can more fully engage us to rely on his directions, than his boundless wisdom? What can induce us so firmly to give ourselves up to him, as his faithfulness and truth?—What can be such a ground of hope as the reflection that he changes not?—And what is the Election of his grace, but the union of his wisdom, power, faithfulness and immutability, all

combined in and through Jesus Christ, for the purpose of saving those who would never have chosen *him*, had he not first chosen *them?* We may, therefore, say in the language of the Psalmist, with holy exultation, *thy counsels of old are faithfulness and truth;* or in the still higher tone of the Apostle, *What shall we say then? If God be for us, who can be against us? Who shall lay any thing to the charge of God's Elect?*

MICROS.

ON THE ROMAN CATHOLIC SYSTEM.

No. V.

Scripture and Tradition.

BESIDES the methods already noticed, by which the Romish Church aims to neutralize the effect of the Word of God, there is one more which must now be mentioned. It is this — *Scripture itself is made to derive its authority from tradition and the decrees of the Church.* Dr. Milner, in his "End of Religious Controversy," has unequivocally expressed this sentiment. "Tradition," says he, "conducts us to Scripture:" "Tradition lays a firm ground for divine faith in Scripture — these two united together as one rule, and each bearing testimony to the *living, speaking* authority of the Church in expounding that rule." "The whole right to the Scriptures belongs to the church. She has preserved them, she vouches for them, and she alone, by confronting the several passages with each other, and with tradition, authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her doctrine; and hence, of course, I might quash every objection you *can draw from any* passage in it *by this short reply — The Church understands the passage differently from you; therefore you mistake its meaning.*" pp. 61. 104. 106. *Fifth edition.* Most convincing arguments, truly!

Protestants receive the several books of Scripture on the ground of the evidences of their genuineness and authenticity, and the proofs of their inspiration. These evidences are external and internal, partly derived from the testimony of those who lived nearest the respective periods of the publication of the books, and partly from examination of the books themselves, and comparison of their contents with other authentic and contemporary documents. They regard Fathers and Councils as *witnesses,* not as *authorities* — and receive their *evidence* in respect to *matters of fact* with which they had opportunity to be acquainted, without binding themselves to pay any deference to their *opinions,* which were often sufficiently whimsical and absurd. Roman Catholic writers have completely overlooked these distinctions, and would make it appear that even Protestants are obliged to have recourse to tradition, to establish the authority of Scripture. The fallacy of their arguments, and the disingenuous use they make of them, must be evident to every thinking mind.

The difference between Protestants and Roman Catholics, as far as the authority of Scripture is concerned, may be thus stated. The consistent Protestant examines evidence, and judges accordingly — the Roman Catholic is saved the labour of thinking, for his Church has provided for him an opinion ready to his hand. The Protestant receives the Scriptures, because he is convinced of their divine origin — the Roman Catholic, because they have the sanction of the Hierarchy. The Protestant says "The Bible, the Bible only" —

Roman Catholic splits his vote, and gives one half to Scripture, and the other half to tradition. The Protestant opens the sacred book under a deep impression of his responsibility for the right use of it, and reads that he may discover the truth, and know the will of God — the Roman Catholic has nothing to discover, for the Church, kind mother! has not only given him the book, but has also spared him all the trouble of understanding it, and furnished him with interpretation as well as text. From the Bible the Protestant knows no appeal — but the Roman Catholic is taught to distrust the Scriptures themselves, when they appear to oppose the opinions and practices of the Church, and to look up to a higher power. In fine — the faith of the latter stands "in the wisdom of men" — of the former, "by the power of God." Protestantism is a "reasonable service;" Popery is blind and slavish submission. To the Protestant, Scripture is a "light to his feet, and a lamp to his paths:" — to the Roman Catholic, the holy book is of little use; for should he ever obtain from his confessor the privilege of reading it, he dares not exercise his own mind in its interpretation; he is ever afraid of being led into some opinion which his Church has condemned, and he finds it safer to submit humbly to the Priest, and make sacrifice of his understanding and conscience.

That very little regard is paid by the Roman Catholic system to the Scriptures, may be proved from the books of devotion published for the use of the laity of that communion. Directions are *given*, with remarkable minuteness *of detail*, for the regulation of *every day's* "exercise;" and the *old Catholic* is told how often he *o make the* sign of the cross, and to "pray the Blessed Lady to be a mother to him," and to "recommend himself to his good angel, and all the court of heaven," &c. &c. He is reminded, too, that there are certain "principal commandments" of the church to be observed, chiefly regarding holy days, fasts, confessions, and tithes. (See *An Abstract of the Douay Catechism*, p. 44. 76. *Garden of the Soul*, p. 170—177.) But not a word is said of the Scriptures: to read the Inspired Volume is not one of the "principal commandments" of the Church; on the contrary, every possible impediment is thrown in the way of this duty, and the utmost care is taken to prevent the word of God from taking effect. No exhortations are given to "search the Scriptures;" they are *not* regarded as "able to make us wise unto salvation." Indeed, a *poor* Roman Catholic can rarely possess the whole Bible, as authorised by his Church; for the cheapest edition he can procure will cost him *a guinea!* But the Protestant may get one, from the Bible Society, for *three shillings!*

Declarations have been recently issued by the Roman Catholic Archbishops and Bishops, both of England and Ireland, purporting to contain authentic statements of the faith and practice of their Church, and evidently composed with a view to remove, if possible, the opprobrium under which Popery has long laboured in this country. They are so cautiously and plausibly written, that many Protestants, it is to be feared, will be deceived, and conclude that the Roman Catholic religion is no longer what it was, but that it has now become rational and harmless. We are ready to admit that Popery in England is somewhat different from Popery on the Continent; yet only for this reason, that it is kep

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ose names are affixed
The Rev. J. B. White, in
Letter to Charles But-
has very properly re-
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holic, have no right to
own creed. You are,
nt, under a well-known
Never forget, Sir, I
entreat you, that neither you, nor your writers, nor your bishops, have any judgment of their own on these matters. You are all *subjects;* all minors." pp. 4. 34.

We must have recourse, then, to unquestionable authority. Such is the Council of Trent. The decrees of this celebrated Assembly, respecting the Scriptures, have been already noticed in a former Essay; we will now compare them with the "Declarations" of the Archbishops and Bishops; and the result will prove, that notwithstanding all their attempts to disguise or modify the peculiar doctrines of their Church; there is, on this subject, an entire agreement with the injunction of the Council, and of the "Congregation of the Index," appointed by its authority, whose "Rules" were afterwards sanctioned by Pope Pius IV.

ent, A. D. 1546: *and Con-*
of the Index, A. D. 1564.
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English and Irish Archbishops and Bishops A. D. 1826.

"The Catholics of England and Ireland, of mature years, are permitted to read *authentic* and approved translations of the Holy Scriptures, with explanatory notes."——"Such as are acknowledged by ecclesiastical authority to be accurate."

"The Catholic Church has thought it prudent to make a regulation, that the faithful *should be guided in this matter by the advice of their respective Pastors.*"

"When the Scriptures so read and circulated are left to the interpretation and private judgment of each individual; *then such reading, circulation, and interpretation are forbidden by the Catholic Church.*"

"*The unauthorised reading and circulation of the Scriptions, and the interpretation of them by private judgment, are calculated to lead men* to contradictory doctrines on the primary articles of Christian belief——to errors and fanaticism in religion, and to seditions and the greatest disorders in States and Kingdoms."

In other parts of the "Declarations" the Archbishops and Bishops have so contrived it, as to conceal or explain away the most flagrant abominations of their System; but the preceding comparative view will shew, that on the subject now under consideration, their opinions are fully as monstrous as those of the Council of Trent. The inference is — that Popery is unchanged — and that a Roman Catholic priest, conscientiously discharging the duties of his office, will, if he cannot prevent his flock from reading the Bible, endeavour to make it a dead letter.

Here we close our remarks on Scripture and tradition. The subject of the next Essay will be the important doctrine of *justification*.

C.

ON THE NECESSITY OF CHRISTIAN EXERTION IN BEHALF OF THE JEWS.

His soul was grieved for the misery of Israel. Judges x. 16.

MR. EDITOR,

To a contemplative and sensitive mind, the present melancholy and degraded condition of the Jews, the ancient people of God, when contrasted with their once exalted station, can scarcely fail of conveying sentiments and feelings of compassion and sympathy. Their Temple, once the favoured dwelling-place of the visible presence of Jehovah, now rased to the ground — their altars, once smoking with the victims of divine appointment, now thrown down — the fire of their incense, once sending forth a delightful fragrance, pleasant to the smell of the great King of Zion, now put out for *ever* — their city and country, once *the pride of the* earth, the dwelling-place of patriarchs, prophets, priests, and even of the blessed Jesus himself, now a heap of desolation and ruins, ("Who would have believed that the Kings of the earth should have entered into the gates of Jerusalem?") — their scattered bands, now driven into every nation under the Sun, "an astonishment, a proverb, and a by-word, among all nations, whither the Lord hath led them," — and those that remain to witness the mournful devastation of their devoted country, the powerless vassals of cruel and merciless oppressors, — all exhibit the sad indications of departed glory. — Surely then, I say, even such a mind, (though unawakened to a consideration of the spiritual darkness of the Jew,) when reflecting on these things, would be "grieved for the misery of Israel." But when the Christian contemplates the Jew, he beholds him enduring the frowns of an offended God, — he views him suffering under the penal consequences of that awful imprecation of divine vengeance, which still cries out against the devoted descendants of those who imbrued their hands in the murder of the Prince of Life — "his soul" will, in the highest sense, "be grieved for the misery of Israel." It is true, a feeling of indignation and abhorrence may justly arise in his bosom, whilst contemplating the Jew as allied to the authors of that sin which completed the measure of the iniquities of Jerusalem, already stained with the blood of prophets, and righteous men; — but when he remembers that it was his own sins which were the procuring cause, he will turn with compassion to weep over this melancholy and awful exhibition of human depravity and guilt, and like his divine Redeemer, will say, "Father forgive them, for they know not what they do."

Such, one might suppose, would be the natural and legitimate effect produced on the mind of a Christian, when he turned his attention towards the interesting subject, now under consideration. What was the effect produced on the mind of the Saviour, when in the vision of prophecy he foresaw the approaching calamities which already threatened this blinded and unhappy people? Let us turn to that affecting record of his tender sympathy which we find in the 19th chapter of Luke. "When he was come near, he beheld the city, and wept over it; saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes."—What was the effect produced upon the mind of the Apostle Paul? Let us read the affectionate effusions of his heart, preserved to us in the 9th chapter of the Romans. When lamenting over the apostacy of the Jews, he ushers in, with a solemn preface, that declaration of his feelings which we there find: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." But alas! with multitudes of Christians of the present day, "the misery of Israel" seems to be a matter which has escaped their notice and attention; and whilst they are sending forth their missionaries to the Gentile, Israel is neglected and almost forgotten. That this neglect on the part of Christians is mainly attributable to the circumstance of their attention not having been sufficiently drawn to the subject, I am constrained to persuade myself, since no reasonable motive can be *assigned for the neglect*; *but lest any should suppose* that such neglect is an indication of some undiscovered objection lying at the foundation of such exertions, I would briefly mention a few considerations which tend to shew, in a forcible manner, the obligations Christians are under to attempt the conversion of the Jews.

That some distinct effort is necessary to be made, in order to bring the Jews under the sound of the Gospel, few that are at all acquainted with the matter will be disposed to deny; and that there is ample scope for exertion, and Christian liberality, and zeal, will probably be as little doubted. I would observe then, as indicative of the obligation which exists—

I. *That the commission of Christ to his Apostles is universal*—"Go ye into all the world, and preach the Gospel to every creature,"—Mark xvi. 15. The commission of the Divine Redeemer being thus expressed in general terms, we are bound to interpret it in the largest and most ample manner which the words will justify; and if it be so interpreted, it is plain to every one that the Jew must be included; and he who would deny this extent of the commission ought to produce some saving clause by which the general terms are affected or restrained. This, however, I apprehend cannot be done; and till it is, the solemn commission of our Lord, given by himself to his Apostles, immediately before his ascension, is an incontestable argument in proof of the obligations which lie upon Christians, to preach the Gospel to the Jews. Lest, however, any should still be inclined to doubt the extent of the commission for which I plead, I allege the instructions which our Lord Jesus himself gave, in his final discourse

with his disciples previous to his ascension, recorded by Luke xxiv. 46, 47. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, *beginning at Jerusalem.*" I adduce,

2. *The example and practice of Christ and his Apostles.* The ministry of our Lord Jesus himself was almost wholly confined to the Jewish nation. To the Syrophœnician woman he observed, "It is not meet to take the children's bread, and cast it to dogs,"—Matt. xv. 26. When he gave his first charge to his Apostles, as recorded by Matthew, (ch. x. 5 & 6.) he directs thus, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel"—The Acts of the Apostles every where shew that the Gospel was to be first offered to the Jews. Perhaps it may be said that the Gospel having been once offered to the Jews, (which multitudes of them indeed believed, but many more rejected,) the instructions of our Lord have been sufficiently complied with; to this I answer, the commission as above explained and understood is perpetual, and cannot therefore be restricted to any particular age or time. I observe,

3. *The promises of God, yet remaining to be fulfilled,* afford ample encouragement to the exertions of Christians on behalf of the Jews. Whatever doubt or controversy may exist, as to the true interpretation of some of the *Prophecies* relating to the *conversion* and restoration of the Jews, *there seems to be what is amply sufficient,* both from the Old and New Testaments, to warrant the conclusion, that the veil of unbelief will be removed, and that they shall turn "to serve the Lord their God, and David their King, in the latter days." Here, perhaps, it may be objected to any exertion on behalf of the Jews by Christians, that it is in vain to attempt it, inasmuch as it appears from the prophecies, the conversion of the Jews will be miraculous and sudden. To this, it is answered, that however that may be, "the times and the seasons are in the hands of the Father," and duty and obedience are ours. God's kingdom of grace is a kingdom of means, and if the command be plain, we are not to hesitate in fulfilling it. I observe,

4. *The special claims which the Jews have upon believers* are very strong. The claims of the Jews on the love of Christ are very forcibly delineated by the Apostle Paul, in the 11th chapter of his Epistle to the Romans. Let us remember, that to the Jews, under God, we are indebted principally, and primarily, for that Gospel light and knowledge which we now enjoy. For a long succession of ages they were the only accredited repositories of the Oracles of God. Patriarchs, prophets, and illustrious worthies, "of whom the world was not worthy," adorn their ancestry. To them appertain the giving of the Law, and the promises. Our Lord himself, was according to the flesh, a Jew. The Apostles, and most of the first preachers of the Gospel, were Jews. The claims, therefore, of the Jewish nation, upon believers of the present day, are easily discerned to be by no means inconsiderable.

In concluding these observations, I would remark, that they appeal to The Protestant Du-

ers in general, and especially ould make an appeal to those the *Baptist Denomination*.— members of the establish- it have a Society, instituted the object—the Protestant senters have none. I am aware eed, that the Society now in hands of the establishment, inated with the Dissenters; this is not sufficient. Let us ove the stigma from the body, l let those who are zealous for honour of Protestant Dis- ters come forward, and shew at Christian love and zeal can omplish. Is it indeed the 19th itury, and amidst this blaze of spel light, is there no Society ported and carried on by Pro- ant Dissenters, for the conver- n of the Jews? May we not to any, who should appear nded at our earnestness, "Is re not a cause?"

But I observe, the remarks above de, appeal to every *Christian ividually*. Let us not be "high- ded, but fear; for as we in es past, have not believed God, now have obtained mercy, ough their unbelief; even so, re these also now not believed, t through our mercy, they might tain mercy"—Rom. xi. 20, 30, Let the remember of the h estate and favour which the Jews, "the natural olive tree," once enjoyed, but now, through unbelief, have forfeited and lost, be a solemn warning to us, "the wild branches," that have been grafted in, and produce within us meekness, humility, and godly fear; and let the advantages and privileges which we now enjoy, move us to regard, with tender sympathy and compassion, the poor out-cast Jew, and to use every exertion, in dependence on divine aid, for his recovery and reinstatement; that so, he may be grafted into his "own olive tree."

I observe also, that the subject appeals most forcibly to *Ministers of the Gospel*. I would affection- ately and respectfully put them in remembrance of the extent of the commission of the Divine Head of the Church, and intreat them not to forget "the misery of Israel." To them, and to their zeal and love, as the honoured instruments, the cause must be principally in- debted, for its formation, encou- ragement, support, and success. On them, the pastors of the flock, the appeal is affectionately urged; and as they would imitate the compassion of their divine Master, I would emphatically say, "Go ye to the lost sheep of the House of Israel."

PHILO JUDÆUS.

POETRY.

Evening Pleasures.

1.

ove to sit at eventide,
And view the setting sun
part in all his pomp and pride,
His race of glory run;—
d bless the God who bade him shine,
To cheer and gladden earth,
d only deem his rays divine
Because of heavenly birth.

2.

I love to hear the nightingale
Alone, at evening's close,
Pouring her notes along the vale,
While other birds repose:
And fancy, as it floats along,
By earthly sounds unbroken,
In every note of her sweet song
Her Maker's praise is spoken.

3.

I love to hear the murmuring rill
In gentle course descending,
Down to the valley from the hill,
With other streamlets blending;
To bless the hand by whom it flows,
An emblem of His love,
Whose mercy gathers as it goes,
And has its source above.

4.

I love to hear the balmy breeze
Bearing the showers of dew,
While rustling thro' the grateful trees,
That bend as if they knew,
Like me, there is no earthly thing,
That clothes or decks the sod,
From which a blessing does not spring
To glorify its God!

L. A. H.

REVIEW.

The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature: to which are added two brief Dissertations. By Joseph Butler, LL. D. late Lord Bishop of Durham, with an Introductory Essay by the Rev. Daniel Wilson, A. M.—Glasgow, 1824, 12mo. Price 6s.

To pronounce every well-meaning writer of these days a benefactor to society, would certainly be to confer indiscriminate praise. There are many publications which speak little more in behalf of their authors, than that they betray a too eager desire for present and posthumous fame. For our parts, we regard the rapid increase of modern productions with a degree of anxiety, since they are likely not only to divert the mind from such as are of established reputation, but to lower the standard of genius and taste, and to induce a habit of miscellaneous, rather than of select reading. It is not in this light, however, that we view the present undertaking of Mr. Wilson. The republication of a work like the Analogy, may be considered as an invitation to the proper exercise of the intellectual faculties, and to the right improvement of our leisure moments. And if the refined and poetical part of the community are under obligations to Addison, for the pains which he took to bring the Paradise Lost into general notice, the lovers of true Religion are no less indebted to the respectable Clergyman, through whom the merits of the production now before us will no doubt be more extensively appreciated. Butler was the fellow student of Secker, who afterwards became an Archbishop. He was also the respectable opponent of the famous Dr. Samuel Clark, who wrote on the Divine Attributes; and rising from one degree of eminence to another, he was at length promoted to the See of Durham, by his Majesty George the Second. It may amuse some of our readers to be informed, that both Secker and Butler were students in a dissenting Academy. The design of the Bishop in this work, which may justly be styled one of the noblest offsprings of the human mind, is, as he states in the title-page, to point out the "Analogy of Religion, natural and revealed, to the Constitution and Course of Nature." Whoever has attended to the innumerable forms which infidelity and scepticism assume, must have perceived, that there is no objection of which mankind more frequently avail themselves, than that the discoveries of religion are incompatible with the deductions of reason; or, in other words, incomprehensible, and in consequence not to be believed. To expose the weakness and futility of this objection,

the author directs all the energies of his gigantic mind.

Grotius and most of his successors have laboured to collect and confirm the principal arguments in favour of the Christian Religion. Butler attempts throughout to support but one argument, though abundantly comprehensive in its bearings and application; so that supposing that which is derived from history to be settled beyond debate, we can scarcely conceive there is a doubt, which the reasonings of the Prelate are not adapted to remove. If it were the same in theology as in all other sciences, did we require the external evidence only to be stated, in order to give the doctrine or fact a welcome admission into the mind, all that we should have to do, would be to refer the sceptic, in whatever form he might shape his objection, to the history of christianity. The prejudices against pure and undefiled religion are, however, exceedingly numerous; and no sooner is one chased away from its latent and strong hold, than another presents itself. Hence it belongs to the advocate of revealed truth to be ready to repel every attack, while he must be regarded as the greatest benefactor to the church and to the world, who supplies us with a weapon by which we may disarm the enemy at all points. That the author of the Analogy is in a good degree intitled to this appellation, none will deny, who have duly considered the objections which he has not only combated, but most successfully overcome. There are passages, and these not a few, which, were they to be read to an assembly of the most clamorous unbelievers, would, by their force of argument, produce that solemn stillness which Virgil speaks of, when a man of singular piety and merit arises up amidst a noisy and factious multitude. Of making extracts there would be no end; and yet we cannot deny ourselves the pleasure of presenting our readers, with what we think a beautiful specimen of that kind of reasoning, which the author all along employs.

"*Religion is a practical thing*, and consists *in such a determinate course* of life, as being what there is reason to think is commanded by the Author of nature, and will, upon the whole, be our happines under his government. Now if men can be convinced that they have the like reason to believe this, as to believe, that taking care of their temporal affairs will be to their advantage; such conviction cannot but be an argument to them for the practice of Religion. And if there be any reason for believing one of these, and endeavouring to preserve life, and secure ourselves the necessaries and conveniences of it; then there is also reason for believing the other, and endeavouring to secure the interest it proposes to us. And if the interest which religion proposes to us be infinitely greater than our whole temporal interest, then there must be proportionably greater reason for endeavouring to secure one than the other; since, by the supposition, the probability of our securing one is equal to the probability of our securing the other." Part 2. Chap. 8.

Every work must be principally estimated by considering the immediate design of the writer: yet there are some books peculiarly valuable, for what may be called, their collateral advantages. Most teachers of logic and mental philosophy recommend the study of geometry, algebra, and other branches of the mathematics, not so much with a view to make the student a profound mathematician, as to enable him to think correctly, and reason with force. In like manner, though the professed object of Butler should be forgotten, his performance has a strong claim on all, who are beginning to exercise the powers of the mind. It is a school for the most vigorous thinking. The reader will not wonder, as he turns over the pages, how the author found time to read so many ancient and modern publications, as is the case when we peruse Baxter, Howe, Manton and others: but he will be astonished at the "patient force of thought" every where displayed, and be led to conclude, that the mind, if there be a disposition to exert it, needs not so much the aid of foreign assistance, as some seem disposed to imagine. On this account, we think the labours of Mr. Wilson peculiarly well-timed. We hail, with pleasing emotions, those works in which the intellectual powers appear exerted to their full extent, in defending the cause

3.

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of true Religion, and venture to assert, that the more they are read and examined, the less reason will there be to complain that genius is diminished. Though Butler was born towards the close of the seventeenth century, he is little inferior to the most chosen spirits which adorned that ever memorable epoch.

Hints to Ministers and Churches. By the late Rev. Andrew Fuller. Holdsworth. 12mo. 4s. 6d.

THIS volume consists of twenty-seven sketches of sermons of our late much esteemed and still lamented friend. They are, as might have been expected, (being printed as it should appear from his *notes* without any additions) very imperfect specimens of his masterly style of composition; nor do they give scarcely an idea of his very superior manner of preaching. Still they will bring to the recollection of those who were well acquainted with him, his original manner of thinking, in the natural illustrations of evangelical truth which they contain. They abound with honest statements of what are the essential features of the ministerial character. No vain, selfish, indolent, gossiping pastor can read these hints, without meeting with many pointed reproofs. Here are also many pungent exhortations to deacons and members of churches, well adapted to stir up to the exercise of "whatever is lovely and of good report."

The sermon No. xix. addressed to the students of the Bristol Education Society, is peculiarly excellent; it is founded on 2 Cor. iv. 13. "*We believe, and therefore speak.*" It is intituled, "Faith in the gospel necessary to preaching it." The following is an extract.

"*No other motive will bear the test.* What an account will faithless ministers have to give, when asked, 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?' One may have to answer, '*The vanity of my parents* led them to educate me for the *ministry*, and when I grew up I was fit for *nothing else*.' Another may have to answer, '*My own vanity* influenced me, having a *taste for learning* and public speaking; and esteeming it a reputable and genteel mode of life, I took to it.' Another may have to say, 'It was my own *conceit and arrogance*, having a large proportion of native effrontery, I made my way, and was caressed by the people.' Oh! how different is this to the Apostles: 'We have believed and therefore speak.' But why do I thus speak? I am not addressing a Society which pretends to train graceless characters for the ministry, or to make new ministers by mere education. They are aware of the necessity of their pupils being believers; and if any of them prove otherwise, they have deceived their patrons. They do not so much as pretend to impart gifts, but merely to improve those which Christ appears to have imparted. They wish to enable the aged and experienced part of our ministers, like Aquila and Priscilla, to expound to the younger brethren the way of the Lord more perfectly.

"And as to you, my young brethren, I bear no particular jealousy of you; only as we ought to be jealous with a godly jealousy, looking lest any man fail of the grace of God. You are likely, another day, to occupy stations of much greater importance, than if each were a minister of state. Our churches look to you; many aged ministers are gone. Those that remain will soon follow. God has begun a great work in our day: may you take it up and carry it on! It is but the other day since *we* were youths, looking up to those who are now no more. Now the load lies on *us*: soon it must lie on *you*, or on some others. Deliverance will arise from some other quarter. 'O men of God! Flee youthful lusts, and follow after righteousness, faith, charity, peace, with them that call on the Lord, and are of a pure heart.'"

From the preface we learn, that this publication is the property of the family of the late Mr. Fuller: it is said that many similar Sketches have been "surreptitiously copied and published."

Four Lectures delivered at Worship-street Meeting-House, near Finsbury-square, London, during the month of March, 1826, on the History—the Subject and Mode—the Perpetuity—and the practical Uses of Christian Baptism. By John Evans, LL. D., Edwin Chapman, James Gilchrist, and David Eaton. Eaton, 107, High Holborn.

FROM the advertisement we learn that these lectures were suggested by the General Baptist Committee, appointed by the General Assembly. And 'the

reader may be gratified to learn that some individuals became candidates for baptism at the close of the lectures.'

The first, by Dr. Evans, is founded on Matt. xxi. 25. 'Whence was it? from heaven, or of men?' He gives, 1st, the history of baptism in the apostolic age;—2dly, during the long period intervening between that age and the reformation;—and 3dly, the history of baptism in our own country.

In p. 8. Dr. Evans speaks of the venerable John Wesley as being, when living, at the head of the largest body of Christians in the British Empire. Surely this is not correct: the Methodists were not so numerous as this statement affirms, while their founder was living.

In the sketch of the history of baptism in our own country, much curious and valuable information is contained, which will be new to many of our readers; and we feel obliged to Dr. Evans for the pains he has bestowed on this elaborate article. We have smiled at the eagerness with which he claims *Milton* for his own. In p. 50, he tells us,

"The *particular* and *general* Baptists have to boast of two names distinguished for their genius and piety: John Bunyan, the author of Pilgrim's Progress; and John Milton, the author of Paradise Lost. Bunyan was always known to have been a Calvinist Baptist, and were it only that he first introduced *free communion* amongst his own body, I should venerate his memory. When abused for it, his singular reply was, that 'he would abide by his faith and practice, till *moss should grow on his eyebrows!*' This was an incontrovertible proof of his integrity. On account of his intellectual, moral, and religious qualities, he is held in everlasting remembrance. Milton was not known to have been a General Baptist till very recently, by his 'treatise on Christian doctrine,' found after it was lost for upwards of a century, and most liberally published by order of his Majesty. Of Baptism he thus speaks: 'Under the gospel, the first of the sacraments (so called) is Baptism, wherein the bodies of believers, who engage themselves to pureness of life, are immersed in running water, to signify their regeneration *by the Holy Spirit*, and their union *with Christ in death, burial*, and resurrection.' *Indeed, Milton, were he now living,* might join himself to the *General Baptists* in perfect consistency with his leading religious sentiments. There he would be admitted into free and full communion, indulging unreserved love and charity towards all the other professors of Christianity. Pardon my honest enthusiasm."—

In this matter we cannot but think Dr. Evans is greatly mistaken.

Mr. Chapman's laboured and sensible discourse contains a sufficient reply to Mr. Belsham's 'Plea for infant Baptism.'

Mr. Gilchrist's lecture is very able, ingenious, and eloquent, and contains an answer to Emlyn and others, who have written against the *perpetuity* of this ordinance. Whether the preacher has indeed disposed of that question, time will shew. He was, it appears from his own statement, very sanguine. "I was willing to pursue the exhaustive mode to the utmost with the subject; that a question, which is yet new, might be settled once for all, before it shall have become inveterate by duration, and before the unsound opinion shall have become the badge of faction in the kingdom of Christ, (for there is no Anti-Baptist denomination yet,) or the war-whoop of a powerful party."

Mr. Eaton's concluding lecture is serious and practical, as the topic assigned to him certainly required. But he speaks boldly of "the *groundless* doctrine of original sin!!"

We most deeply regret that all these respectable lecturers appear to have turned their backs on those doctrines for which the reformers so nobly contended, and which, a hundred years ago, were the glory of the *General* as well as the *Particular* Baptist churches. What would *Thomas Grantham* say, in reviewing the lectures now before us? We shall copy his epitaph as given by Dr. Evans. The following memorial (he says) in golden capitals, is to this day hung up in the Meeting-house belonging to the General Baptists, in the priory of the White Friars, St. James's, Norwich:

"A memorial dedicated to the singular merits of a faithful confessor and laborious servant of Christ, who, with christian fortitude, endured persecution through many

perils, the loss of friends and substance, and *ten* persecutions for conscience sake; a man endued with every christian grace and virtue — the *Rev. Thomas Grantham*, a learned minister of the baptised churches, and pious founder of this church of baptised believers, who delivered to king Charles II. our declaration of faith, and afterwards presented to him a remonstrance against persecution: both were kindly received, and redress of grievances promised. He died Jan. 17, 1692, aged 58 years; and to prevent indecencies threatened to his corpse, was interred before the west door, in the middle aisle of St. Stephen's church, in this city, through the interest and much to the credit of the Rev. John Connould, by whom, with many sighs and tears, the burial service was read to a crowded audience, when, in closing his book, he added, 'This day is a very great man fallen in our Israel;' for after their epistolary dispute, in sixty letters, ended, that very learned vicar retained the highest esteem and friendship for him whilst living, and was, at his own request, buried by him."

Remarks on a recent Effort to subvert the Charter of the Royal College of Surgeons, with Animadversions on the evil Tendency of "The Lancet" &c. &c. By W. Cooke, Member, &c.

We propose to review books connected with *religion* and *morals;* and had not the above work a close connexion with these subjects, we should not have noticed it. Passing over, therefore, all that belongs only to the *medical profession*, we observe, it is a most affecting fact, that no class of persons has evinced a stronger antipathy to evangelical piety than that of medical men. "It has been laid to our charge, (says the worthy author of the pamphlet before us,) that having so continually to contemplate the skill of the Creator in the structure of the human fabric, and witnessing so habitually the devastations of casualty and disease, under all their varied forms, it is surprising that but *few, comparatively*, have duly appreciated the blessings of Christianity, or even inquired into the evidences of revelation," p. 63. Though there are very many honourable exceptions, yet, speaking of the medical profession as a body, the charge, we fear, is too true.

It is therefore of the highest importance, that measures should be adopted to remove the evil in existence, or at least to prevent its increase.

In the present day many truly pious persons are training up their sons for the medical profession. We would charge them to ground them well in the evidences of revealed religion, and to aim to convince them, that though their professional duties may at times prevent their attendance on religious worship, yet that they will be no excuse for the entire neglect of it, as is too much the case in many instances, and which neglect has a most pernicious influence upon the minds of such characters, and will account for the little religion to be found in that body.—We would particularly recommend to parents to ascertain what books occupy the attention of those so dear to them. It appears that this is highly desirable, from the statements of Mr. Cooke: he says, p. 55.

"Desirous as I am, that we should maintain the character of an enlightened and liberal profession, I beg to invite attention to an influence widely extending amongst us, and mischievous in its tendency. I should gladly abstain from the following observations, were it not for the feeling that the *principles* and *morals* of the rising youths in the profession are in danger of being tainted, through a channel which ought to convey the purest streams of information. The youthful mind is ever ready to seize with avidity what is amusing, and the spirit of personal invective—low witticisms—the epithets of ridicule and abuse—will not fail to arrest their attention. It will not be doubted that profane scurrility, which may present an attractive aspect when associated with effusions of humour, is a species of writing, with which it is undesirable our young men should become familiar. But the objection acquires additional force, when with aspersions of character, and other evils adverted to, there is *an aim to throw discredit on divine revelation, or to jest with, or parodise, any parts of the sacred volume, or to treat religion with contemptuous merriment.* The parent or master but ill performs his duty, who does not endeavour to exclude such publications from the habitual perusal of youth, whose studies it is his duty to guide, and whose habits he may probably govern. That "evil communications corrupt good manners," is a trite but useful maxim. When our youths begin to jest with any fundamental truth, or when they learn to utter coarse and vulgar epithets, perhaps at first quoted play

ally from what they read, their moral principles are endangered."

This is an alarming statement, especially when we learn that "much as it may surprise men of education and taste, it is nevertheless true, that enwenomed and polluted as it is, the members of the profession have become rather extensively impregnated with its virus."

Thus it seems that the powers of the mind are "assiduously exerted to pollute the stream, at which a goodly number of enquiring youths—amiable, pliable, and intelligent—the hopes of science and humanity—are invited to drink—and drinking, become contaminated."

Already the pernicious effects appear, as an extract from p. 18 will shew:

"In former times age was venerated, but it has become rather prevalent of late to speak of an old man in the language of contempt.

"It surely does not become them to mark with disrespect the Father of the sciences, to whose lessons they have been mainly indebted for at least the elementary principles of recent improvements, and from whose exemplary zeal and salutary counsels their pupils derived the impulse to continued and successful exertions. We shall do well to guard against a disposition to esteem but lightly men and things that are old."

We sincerely hope that the work will obtain a very extensive circulation, and under a divine blessing, be very useful in counteracting the pernicious influence against which its just censures are directed.

Brief Descriptive History of Holland, in letters from Grandfather to Marianne, during an excursion in the Summer of 1819. London, Wightman and Cramp, pp. 153. Price 2s. 6d.

THOUGH the young geographer might perhaps be warranted, from the title of his publication, to expect a more detailed account of Holland, than he has yet met with in Guy or Goldsmith, no such expectation will be realized by the perusal. The author seems not to have made *any excursion into the interior of country. The Capital,* Rotterdam, Haarlem, and a few other towns on the Western coast, include all that he has visited. It is natural to suppose, that with advantages so limited, and especially in a country like the Netherlands, on which Nature has conferred but little pleasing and sublime scenery, nothing could be presented to the eye of the public adapted to excite interest. But we must remember, the history of nations is not valuable merely on account of the information which it gives us of their physical grandeur: its principal charm consists in recording their moral lineaments; or, in other words, the character and manners of the inhabitants. Hence a temporary residence in two or three of the principal cities of any country, may furnish a person capable of making observations, with materials sufficient to please and instruct general readers. Unless we are mistaken, the short narrative now before us will afford confirmation of this statement. The writer shews himself to have been awake to the scenes which surrounded him, he displays considerable talents for compression, and employs throughout a very agreeable style. Were we to become residents in the country, much time would not be required, owing to the information afforded by the author, to naturalise us to Holland, provided we were acquainted with the Dutch language, and could we banish from our minds "*amor patriæ.*" The Descriptive History is comprised in twelve letters: it will not, however, be expected that we should enter on the different subjects which they contain. Allusions are made in various passages to the moral and religious character of the people, and it affects us with a mournful gloom to learn, that in a nation professedly Protestant, the best of all causes seems to be nearly forgotten. Considering the great celebrity of the Hague in ecclesiastical history, it is not surprising that the author should have visited that place with unusual interest. The intelligent reader will perceive that the account which he has given of it does credit to his powers of description.

But it is on the eleventh letter that

the merits of the work chiefly depend. The manner in which the Sabbath is observed, the mode of public worship, style of preaching, appearance of the auditory, and other topics to which reference is made, serve to invest the land of our nativity with additional charms, and loudly call for a fresh reiteration of the poet's injunction —

"Bless'd Isle, confess thy God!"

We could have wished the writer had entered more into detail in this part of his narrative, since every attempt to impress the mind more strongly with our advantages in Christian doctrine, or in purity of instruction and manners, is adapted to inspire a higher sense of their value, and to awaken lively emotions of gratitude to the merciful Author of them.

The conclusion of the letter contains an account of Dutch funerals, and of the Kerk-hof, the place of interment. It may be doubted whether there is to be found, in so narrow a compass, a more revolting piece of information in any history of the most barbarous Pagan nations. As if from a spirit of revenge, or rather out of mockery to the last enemy, they deposit their dead above ground, and thereby expose them to a more speedy putrefaction. When we contemplate this and other reports of the manners and habits of surrounding kingdoms, we are at a loss to account for the taste of such of our countrymen as can submit to take up a permanent abode among them. Rising from the perusal of this publication, we are tempted to remark, that however empty a name patriotism may appear to others, it ought, in our opinion, to be regarded as a substantial virtue.

Should a second edition of this short, but entertaining history be called for, we would recommend the author to abridge the first part of the narrative, which, though it must doubtless interest Marianne, is not of a nature to command general attention. He has other *materials* at hand, and his abilities to *amuse* and instruct us rise far above *mediocrity*.

The Deity of Christ the Uniform Testimony of the Holy Scriptures. By William Jones, Minister of Mawdsley-street Chapel, Bolton. Baynes. 12mo. pp. 120.

NOTWITHSTANDING "the author of this little volume makes no pretensions to originality, either in thought or illustration;" he is entitled to praise for supplying qualities of a more valuable description than either: solid arguments, and perspicuous statements. He has succeeded in exposing the subtleties of *rational* semi-infidels, and in establishing the truth of the supreme Deity of Christ, by plain deductions from the Inspired writings.

We consider this work admirably well adapted to instruct and confirm weak minds on this all important doctrine, and should be happy to promote its extensive circulation; we therefore copy the titles of the chapters: these are, 1. "The importance of correct sentiments respecting the person of Christ. 2. The names, titles, and perfections of Deity ascribed to Christ, by the Sacred Writers. 3. The works of Deity ascribed to Christ. 4. Christ the proper object of worship. 5. The Scriptures positively assert the Godhead of the Redeemer. 6. Evidence collected from the New Testament, where the Divinity of Christ, though not expressed, is implied. 7. Evidence in favour of the Divinity of Christ. from the manner in which he wrought miracles. 8. The offices, characters, and relations of Christ, under which he is represented in the word of God, all imply his essential Godhead. 9. An examination of those passages of the Holy Scriptures which are supposed to deny the Deity of Christ. 10. The state of mind necessary to understand the Scriptures right."

This cheap book is suitable to be put into the hands of those who oppose the fundamental doctrine on which it treats. Let them read and understand it with a proper state of mind, and we feel satisfied they will no longer run the risk of falling upon "the stumbling stone," but will build their hopes on Christ as "the Rock of Ages."

LITERARY RECORD.

New Publications.

The Psalms and Hymns of the late Dr. Isaac Watts, in 2 vols. royal 12mo. Price 9s. boards. We beg leave to call the attention of our readers to this new and elegant edition of Dr. Watts's Psalms and Hymns; in which nothing seems to have been omitted which could contribute to make the work useful and attractive. The excellent type—the copious indexes—the arrangement of the contents—and the moderate charge,—all concur in preferring on its behalf a claim to superiority which will scarcely be disputed. The publisher of these beautiful volumes is justly entitled to much praise; and we hope that, by an extensive sale, he will receive considerable encouragement.

2. *Old English and Hebrew Proverbs, explained and illustrated. By Wm. Carpenter.* 32mo. boards. 1s.6d. This is a beautifully printed little book; but though small in bulk, it is rich in value; containing the concentrated wisdom of one hundred and ten Proverbs, with appropriate explanations. The Editor has here provided an excellent pocket companion for youth; we hope he will be rewarded for his trouble. The following is a specimen of one of the pages:

VIII.

Charity begins at home.

This proverb was designed to intimate that it is a man's first duty to provide for the wants of his own family. But as the best institutions have been abused, so this has become an excusatory reply by the uncharitable, who have not the natural affection to relieve the necessitous poor out of their abundance; thereby intimating, most unjustly, that self-love is the measure of our love to our neighbour.

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8.—"Use hospitality one to another," 1 Pet. *iv.* 9.

3. *A Treatise on the Divine Sovereignty. By Robert Wilson, A.M.* 8vo.

4. (1) *The Advantages arising from the combination of Learning with Piety in the Christian Ministry.* A Sermon, preached before the Subscribers and Friends of the Stepney Academical Institution, June 22, 1826. By Caleb Evans Birt, A.M. Price 1s.

(2) *Simplicity in Ministerial Addresses recommended.* A Discourse, delivered before the Bristol Education Society, June 28, 1826. By John Kershaw, A.M. Price 1s. 6d.——We are happy to announce the publication of these excellent discourses, and hope to give an extended notice of them next month.

5. *In School and Out of School. By one who knows both.* London, Jones, Lovell's Court. 12mo. pp. 131. With three elegant copperplates. 3s. 6d. We have perused this volume with very great pleasure. The interest heightens as the reader proceeds. What scene can possibly be more delightful than that of two amiable brothers, who had when at school greatly improved themselves in polite learning, when taken prematurely away, dying in the faith of Jesus! It is in reference to this circumstance that the advertisement informs the reader—"Should it be thought that the things stated in the latter part of this little history, on account of their extraordinary nature, are too wonderful to be believed, the reader is assured that they are strictly true, both in sense and expression."—We shall be happy should our warm recommendation introduce this useful and entertaining book into our boarding-schools.

6. *The worth of a Bible, exemplified in striking facts.* By D. Griffiths. Fifth edition. Price 6d. Here are six tales, in very decent rhyme, all illustrative of the worth of the Bible. It is a very suitable reward book for Sunday Schools.

In the Press, &c.

The History of the Council of Trent, compiled from the best authorities, will shortly appear.

Mr. Todd has lately published an enlarged life of Milton, containing much interesting information, derived from the Papers lately discovered in the State Paper Office.

The Miscellaneous Works of the late Rev. Andrew Fuller, in 1 vol. 8vo. will soon be ready.

OBITUARY.

MR. THOMAS STANGER
Late of Marten Mill, near Dover.

Mr. Thomas Stanger was born at Bessels Green in Kent, July 9, 1770: he was the eldest son of the late John Stanger, pastor of the Baptist Church meeting at that place more than fifty years. Mr. Stanger's ancestors were many of them eminently pious and active in the cause of Christ: his mother was received in communion with the Church of Christ in Northampton, under the pastoral care of the late Rev. John Ryland, when very young; she was removed to glory before her son was six years old. In her he lost a tender and pious guardian; but being naturally of a meek and quiet temper, he secured the affections of his friends by his gentle and endearing manners.

At an early age he manifested a great desire for religious knowledge: the first permanent spiritual impressions made on his mind were, in the 15th year of his age. The Rev. Mr. Knott, of Eythorn, was on a visit to Bessels Green, and when praying in the family, he particularly noticed the motherless youth in his petitions. On which occasion, he wrote, "I rose from my knees a poor condemned sinner." A sermon preached by his father to young people on the interment of his youngest sister, appeared to be useful to him. From this time the influence of religion began to manifest itself, in the pleasure he took in conversation with his pious friends; and in the letters which he wrote to his sisters; evincing his desire to communicate his serious exercises of mind to those nearly related to him, and the happiness he found in the ways of God. At the age of eighteen he was baptized by his father, and received *into communion* with the Church at *Bessels Green*, in which neighbourhood *he continued* for several years, much esteemed by all his friends, for his consistent conduct and zealous deportment as a member of the church of which his worthy father was pastor, whose counsel he highly and justly valued, and by whom he was greatly assisted in his christian course. In a letter to a christian friend he thus writes: "My dear parent's sermons are blessed to my soul's comfort—they do me much good. I go with him as often as I can into the villages; the hearers attend with seriousness, and the rooms are filled, but the dear people have no other means of instruction. Oh! that I had the piety of David, the wisdom of Solomon, and the heart of an Apostle: I would tell them words whereby they might be saved, I would preach unto them the unsearchable riches of Christ: but, alas! I am unable to do any thing."

Soon after the expiration of the term of his apprenticeship he was engaged in business, among worldly people; at which time, in a letter, his language was —"My soul cleaveth to the dust: this causes humility; yet I am sometimes favoured with communion with my heavenly Father when no eye sees me; this is sweet and refreshing: and I enjoy the privilege of spending my sabbaths among my own people"—meaning under his father's ministry and among his relatives and christian friends. Here his conduct was such as adorned his profession; he strengthened the hands of his pastor, and assisted him in his labours, by stimulating the young in the ways of God, comforting the weary and desponding, and using every effort in his power to maintain harmony and peace in the church.

In the year 1796 he left the neighbourhood of Bessels Green, which was much regretted by his christian friends, and removed to Norbourn, near Dover, by the desire of a friend; whose letter to him he thus answered: "I feel very unwilling to leave Bessels Green, be-

ause of my dear friends, whom I love or the truth's sake, and whose conversations have been profitable to me. I ope I shall, however, enjoy the preence of Christ and communion with is dear people, to me at present unnown; that we may encourage each ther in the good way."—He was not isappointed. In April 1797, he writes— I attend at Eythorn, and feel very hankful that the Lord has brought me mong some serious, humble, praying hristians, and although I love the dear eople I have left, yet here at Eythorn I m ready to say, here will I find a setled rest, while others go and come," &c.

Mr. Giles, the Pastor of the church t Eythorn says, "Mr Stanger was reeived into full communion by our hurch, Sept. 1797, and in August 1798 e was unanimously called to the work f the ministry, and publicly set apart. le found himself at home; he was dearly beloved by the people; as a reacher he was truly a Barnabas, a son f consolation." He adds, "No minister r people could live more happily togeher for many years, than we did, for he vas eminently a man of prayer and a nan of peace."

In 1799 he married Miss March, a ember of the Church at Eythorn, and hortly afterwards settled at Marten Mill, between Dover and Deal.

After a few years he removed to Lininge, a few miles from Hythe, and preached at a chapel at Hythe for four or ive years, the place having no settled minister.

He removed again to Marten Mill, where he spent the remainder of his lays; and diligently employed himself n preaching the word of life, in the urrounding villages, with pleasing evilences of the divine blessing. He was astly esteemed, not only by his immeliate connexions, but by other churches or whom he occasionally ministered, and o whom he was endeared by his uniform christian deportment.

But close attention to his business hrough the week, and his preaching at *listant places on the Sabbath*, became at *ength too laborious for his* constitution. Still feeling in a high degree the inestimable value of the gospel, he could not conscientiously hide his talent in the earth, while so many places around needed his services. Often has he expressed a deep sense of his unworthiness and a humble view of his capacities and talents, when the importance and responsibility of preaching the everlasting gospel were the subjects of conversation; while his love to the Redeemer, and his ardent concern for the souls of his fellow sinners, led him to deny himself ease, and encounter difficulties, so that he might in any way promote the cause of the former and enhance the welfare of the latter. Nor did his zeal in going about doing good prevent his holding close communion with his God, or cause him to omit the duties of his family; his solicitude for the salvation of his children was constantly manifest. In his letters to his friends, it was noticed how little he wrote of himself, while the glorious gospel was his darling theme; he recommended it, he enfored it, as the *most* important concern that he had to attend to in this world.

In the winter of 1822 he took a severe cold, while preaching at St. Margaret's: he increased it after preaching at Dover in the afternoon; and then hastened further to preach in one of the villages in the evening; this brought on a cough and considerable weakness, which never entirely left him: yet he was so far recovered as to be able to take a journey to attend the funeral of his venerable father, in April 1823, and to meet his beloved relatives and christian friends, at his native place, for the last time on earth. The interviews were solemn and affecting, and his prayer with the family after the interment, made a deep impression on the minds of some present, that his own career would soon be terminated in this world. On the evening following he gave an exhortation at their prayer meeting, from the words of the apostle, "Casting all your care upon him, for he careth for you." The next day he left his friends and relatives, and in great weakness and debility returned to his anxious family, with th

with his disciples previous to his ascension, recorded by Luke xxiv. 46, 47. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, *beginning at Jerusalem.*" I adduce,

2. *The example and practice of Christ and his Apostles.* The ministry of our Lord Jesus himself was almost wholly confined to the Jewish nation. To the Syrophœnician woman he observed, "It is not meet to take the children's bread, and cast it to dogs,"—Matt. xv. 26. When he gave his first charge to his Apostles, as recorded by Matthew, (ch. x. 5 & 6.) he directs thus, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel"—The Acts of the Apostles every where shew that the Gospel was to be first offered to the Jews. Perhaps it may be said that the Gospel having been once offered to the Jews, (which multitudes of them indeed believed, but many more rejected,) the instructions of our Lord have been sufficiently complied with; to this I answer, the commission as above explained and understood is perpetual, and cannot therefore be restricted to any particular age or time. I observe,

3. *The promises of God, yet remaining to be fulfilled,* afford ample encouragement to the exertions of Christians on behalf of the Jews. Whatever doubt or controversy may exist, as to the true interpretation of some of the Prophecies relating to the conversion and restoration of the Jews, there seems to be what is amply sufficient, both from the Old and New Testaments, to warrant the conclusion, that the veil of unbelief will be removed, and that they shall turn "to serve the Lord their God, and David their King, in the latter days." Here, perhaps, it may be objected to any exertion on behalf of the Jews by Christians, that it is in vain to attempt it, inasmuch as it appears from the prophecies, the conversion of the Jews will be miraculous and sudden. To this, it is answered, that however that may be, "the times and the seasons are in the hands of the Father," and duty and obedience are ours. God's kingdom of grace is a kingdom of means, and if the command be plain, we are not to hesitate in fulfilling it. I observe,

4. *The special claims which the Jews have upon believers* are very strong. The claims of the Jews on the love of Christ are very forcibly delineated by the Apostle Paul, in the 11th chapter of his Epistle to the Romans. Let us remember, that to the Jews, under God, we are indebted principally, and primarily, for that Gospel light and knowledge which we now enjoy. For a long succession of ages they were the only accredited repositories of the Oracles of God. Patriarchs, prophets, and illustrious worthies, "of whom the world was not worthy," adorn their ancestry. To them appertain the giving of the Law, and the promises. Our Lord himself, was according to the flesh, a Jew. The Apostles, and most of the first preachers of the Gospel, were Jews. The claims, therefore, of the Jewish nation, upon believers of the present day, are easily discerned to be by no means inconsiderable.

In concluding these observations, I would remark, that they appeal to The Protestant Dis-

general, and especially
ake an appeal to those
aptist Denomination.—
bers of the establish-
e a Society, instituted
object—the Protestant
have none. I am aware
hat the Society now in
of the establishment,
with the Dissenters;
s not sufficient. Let us
e stigma from the body,
ose who are zealous for
ur of Protestant Dis-
me forward, and shew
stian love and zeal can
h. Is it indeed the 19th
nd amidst this blaze of
ht, is there no Society
and carried on by Pro-
ssenters, for the conver-
e Jews? May we not
ny, who should appear
at our earnestness, "Is
a cause?"
serve, the remarks above
peal to every *Christian*
ly. Let us not be "high-
but fear; for as we in
, have not believed God,
have obtained mercy,
heir unbelief; even so,
e also now not believed,
gh our mercy, they might
ercy"—Rom. xi. 20, 30,
the remembrance of the
te and favour which the Jews, "the natural olive tree," once enjoyed, but now, through unbelief, have forfeited and lost, be a solemn warning to us, "the wild branches," that have been grafted in, and produce within us meekness, humility, and godly fear; and let the advantages and privileges which we now enjoy, move us to regard, with tender sympathy and compassion, the poor out-cast Jew, and to use every exertion, in dependence on divine aid, for his recovery and reinstatement; that so, he may be grafted into his "own olive tree."

I observe also, that the subject appeals most forcibly to *Ministers of the Gospel.* I would affectionately and respectfully put them in remembrance of the extent of the commission of the Divine Head of the Church, and intreat them not to forget "the misery of Israel." To them, and to their zeal and love, as the honoured instruments, the cause must be principally indebted, for its formation, encouragement, support, and success. On them, the pastors of the flock, the appeal is affectionately urged; and as they would imitate the compassion of their divine Master, I would emphatically say, "Go ye to the lost sheep of the House of Israel."

PHILO JUDÆUS.

POETRY.

Evening Pleasures.

1.

it at eventide,
r the setting sun
ll his pomp and pride,
of glory run;—
the God who bade him shine,
and gladden earth,
eem his rays divine
f heavenly birth.

2.

I love to hear the nightingale
Alone, at evening's close,
Pouring her notes along the vale,
While other birds repose:
And fancy, as it floats along,
By earthly sounds unbroken,
In every note of her sweet song
Her Maker's praise is spoken.

3.

I love to hear the murmuring rill
In gentle course descending,
Down to the valley from the hill,
With other streamlets blending;
To bless the hand by whom it flows,
An emblem of His love,
Whose mercy gathers as it goes,
And has its source above.

4.

I love to hear the balmy breeze
Bearing the showers of dew,
While rustling thro' the grateful trees,
That bend as if they knew,
Like me, there is no earthly thing,
That clothes or decks the sod,
From which a blessing does not spring
To glorify its God!

L. A. H.

REVIEW.

The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature: to which are added two brief Dissertations. By Joseph Butler, LL. D. late Lord Bishop of Durham, with an Introductory Essay by the Rev. Daniel Wilson, A. M.—Glasgow, 1824, 12mo. Price 6s.

To pronounce every well-meaning writer of these days a benefactor to society, would certainly be to confer indiscriminate praise. There are many publications which speak little more in behalf of their authors, than that they betray a too eager desire for present and posthumous fame. For our parts, we regard the rapid increase of modern productions with a degree of anxiety, since they are likely not only to divert the mind from such as are of established reputation, but to lower the standard of genius and taste, and to induce a habit of miscellaneous, rather than of select reading. It is not in this light, however, that we view the present undertaking of Mr. Wilson. The republication of a work like the Analogy, may be considered as an invitation to the proper exercise of the intellectual faculties, and to the right improvement of our leisure moments. And if the refined and poetical part of the community are under obligations to Addison, for the pains which he took to bring the Paradise Lost into general notice, the lovers of true Religion are no less indebted to the respectable Clergyman, through whom the merits of the production now before us will no doubt be more extensively appreciated. Butler was the fellow student of Secker, who afterwards became an Archbishop. He was also the respectable opponent of the famous Dr. Samuel Clark, who wrote on the Divine Attributes; and rising from one degree of eminence to another, he was at length promoted to the See of Durham, by his Majesty George the Second. It may amuse some of our readers to be informed, that both Secker and Butler were students in a dissenting Academy. The design of the Bishop in this work, which may justly be styled one of the noblest offsprings of the human mind, is, as he states in the title-page, to point out the "Analogy of Religion, natural and revealed, to the Constitution and Course of Nature." Whoever has attended to the innumerable forms which infidelity and scepticism assume, must have perceived, that there is no objection of which mankind more frequently avail themselves, than that the discoveries of religion are incompatible with the deductions of reason; or, in other words, incomprehensible, and in consequence not to be believed. To expose the weakness and futility of this objection,

the author directs all the energies of his gigantic mind.

Grotius and most of his successors have laboured to collect and confirm the principal arguments in favour of the Christian Religion. Butler attempts throughout to support but one argument, though abundantly comprehensive in its bearings and application; so that supposing that which is derived from history to be settled beyond debate, we can scarcely conceive there is a doubt, which the reasonings of the Prelate are not adapted to remove. If it were the same in theology as in all other sciences, did we require the external evidence only to be stated, in order to give the doctrine or fact a welcome admission into the mind, all that we should have to do, would be to refer the sceptic, in whatever form he might shape his objection, to the history of christianity. The prejudices against pure and undefiled religion are, however, exceedingly numerous; and no sooner is one chased away from its latent and strong hold, than another presents itself. Hence it belongs to the advocate of revealed truth to be ready to repel every attack, while he must be regarded as the greatest benefactor to the church and to the world, who supplies us with a weapon by which we may disarm the enemy at all points. That the author of the Analogy is in a good degree intitled to this appellation, none will deny, who have duly considered the objections which he has not only combated, but most successfully overcome. There are passages, and these not a few, which, were they to be read to an assembly of the most clamorous unbelievers, would, by their force of argument, produce that solemn stillness which Virgil speaks of, when a man of singular piety and merit rises up amidst a noisy and factious multitude. Of making extracts there could be no end; and yet we cannot deny ourselves the pleasure of presenting our readers, with what we think a beautiful specimen of that kind of reasoning, which the author all along employs.

'*Religion is a practical thing*, and consists *in such a determinate course* of life, as being what there is reason to think is commanded by the Author of nature, and will, upon the whole, be our happiness under his government. Now if men can be convinced that they have the like reason to believe this, as to believe, that taking care of their temporal affairs will be to their advantage; such conviction cannot but be an argument to them for the practice of Religion. And if there be any reason for believing one of these, and endeavouring to preserve life, and secure ourselves the necessaries and conveniences of it; then there is also reason for believing the other, and endeavouring to secure the interest it proposes to us. And if the interest which religion proposes to us be infinitely greater than our whole temporal interest, then there must be proportionably greater reason for endeavouring to secure one than the other; since, by the supposition, the probability of our securing one is equal to the probability of our securing the other." Part 2. Chap. 8.

Every work must be principally estimated by considering the immediate design of the writer: yet there are some books peculiarly valuable, for what may be called, their collateral advantages. Most teachers of logic and mental philosophy recommend the study of geometry, algebra, and other branches of the mathematics, not so much with a view to make the student a profound mathematician, as to enable him to think correctly, and reason with force. In like manner, though the professed object of Butler should be forgotten, his performance has a strong claim on all, who are beginning to exercise the powers of the mind. It is a school for the most vigorous thinking. The reader will not wonder, as he turns over the pages, how the author found time to read so many ancient and modern publications, as is the case when we peruse Baxter, Howe, Manton and others: but he will be astonished at the "patient force of thought" every where displayed, and be led to conclude, that the mind, if there be a disposition to exert it, needs not so much the aid of foreign assistance, as some seem disposed to imagine. On this account, we think the labours of Mr. Wilson peculiarly well-timed. We hail, with pleasing emotions, those works in which the intellectual powers appear exerted to their full extent, in defending the cause

of true Religion, and venture to assert, that the more they are read and examined, the less reason will there be to complain that genius is diminished. Though Butler was born towards the close of the seventeenth century, he is little inferior to the most chosen spirits which adorned that ever memorable epoch.

Hints to Ministers and Churches. By the late Rev. Andrew Fuller. Holdsworth. 12mo. 4s. 6d.

THIS volume consists of twenty-seven sketches of sermons of our late much esteemed and still lamented friend. They are, as might have been expected, (being printed as it should appear from his *notes* without any additions) very imperfect specimens of his masterly style of composition; nor do they give scarcely an idea of his very superior manner of preaching. Still they will bring to the recollection of those who were well acquainted with him, his original manner of thinking, in the natural illustrations of evangelical truth which they contain. They abound with honest statements of what are the essential features of the ministerial character. No vain, selfish, indolent, gossiping pastor can read these hints, without meeting with many pointed reproofs. Here are also many pungent exhortations to deacons and members of churches, well adapted to stir up to the exercise of "whatever is lovely and of good report."

The sermon No. xix. addressed to the students of the Bristol Education Society, is peculiarly excellent; it is founded on 2 Cor. iv. 13. "*We believe, and therefore speak.*" It is intituled, "Faith in the gospel necessary to preaching it." The following is an extract.

"*No other motive will bear the test.* What an account will faithless ministers have to give, when asked, 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?' One may have to answer, '*The vanity of my parents* led them to educate me for the *ministry*, and when I grew up I was fit for *nothing else.*' Another may have to answer, '*My own vanity* influenced me, having a *taste for learning* and public speaking; and esteeming it a reputable and genteel mode of life, I took to it.' Another may have to say, 'It was my own *conceit and arrogance*, having a large proportion of native effrontery, I made my way, and was caressed by the people.' Oh! how different is this to the Apostles: 'We have believed and therefore speak.' But why do I thus speak? I am not addressing a Society which pretends to train graceless characters for the ministry, or to make new ministers by mere education. They are aware of the necessity of their pupils being believers; and if any of them prove otherwise, they have deceived their patrons. They do not so much as pretend to impart gifts, but merely to improve those which Christ appears to have imparted. They wish to enable the aged and experienced part of our ministers, like Aquila and Priscilla, to expound to the younger brethren the way of the Lord more perfectly.

"And as to you, my young brethren, I bear no particular jealousy of you; only as we ought to be jealous with a godly jealousy, looking lest any man fail of the grace of God. You are likely, another day, to occupy stations of much greater importance, than if each were a minister of state. Our churches look to you; many aged ministers are gone. Those that remain will soon follow. God has begun a great work in our day: may you take it up and carry it on! It is but the other day since we were youths, looking up to those who are now no more. Now the load lies on us: soon it must lie on you, or on some others. Deliverance will arise from some other quarter. 'O men of God! Flee youthful lusts, and follow after righteousness, faith, charity, peace, with them that call on the Lord, and are of a pure heart.'"

From the preface we learn, that this publication is the property of the family of the late Mr. Fuller: it is said that many similar Sketches have been "surreptitiously copied and published."

Four Lectures delivered at Worship-street Meeting-House, near Finsbury-square, London, during the month of March, 1826, on the History—the Subject and Mode—the Perpetuity—and the practical Uses of Christian Baptism. By John Evans, LL. D., Edwin Chapman, James Gilchrist, and David Eaton. Eaton, 107, High Holborn.

FROM the advertisement we learn that these lectures were suggested by the General Baptist Committee, appointed by the General Assembly. And "the

reader may be gratified to learn that some individuals became candidates for baptism at the close of the lectures.'

The first, by Dr. Evans, is founded on Matt. xxi. 25. 'Whence was it? from heaven, or of men?' He gives, 1st, the history of baptism in the apostolic age;—2dly, during the long period intervening between that age and the reformation;—and 3dly, the history of baptism in our own country.

In p. 8. Dr. Evans speaks of the venerable John Wesley as being, when living, at the head of the largest body of Christians in the British Empire. Surely this is not correct: the Methodists were not so numerous as this statement affirms, while their founder was living.

In the sketch of the history of baptism in our own country, much curious and valuable information is contained, which will be new to many of our readers; and we feel obliged to Dr. Evans for the pains he has bestowed on this elaborate article. We have smiled at the eagerness with which he claims *Milton* for his own. In p. 50, he tells us,

"The *particular* and *general* Baptists have to boast of two names distinguished for their genius and piety: John Bunyan, the author of Pilgrim's Progress; and John Milton, the author of Paradise Lost. Bunyan was always known to have been a Calvinist Baptist, and were it only that he first introduced *free communion* amongst his own body, I should venerate his memory. When abused for it, his singular reply was, that 'he would abide by his faith and practice, till *moss should grow on his eyebrows!*' This was an incontrovertible proof of his integrity. On account of his intellectual, moral, and religious qualities, he is held in everlasting remembrance. Milton was not known to have been a General Baptist till very recently, by his 'treatise on Christian doctrine,' found after it was lost for upwards of a century, and most liberally published by order of his Majesty. Of Baptism he thus speaks: 'Under the gospel, the first of the sacraments (so called) is Baptism, wherein the bodies of believers, who engage themselves to pureness of life, are immersed in running water, to signify their regeneration *by the Holy Spirit*, and their union *with Christ in death, burial*, and resurrection.' *Indeed, Milton, were he now living, might join himself to the General Baptists* in perfect consistency with his leading religious sentiments. There he would be admitted into free and full communion, indulging unreserved love and charity towards all the other professors of Christianity. Pardon my honest enthusiasm."—

In this matter we cannot but think Dr. Evans is greatly mistaken.

Mr. Chapman's laboured and sensible discourse contains a sufficient reply to Mr. Belsham's 'Plea for infant Baptism.'

Mr. Gilchrist's lecture is very able, ingenious, and eloquent, and contains an answer to Emlyn and others, who have written against the *perpetuity* of this ordinance. Whether the preacher has indeed disposed of that question, time will shew. He was, it appears from his own statement, very sanguine. "I was willing to pursue the exhaustive mode to the utmost with the subject; that a question, which is yet new, might be settled once for all, before it shall have become inveterate by duration, and before the unsound opinion shall have become the badge of faction in the kingdom of Christ, (for there is no Anti-Baptist denomination yet,) or the war-whoop of a powerful party."

Mr. Eaton's concluding lecture is serious and practical, as the topic assigned to him certainly required. But he speaks boldly of "the *groundless* doctrine of original sin!!"

We most deeply regret that all these respectable lecturers appear to have turned their backs on those doctrines for which the reformers so nobly contended, and which, a hundred years ago, were the glory of the *General* as well as the *Particular* Baptist churches. What would *Thomas Grantham* say, in reviewing the lectures now before us? We shall copy his epitaph as given by Dr. Evans. The following memorial (he says) in golden capitals, is to this day hung up in the Meeting-house belonging to the General Baptists, in the priory of the White Friars, St. James's, Norwich:

"A memorial dedicated to the singular merits of a faithful confessor and laborious servant of Christ, who, with christian fortitude, endured persecution through no

perils, the loss of friends and substance, and *ten* persecutions for conscience sake; a man endued with every christian grace and virtue — the *Rev. Thomas Grantham*, a learned minister of the baptised churches, and pious founder of this church of baptised believers, who delivered to king Charles II. our declaration of faith, and afterwards presented to him a remonstrance against persecution: both were kindly received, and redress of grievances promised. He died Jan. 17, 1692, aged 58 years; and to prevent indecencies threatened to his corpse, was interred before the west door, in the middle aisle of St. Stephen's church, in this city, through the interest and much to the credit of the Rev. John Connould, by whom, with many sighs and tears, the burial service was read to a crowded audience, when, in closing his book, he added, 'This day is a very great man fallen in our Israel;' for after their epistolary dispute, in sixty letters, ended, that very learned vicar retained the highest esteem and friendship for him whilst living, and was, at his own request, buried by him."

Remarks on a recent Effort to subvert the Charter of the Royal College of Surgeons, with Animadversions on the evil Tendency of "The Lancet" &c. &c. By W. Cooke, Member, &c.

We propose to review books connected with *religion* and *morals;* and had not the above work a close connexion with these subjects, we should not have noticed it. Passing over, therefore, all that belongs only to the *medical profession*, we observe, it is a most affecting fact, that no class of persons has evinced a stronger antipathy to evangelical piety than that of medical men. "It has been laid to our charge, (says the worthy author of the pamphlet before us,) that having so continually to contemplate the skill of the Creator in the structure of the human fabric, and witnessing so habitually the devastations of casualty and disease, under all their varied forms, it is surprising that but *few, comparatively*, have duly appreciated the blessings of Christianity, or even inquired into the evidences of revelation," p. 63. Though there are very many *honourable* exceptions, yet, speaking of the medical profession as a body, the charge, we fear, is too true.

It is therefore of the highest importance that measures should be adopted to remove the evil in existence, or at least to prevent its increase.

In the present day many truly pious persons are training up their sons for the medical profession. We would charge them to ground them well in the evidences of revealed religion, and to aim to convince them, that though their professional duties may at times prevent their attendance on religious worship, yet that they will be no excuse for the entire neglect of it, as is too much the case in many instances, and which neglect has a most pernicious influence upon the minds of such characters, and will account for the little religion to be found in that body.—We would particularly recommend to parents to ascertain what books occupy the attention of those so dear to them. It appears that this is highly desirable, from the statements of Mr. Cooke: he says, p. 55.

"Desirous as I am, that we should maintain the character of an enlightened and liberal profession, I beg to invite attention to an influence widely extending amongst us, and mischievous in its tendency. I should gladly abstain from the following observations, were it not for the feeling that the *principles* and *morals* of the rising youths in the profession are in danger of being tainted, through a channel which ought to convey the purest streams of information. The youthful mind is ever ready to seize with avidity what is amusing, and the spirit of personal invective—low witticisms—the epithets of ridicule and abuse—will not fail to arrest their attention. It will not be doubted that profane scurrility, which may present an attractive aspect when associated with effusions of humour, is a species of writing, with which it is undesirable our young men should become familiar. But the objection acquires additional force, when with aspersions of character, and other evils adverted to, there is *an aim to throw discredit on divine revelation, or to jest with, or parodise, any parts of the sacred volume, or to treat religion with contemptuous merriment.* The parent or master but ill performs his duty, who does not endeavour to exclude such publications from the habitual perusal of youth, whose studies it is his duty to guide, and whose habits he may probably govern. That "evil communications corrupt good manners," is a trite but useful maxim. When our youths begin to jest with any fundamental truth, or when they learn to utter coarse and vulgar epithets, perhaps at first quoted play-

fully from what they read, their moral principles are endangered."

This is an alarming statement, especially when we learn that "much as it may surprise men of education and taste, it is nevertheless true, that envenomed and polluted as it is, the members of the profession have become rather extensively impregnated with its virus."

Thus it seems that the powers of the mind are "assiduously exerted to pollute the stream, at which a goodly number of enquiring youths—amiable, pliable, and intelligent—the hopes of science and humanity—are invited to drink—and drinking, become contaminated."

Already the pernicious effects appear, as an extract from p. 18 will shew:

"In former times age was venerated, but it has become rather prevalent of late to speak of an old man in the language of contempt.

"It surely does not become them to mark with disrespect the Father of the Sciences, to whose lessons they have been mainly indebted for at least the elementary principles of recent improvements, and from whose exemplary zeal and salutary counsels their pupils derived the impulse to continued and successful exertions. We shall do well to guard against a disposition to esteem but lightly men and things that are old."

We sincerely hope that the work will obtain a very extensive circulation, and under a divine blessing, be very useful in counteracting the pernicious influence against which its just censures are directed.

A Brief Descriptive History of Holland, in letters from Grandfather to Marianne, during an excursion in the Summer of 1819. London, Wightman and Cramp, pp. 153. Price 2s. 6d.

THOUGH the young geographer might perhaps be warranted, from the title of this publication, to expect a more detailed account of Holland, than he has met with in Guy or Goldsmith, no such expectation will be realized by the perusal. The author seems not to have made any excursion into the interior of the country. The Capital, Rotterdam, Haarlem, and a few other towns on the Western coast, include all that he has visited. It is natural to suppose, that with advantages so limited, and especially in a country like the Netherlands, on which Nature has conferred but little pleasing and sublime scenery, nothing could be presented to the eye of the public adapted to excite interest. But we must remember, the history of nations is not valuable merely on account of the information which it gives us of their physical grandeur: its principal charm consists in recording their moral lineaments; or, in other words, the character and manners of the inhabitants. Hence a temporary residence in two or three of the principal cities of any country, may furnish a person capable of making observations, with materials sufficient to please and instruct general readers. Unless we are mistaken, the short narrative now before us will afford confirmation of this statement. The writer shews himself to have been awake to the scenes which surrounded him, he displays considerable talents for compression, and employs throughout a very agreeable style. Were we to become residents in the country, much time would not be required, owing to the information afforded by the author, to naturalise us to Holland, provided we were acquainted with the Dutch language, and could we banish from our minds "*amor patriæ.*" The Descriptive History is comprised in twelve letters: it will not, however, be expected that we should enter on the different subjects which they contain. Allusions are made in various passages to the moral and religious character of the people, and it affects us with a mournful gloom to learn, that in a nation professedly Protestant, the best of all causes seems to be nearly forgotten. Considering the great celebrity of the Hague in ecclesiastical history, it is not surprising that the author should have visited that place with unusual interest. The intelligent reader will perceive that the account which he has given of it does credit to his powers of description.

But it is on the eleventh letter that

the merits of the work chiefly depend. The manner in which the Sabbath is observed, the mode of public worship, style of preaching, appearance of the auditory, and other topics to which reference is made, serve to invest the land of our nativity with additional charms, and loudly call for a fresh reiteration of the poet's injunction —

"Bless'd Isle, confess thy God!"

We could have wished the writer had entered more into detail in this part of his narrative, since every attempt to impress the mind more strongly with our advantages in Christian doctrine, or in purity of instruction and manners, is adapted to inspire a higher sense of their value, and to awaken lively emotions of gratitude to the merciful Author of them.

The conclusion of the letter contains an account of Dutch funerals, and of the Kerk-hof, the place of interment. It may be doubted whether there is to be found, in so narrow a compass, a more revolting piece of information in any history of the most barbarous Pagan nations. As if from a spirit of revenge, or rather out of mockery to the last enemy, they deposit their dead above ground, and thereby expose them to a more speedy putrefaction. When we contemplate this and other reports of the manners and habits of surrounding kingdoms, we are at a loss to account for the taste of such of our countrymen as can submit to take up a permanent abode among them. Rising from the perusal of this publication, we are tempted to remark, that however empty a name patriotism may appear to others, it ought, in our opinion, to be regarded as a substantial virtue.

Should a second edition of this short, but entertaining history be called for, we would recommend the author to abridge the first part of the narrative, which, though it must doubtless interest Marianne, is not of a nature to command general attention. He has other *materials* at hand, and his abilities to *amuse* and instruct us rise far above *mediocrity*.

The Deity of Christ the Uniform Testimony of the Holy Scriptures. By William Jones, Minister of Mawdsley-street Chapel, Bolton. Baynes. 12mo. pp. 120.

NOTWITHSTANDING "the author of this little volume makes no pretensions to originality, either in thought or illustration;" he is entitled to praise for supplying qualities of a more valuable description than either: solid arguments, and perspicuous statements. He has succeeded in exposing the subtleties of *rational* semi-infidels, and in establishing the truth of the supreme Deity of Christ, by plain deductions from the Inspired writings.

We consider this work admirably well adapted to instruct and confirm weak minds on this all important doctrine, and should be happy to promote its extensive circulation; we therefore copy the titles of the chapters: these are, 1. "The importance of correct sentiments respecting the person of Christ. 2. The names, titles, and perfections of Deity ascribed to Christ, by the Sacred Writers. 3. The works of Deity ascribed to Christ. 4. Christ the proper object of worship. 5. The Scriptures positively assert the Godhead of the Redeemer. 6. Evidence collected from the New Testament, where the Divinity of Christ, though not expressed, is implied. 7. Evidence in favour of the Divinity of Christ. from the manner in which he wrought miracles. 8. The offices, characters, and relations of Christ, under which he is represented in the word of God, all imply his essential Godhead. 9. An examination of those passages of the Holy Scriptures which are supposed to deny the Deity of Christ. 10. The state of mind necessary to understand the Scriptures right."

This cheap book is suitable to be put into the hands of those who oppose the fundamental doctrine on which it treats. Let them read and understand it with a proper state of mind, and we feel satisfied they will no longer run the risk of falling upon "the stumbling stone," but will build their hopes on Christ as "the Rock of Ages."

LITERARY RECORD.

New Publications.

The Psalms and Hymns of the late Dr. Isaac Watts, in 2 vols. royal 12mo. Price 9s. boards. We beg leave to call the attention of our readers to this new and elegant edition of Dr. Watts's Psalms and Hymns; in which nothing seems to have been omitted which could contribute to make the work useful and attractive. The excellent type—the copious indexes—the arrangement of the contents—and the moderate charge,—all concur in preferring on its behalf a claim to superiority which will scarcely be disputed. The publisher of these beautiful volumes is justly entitled to much praise; and we hope that, by an extensive sale, he will receive considerable encouragement.

2. ***Old English and Hebrew Proverbs, explained and illustrated. By Wm. Carpenter.*** 32mo. boards. 1s.6d. This is a beautifully printed little book; but though small in bulk, it is rich in value; containing the concentrated wisdom of one hundred and ten Proverbs, with appropriate explanations. The Editor has here provided an excellent pocket companion for youth; we hope he will be rewarded for his trouble. The following is a specimen of one of the pages:

VIII.

Charity begins at home.

This proverb was designed to intimate that it is a man's first duty to provide for the wants of his own family. But as the best institutions have been abused, so this has become an excusatory reply by the uncharitable, who have not the natural affection to relieve the necessitous poor out of their abundance; thereby intimating, most unjustly, that self-love is the measure of our love to our neighbour.

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8.—"Use hospitality one *to another," 1 Pet. iv. 9.*

3. ***A Treatise on the Divine Sovereignty. By Robert Wilson, A.M.*** 8vo.

4. (1) ***The Advantages arising from the combination of Learning with Piety in the Christian Ministry.*** A Sermon, preached before the Subscribers and Friends of the Stepney Academical Institution, June 22, 1826. By Caleb Evans Birt, A.M. Price 1s.

(2) ***Simplicity in Ministerial Addresses recommended.*** A Discourse, delivered before the Bristol Education Society, June 28, 1826. By John Kershaw, A.M. Price 1s. 6d.——We are happy to announce the publication of these excellent discourses, and hope to give an extended notice of them next month.

5. ***In School and Out of School. By one who knows both.*** London, Jones, Lovell's Court. 12mo. pp. 131. With three elegant copperplates. 3s. 6d. We have perused this volume with very great pleasure. The interest heightens as the reader proceeds. What scene can possibly be more delightful than that of two amiable brothers, who had when at school greatly improved themselves in polite learning, when taken prematurely away, dying in the faith of Jesus! It is in reference to this circumstance that the advertisement informs the reader—"Should it be thought that the things stated in the latter part of this little history, on account of their extraordinary nature, are too wonderful to be believed, the reader is assured that they are strictly true, both in sense and expression."—We shall be happy should our warm recommendation introduce this useful and entertaining book into our boarding-schools.

6. ***The worth of a Bible, exemplified in striking facts.*** By D. Griffiths. Fifth edition. Price 6d. Here are six tales, in very decent rhyme, all illustrative of the worth of the Bible. It is a very suitable reward book for Sunday Schools.

In the Press, &c.

The History of the Council of Trent, compiled from the best authorities, will shortly appear.

Mr. Todd has lately published an enlarged life of Milton, containing much interesting information, derived from the Papers lately discovered in the State Paper Office.

The Miscellaneous Works of the late Rev. Andrew Fuller, in 1 vol. 8vo. will soon be ready.

OBITUARY.

MR. THOMAS STANGER
Late of Marten Mill, near Dover.

Mr. Thomas Stanger was born at Bessels Green in Kent, July 9, 1770: he was the eldest son of the late John Stanger, pastor of the Baptist Church meeting at that place more than fifty years. Mr. Stanger's ancestors were many of them eminently pious and active in the cause of Christ: his mother was received in communion with the Church of Christ in Northampton, under the pastoral care of the late Rev. John Ryland, when very young; she was removed to glory before her son was six years old. In her he lost a tender and pious guardian; but being naturally of a meek and quiet temper, he secured the affections of his friends by his gentle and endearing manners.

At an early age he manifested a great desire for religious knowledge: the first permanent spiritual impressions made on his mind were, in the 15th year of his age. The Rev. Mr. Knott, of Eythorn, was on a visit to Bessels Green, and when praying in the family, he particularly noticed the motherless youth in his petitions. On which occasion, he wrote, "I rose from my knees a poor condemned sinner." A sermon preached by his father to young people on the interment of his youngest sister, appeared to be useful to him. From this time the influence of religion began to manifest itself, in the pleasure he took in conversation with his pious friends; and in the letters which he wrote to his sisters; evincing his desire to communicate his serious exercises of mind to those nearly related to him, and the happiness he found in the ways of God. At the age of eighteen he was *baptized* by his father, and received *into communion* with the Church at *Bessels Green*, in which neighbourhood he *continued* for several years, much emed by all his friends, for his consistent conduct and zealous deportment as a member of the church of which his worthy father was pastor, whose counsel he highly and justly valued, and by whom he was greatly assisted in his christian course. In a letter to a christian friend he thus writes: "My dear parent's sermons are blessed to my soul's comfort—they do me much good. I go with him as often as I can into the villages; the hearers attend with seriousness, and the rooms are filled, but the dear people have no other means of instruction. Oh! that I had the piety of David, the wisdom of Solomon, and the heart of an Apostle: I would tell them words whereby they might be saved, I would preach unto them the unsearchable riches of Christ: but, alas! I am unable to do any thing."

Soon after the expiration of the term of his apprenticeship he was engaged in business, among worldly people; at which time, in a letter, his language was —"My soul cleaveth to the dust: this causes humility; yet I am sometimes favoured with communion with my heavenly Father when no eye sees me; this is sweet and refreshing: and I enjoy the privilege of spending my sabbaths among my own people"—meaning under his father's ministry and among his relatives and christian friends. Here his conduct was such as adorned his profession; he strengthened the hands of his pastor, and assisted him in his labours, by stimulating the young in the ways of God, comforting the weary and desponding, and using every effort in his power to maintain harmony and peace in the church.

In the year 1796 he left the neighbourhood of Bessels Green, which was much regretted by his christian friends, and removed to Norbourn, near Dover, by the desire of a friend; whose letter to him he thus answered: "I feel very unwilling to leave Bessels Green, be-

ause of my dear friends, whom I love or the truth's sake, and whose conversations have been profitable to me. I ope I shall, however, enjoy the presence of Christ and communion with is dear people, to me at present unnown; that we may encourage each ther in the good way."—He was not lisappointed. In April 1797, he writes—'I attend at Eythorn, and feel very hankful that the Lord has brought me among some serious, humble, praying hristians, and although I love the dear people I have left, yet here at Eythorn I am ready to say, here will I find a settled rest, while others go and come," &c.

Mr. Giles, the Pastor of the church at Eythorn says, "Mr Stanger was received into full communion by our church, Sept. 1797, and in August 1798 he was unanimously called to the work of the ministry, and publicly set apart. He found himself at home; he was dearly beloved by the people; as a preacher he was truly a Barnabas, a son of consolation." He adds, "No minister or people could live more happily together for many years, than we did, for he was eminently a man of prayer and a man of peace."

In 1799 he married Miss March, a member of the Church at Eythorn, and shortly afterwards settled at Marten Mill, between Dover and Deal.

After a few years he removed to Liminge, a few miles from Hythe, and preached at a chapel at Hythe for four or five years, the place having no settled minister.

He removed again to Marten Mill, where he spent the remainder of his days; and diligently employed himself in preaching the word of life, in the surrounding villages, with pleasing evidences of the divine blessing. He was justly esteemed, not only by his immediate connexions, but by other churches for whom he occasionally ministered, and to whom he was endeared by his uniform christian deportment.

But close attention to his business through the *week, and his preaching at distant places on the Sabbath, became at length too laborious for his constitution.* Still feeling in a high degree the inestimable value of the gospel, he could not conscientiously hide his talent in the earth, while so many places around needed his services. Often has he expressed a deep sense of his unworthiness and a humble view of his capacities and talents, when the importance and responsibility of preaching the everlasting gospel were the subjects of conversation; while his love to the Redeemer, and his ardent concern for the souls of his fellow sinners, led him to deny himself ease, and encounter difficulties, so that he might in any way promote the cause of the former and enhance the welfare of the latter. Nor did his zeal in going about doing good prevent his holding close communion with his God, or cause him to omit the duties of his family; his solicitude for the salvation of his children was constantly manifest. In his letters to his friends, it was noticed how little he wrote of himself, while the glorious gospel was his darling theme; he recommended it, he enfored it, as the *most* important concern that he had to attend to in this world.

In the winter of 1822 he took a severe cold, while preaching at St. Margaret's: he increased it after preaching at Dover in the afternoon; and then hastened further to preach in one of the villages in the evening; this brought on a cough and considerable weakness, which never entirely left him: yet he was so far recovered as to be able to take a journey to attend the funeral of his venerable father, in April 1823, and to meet his beloved relatives and christian friends, at his native place, for the last time on earth. The interviews were solemn and affecting, and his prayer with the family after the interment, made a deep impression on the minds of some present, that his own career would soon be terminated in this world. On the evening following he gave an exhortation at their prayer meeting, from the words of the apostle, "Casting all your care upon him, for he careth for you." The next day he left his friends and relatives, and in great weakness and debility returned to his anxious family, with the

pression that he would never again behold the faces of many of his friends in the flesh. Still through the summer he appeared to recover his strength in some degree, and hopes were cherished that his disorder would be removed. In July he wrote to a sister, "Since I met you at Bessels Green, I have been very poorly: I still feel grateful that I was enable to undertake the journey to pay the last token of filial affection to so aged, so affectionate a parent: how long were we the subjects of his fervent prayers! I regret that I was so circumstanced during the far greater part of my life, as to be deprived of his advice and company; but here I can go no further—he is gone. I feel a veneration for his name and his character, and admire his abundant labours, and feel a peculiar attachment to the principal field of action, which will ever be dear to me, while memory holds its seat within this breast of mine."

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GLEANINGS.

tOM GODWIN'S "HISTORY
)MMONWEALTH," Vol. II.

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4. *Cromwell quelling a mutiny.*

Of the nine regiments that came into the
field, seven, though several of them had
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mediately consented to the remonstrance of
the general. Another being expostulated
with, proceeded to tear from their hats the
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mained refractory. Cromwell rode along
their front, and called on them to submit.
They continued malcontent and sullen. With
a penetrating glance he examined their
countenances as they stood, and ordered
fourteen to be instantly taken forth from
their ranks. The genius of mutiny, the
audacious soul of resistance departed from
them. All these tremendous demonstrations
cost but a single life.

We are disposed loudly to applaud the
humane temper and clemency of the man,
who conceived the idea of effecting so
mighty a purpose at so small an expence.
But clemency, without its proper retinue of
mental qualities, is nothing. What is most
worthy to be admired is, the steady mind,
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clear and strong apprehension, that saw how
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its hand at once upon the spring on which
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Upon this commendation there is but one drawback. Cromwell had permitted, we may almost say, had cherished, the beginnings and first essay of the mutiny he quelled. He suppressed it at small expence; but even this one life was a victim sacrificed by him at the shrine of his subtlety. Here the character of the politician breaks out.

INTELLIGENCE.

FOREIGN.

EAST INDIES.

ON GHAUT MURDERS IN INDIA.

March, Cambridge, July 15, 1826.

To the Editor of the Baptist Magazine.

MY DEAR SIR.

OF few countries can it be said with greater propriety than of British India—"The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. Blood toucheth blood." Hos. iv. 1, 2. On the general apathy of professed Christians in our eastern empire to the horrid cruelties of the Suttee; the collection of tax from the miserable pilgrim, and paying his seducer; Ghaut murders, or the suffocation of the sick at the Ghauts or landing places of rivers, &c., the Editor of the Bengal Hurkaru remarks—"There is a kind of fanaticism prevalent among Europeans in India, which is a melancholy proof of the force of habit and of the puerile tendency to extremes, that disgraces even intelligent men who adopt theories that their self-love becomes interested to support. We allude not to fanaticism in the dogmas of christianity, but a fanaticism still more indefensible—a fanaticism that is ready to go all lengths in palliation and support of the most outrageous and revolting doctrine of the Hindoo system."—While, therefore, it is the duty of every humane and pious individual in Britain, by promoting the suppression of the suicidal Suttee, to "plead for the fatherless and the widow;" the famished pilgrim, and the suffocated Hindoo on the bank of the Ganges, ought equally to have a share in our sympathies, and exertions in—"delivering those who are drawn unto death, and ready to be slain." On the subject of Ghaut murders, permit me to notice—

1. *The nature and extent of this horrid custom.* In the homeward-bound voyage, I copied from a great number of Calcutta *papers on* board, various documents upon *the subject* of this letter, and I presume *some extracts* from them will place this *subject in* a clear and affecting aspect to the *Christian* public. Let the following com*munication* be duly considered.—

To the Editor of the Columbian Press Gazette.

SIR,

I was much pleased with the perusal of your remarks in your paper of the 23d inst. on the practice of suffocating invalid Hindoos with *Gunga-jal*, or water of the Ganges. I have looked upon this horrid custom for many years in the light in which you represent it, and in many instances I consider it *absolute murder*. It is far more prevalent than the burning of widows. Among the higher class of Hindoos, hardly any one is allowed to depart this life in peace at home, but is taken to the banks of the river, and there offered up a sacrifice to brahminic superstition. This indeed is such a crying and universal evil among the Hindoos, that it certainly deserves the serious consideration of those in authority. Allow me to relate an instance of this kind of homicide to which I have been an eye-witness:—

In my way down from the Upper Provinces, my budgerow * happened to stop at a Ghaut on the banks of the Hoogly river, in the vicinity of Moorshedabad. The crowd which was collected on the spot excited my curiosity to know what occasioned it. I accordingly went to the place, and witnessed one of the most inhuman scenes that can be imagined. A poor helpless creature was stretched on a cot, the lower part of his body being immersed in the river. In this posture he was *imploring his murderers in the most pitiful manner to let him go*, declaring that he was yet far from death. To hear his supplications, and observe the distressed and forlorn expression of his countenance, were enough to strike any heart with horror and pity, but those cruel wretches that were about him; who, unmindful of his entreaties, kept crying, Hurree bol! Hurree bol! and continued filling his mouth with water, till at length the poor creature became exhausted; his voice which was at first loud, gradually sunk, and at last he fell an unwilling victim of bigotry and superstition.

Aug. 24th, 1825. A SUBSCRIBER.

Another correspondent in the same paper, referring to a visit at the Kidderpore Ghaut, in the vicinity of Calcutta, thus describes the cruel and murderous conduct of the Hindoos towards the sick:—"On my ar-

* A large boat.

rival at the spot to which I was directed, I saw three individuals—two old men, and a boy of about 13 or 14 years of age. The two old people were in a hopeless state; the boy, however, looked very well, but as he was lying on *the marshy ground*, on *a bare mat*, not five yards from the water, and his body uncovered, his case seemed dangerous. I went up to him, felt his pulse, and perceived it beat well. I remonstrated with those around him for having brought the boy to such a place, and leaving him in that condition; at the same time I enquired if a doctor had attended him. I was answered that the doctor attached to the Kannah (police office) was sent for, who gave him some English medicine, and promised to be back again very soon. Shortly after this, the inhuman man (a Brahmin) appeared, but would give him no medicine, saying, "I have given *once*, for which I have not been paid; and I will not administer any more till paid for." I was struck with amazement at the words of this wretch; but all persuasion and promises were of no avail. Humanity led me to suggest, that if the boy was taken to his home and kept warm, I would pay any charge the doctor would make; this was not acceded to, and as it seemed useless to do any thing further, so long as the boy remained in that damp place exposed to wind and weather, I thought proper to go away. The doctor was still there, but whether he gave any medicine after I left the place, I cannot say. On inquiry the following morning, I was informed the boy died about midnight. Your obedient servant,

C."

Tully's Nullah, Sep. 22d, 1825.

Would not this affair in Britain be looked upon as *murder?* Ought not "inquisition" to be made "for blood" thus shed in British India? Mr. Ward, of Serampore, in his "View of the history, literature and religion of the Hindoos," estimates that *five hundred* sick persons annually have their death hastened by this inhuman rite. In the letter of the subscriber it is said—"It is far more prevalent than the burning of widows." Another correspondent says—"Let it not be supposed that this murderous practice is alone confined to the Ganges: not only every tributary stream, but every outlet, however trifling, is witness to these abominable rites."

2. *The necessity and means of the suppression of this murderous custom demands attention.* This subject has been recently much considered in the various public papers in Calcutta. The Hurkaru for Aug. 24, 1825, *inquires*—"*Where are all* the native *doctors, about whom we heard so much in former days, when the cholera* prevailed? Many of these, we suppose, are Mussulmans, and as they can have no prejudice in favour of the inhuman practice we have adverted to, they might be very properly employed to prevent it, where interference is deemed justifiable. We should imagine there could be no impediment on any score to the promulgation of an order to this effect—That before any poor unfortunate being should be dragged down to the Ghaut to be suffocated by the Brahmins, it should be incumbent on them to have the authority of the native doctor. We hope this subject will receive the consideration it merits. We have felt it our duty to endeavour to bring the subject forward, in order that some means may be speedily devised to check at least the perpetration of those legalized murders, even if the entire prevention of them should be deemed impossible." The Editor of the Bengalee newspaper published at Serampore, under date Sept. 3, 1825, says—"The cholera has prevailed at Serampore and its neighbouring villages. Those patients to whom we have given medicine in the early stages of the disease have recovered, and we are happy to say, that by our appointing a doctor, and rendering medical assistance, many lives have been saved." This man I knew; he used to go to the Ghauts and give medicine to those who were brought there to die, and some days half of them have been sent home recovered. The Editor of the India Gazette for Sept. 1, 1825, remarks upon the exposure of the dead, and the slovenly mode of sepulture among the Mussulmans—"There is a necessity for more efficient regulations, and a more active enforcement of them than appears to exist at present. There is hardly a public Ghaut in this city (Calcutta) and its environs, that can be approached without horror and loathing, from the number of swollen and floating carcases in all stages of putrefaction that are suffered to remain for whole days together in the vicinity."

The law of nations, and of revelation is—"Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6. This inviolable law pronounces the Suttee, the taxation of the pilgrim to death, and the suffocation of the sick on the Ganges—murder! murder!—Who will cry for justice? who will appeal to the governors of India? Who of them "will hearken and hear for the time to come."—Oh that they properly felt these evils, and their awful responsibility! *One legislative word would suppress these enormities.* Permit me to close with the remarks of Rollin, on the conduct of Xerxes, in giving up his brother's wife to the revenge of his own. "He at least yielded, and was guilty of the weakest *and most cruel piece of compliance that ever* was acted, making the inviolable obligation

of justice and humanity give way to the arbitrary laws of a custom." Rollin's Anc. His. vol. 3. p. 274. With earnest prayer that Christianity may shortly bless the distant, benighted, and bloody shores of India, with "the peaceable fruits of righteousness,"

Yours in the work of the Lord,

J. PEGGS.

DOMESTIC.

BRISTOL ACADEMY.

Extracts from the Report of the Bristol Academy for the year ending June 1826.

It may be proper to begin the Account, for the past year, of the Bristol Education Society, by informing the friends of the Institution, that the Committee lost no time in endeavouring to carry into effect the Resolutions of the last General Meeting.

Mr. Crisp entered the Academy house the 1st of September, and at the same time, Mrs. Hornblower began to superintend the domestic concerns. When Mr. Anderson arrived, about the middle of October, the course of instruction, prescribed in the Resolutions of the Society, commenced.

At the beginning of August, twelve Students were in the course of education: Mr. E. C. Daniell at his own expense, who left the Academy after about three months, to pursue his studies at Edinburgh; Mr. J. J. Davies, (whose time expired at Christmas, and who has since that period been assisting Mr. Porter, at Bath,) Mr. Watts, Mr. Sincox, Mr. Newman, Mr. Bakewell, Mr. Coombs, Mr. Roff, and Mr. Burditt, supported on the funds of the Society; Mr. Charles Daniell on the Broadmead Benefactions; Mr. Leechman on the Bristol Baptist Fund; and Mr. Nicholls at the expense of a friend.

Four new Students entered the house at Christmas: Mr. Hull from Leicester, on the Broadmead Benefactions; Mr. Giles from Chatham; Mr. Trend from Devonport; and Mr. Robinson from Dunstable; to be supported by the Institution.

The Committee have resolved to admit, at the beginning of September, Mr. S. J. Davis from Clonmel; Mr. Henry Capern from Tiverton; and Mr. Wildmore from Grimsby. The number of Students will then be seventeen.

Mr. Crisp has taught the Students Hebrew, two days in the week; and Mr. Anderson, Greek and Latin, four days.

Mr. Crisp meets the Students every morning at seven o'clock; when he delivers *Lectures* in the Theological department, examines the young men on the subjects of the Lectures, and hears and examines Weekly Essays on topics connected with the course of studies. The senior class have written Sermons, and the junior classes Schemés of Sermons; which Mr. Crisp examines at such hours as may least interfere with the regular lessons.

Mr. Anderson has taught the Students Geography, and the elements of Mathematics, two evenings in the week; and will, in proportion as they are qualified by previous knowledge, direct their attention to Classical Antiquities, Logic and Rhetoric.

A Sermon and an Essay have, every week, been read, in rotation, by the Students, in the presence of the Tutors. At the time of these exercises, the Students have been allowed, as formerly, a freedom of remark on one another's compositions; and the Tutors have made more extended observations, designed to assist in forming habits of correct thinking and writing.

The Committee have great pleasure in stating, that they have reason to believe that the general deportment of the Students has been such as becomes those who are preparing for the exercise of the Christian Ministry; and with respect to learning, they trust that the subjoined Report, made by the Rev. Joshua Marshman, D. D. the Rev. Joseph Hughes, A.M. J. E. Stock, M.D. the Rev. John Kershaw, A.M. and Mr. J. E. Ryland, who have been requested to examine the progress of the young men in their respective studies during the last nine months, will prove satisfactory to the friends of the Institution: —

Academy, Stokes Croft,
June 27, 1826.

After a careful examination of the Students under your patronage, we have the pleasure of reporting, that their acquaintance with those subjects in Theology on which Lectures have been delivered, with portions of the Hebrew Scriptures, and of the Greek and Latin Classics, and with the elements of the Mathematics, reflects great credit upon their own talents and application, and gives very satisfactory proof of the fidelity with which the Tutors have discharged the arduous duties of their office.

To the Committee and Members of the Bristol Education Society.

J. E. STOCK.
JOHN KERSHAW.
J. E. RYLAND.

The testimony of Dr. Marshman, and of the Rev. Joseph Hughes, would have been furnished, had they not been called away, by other engagements, before the close of the Examination. As far as they took a part in it, they coincided in the favourable judgment.

Here the Committee feel it proper to observe that, since the process of education was, at the commencement of the past year,

professedly put upon a materially altered and improved plan, and since it is partly on the strength of this that they presume to plead, in more pointed terms of solicitation, for augmented pecuniary assistance, they may justly be called upon to say, explicitly, whether this plan has been faithfully reduced to practice. And they can with full confidence assure those who are, and those whom they invite to become, supporters of the Institution, that the reformed system has been acted upon with diligence and vigour. While they feel this declaration to be due to the interests of the Seminary, and to truth, they are desirous not to be understood as casting a reflection on the worthy persons who have during former periods sustained the office of Instructors. Those respected Tutors discharged the duties of that office according to the method which, from the original practice, had become established and remained so long stationary in the Institution. The progress of information and mental activity in the community, the improved education of the youthful part of many of our congregations, and the more generally acknowledged necessity to our ministers of a stronger intellectual discipline, and a more considerable share of literary attainment, have come at length to render it indispensable to adopt a system of larger requirement in our Academy. In the new plan a greater measure of labour is exacted from the Students, and a more strict and diversified exercise is prescribed, at once to promote and ascertain their improvement. As nearly as possible, their whole time is made available to the purpose, and accountable to the authority of the Institution.—To this may be added, that henceforward a very careful and somewhat rigid judgment will be exercised, in deciding on the qualifications of candidates to be admitted to support on its funds.

In the prospect of the great expense in accomplishing the provisions for the new domestic arrangement, and in apprehension also that the usual income would not be adequate to the demands of the new system, the Committee consulted on measures to make applications to the friends of the Institution, both in London and elsewhere, for further assistance. Just as that application was on the point of being made, with every hope of success, the disastrous convulsion affecting the fortunes of so many individuals in all parts of the country, took place, and suspended the plans of the Committee. Meanwhile, to meet the difficulty created by the extraordinary expenditure, they accepted the kind *offer of a loan of £250. for two years — the first year without interest, provided that either a further loan of £250. could be obtained on the same gratuitous terms, or that this amount could* be raised by donations. Willing to set the example of an effort to fulfil the latter condition, several gentlemen have agreed to contribute £5. each; and it is hoped that many others will give their names to the list.

While so great an expense has been incurred to carry the new domestic arrangement into effect, the Committee feel pleasure in stating, that their calculation of advantage from it has been fully realized. It has been ascertained that the annual expense of every Student *in addition to the present number*, will not, in the account of the domestic department, as taken exclusively of the cost of tuition, exceed £25.

The Committee cannot be insensible under what an inauspicious aspect of the times, the advocates of religious institutions have to make their application for pecuniary assistance. It is in vain now to wish that the friends and agents of ours had been less withheld, by the scrupulousness of waiting till its improved claims should be more formally verified, from urging the application while money seemed to be seeking every channel to discharge its superfluity; and while a small portion of it might thus, perhaps, have been withdrawn, to a consecrated and permanent use, from running down into a gulf. How diminutive a subtraction from what is now lost might have invigorated the activity, and enlarged the scope, of all the institutions in aid of religion! But surely religion and the rational expedients for serving it, are the very last thing of which we are to despair. If the times were even still more disastrous, if the sources of wealth were still more reduced, we would repose in Providence an entire confidence for this sacred cause. But this is saying, (since Providence acts by human means,) that we have confidence in the liberality of those who have still at their command the means of supporting the institutions for the service of God. It is too probable that some of those of whose sincere good wishes we can have no doubt, and who would, but for the recent change and present distress, have added themselves to the number of our regular supporters, will be restrained from doing so by inability or honest prudence; but may not the Committee be pardoned if they hint an admonition, that the national depression should not be pleaded in excuse by such as have *not* so materially suffered by it? It may be permitted also to remind the more prosperous and wealthy among the professed friends of religion and its institutions, that they are under the moral obligation of some rule of *proportion*: an *individual* so favoured can, without inconvenience, contribute a sum equal to the collective amount of what is afforded at the cost of a sensible effort and sacrifice by a number of persons, of humbler and precarious competence.

In reverting to our own sect of Christians, the Committee cannot feel it necessary to multiply words to enforce the special claims of this Institution. Let them call to mind the names of the ministers, living and dead, the most distinguished for ability and usefulness, who have proceeded from it; and consider whether they would not desire a greater proportion of such hereafter. Let them look at their rising families, for whom many of them are perhaps wishing a mental cultivation superior to that which fell to their own lot in youth; and think what order of qualifications in the religious instructors will be indispensable to engage the complacency, and command the respect, through life, of this improved race. Let them look at their neighbourhood, in town and country, and consider what kind of advocates of religion they can deem capable of doing it honourable justice with all classes of the inhabitants. Finally, let them observe the signs of the times; let them judge whether it be not in sober truth a fact, as undeniable as it is grand and hopeful, that there is in our age, and destined to be still more conspicuous in that which is to follow, a wide and rapid advancement in inquiry, knowledge, and intelligence; and then let them say, if they think it becomes any Christian to be indifferent whether men who are to stand forth the public representatives of Christianity, shall be qualified to sustain its ministrations on an equality with the higher state of the general mind, or shall sink it in disgrace by falling below.

Annual Meeting, — Broadmead Vestry. Wednesday, June 28. The Rev. Joseph Hughes, A.M. prayed. The Rev. John Kershaw, A.M. of Abingdon, preached, from Eccl. xii. 10. "The preacher sought to find out acceptable words." The Rev. Richard Horsey concluded in prayer. Adjourned to the Vestry. Edward Phillips, Esq. in the Chair. The gentlemen present paid their Subscriptions, and those which they had received. The Report of the Committee, the Report of the Examiners, the Treasurer's Account, the Minutes of the last Annual Meeting, and of the Committee Meetings, were read.

Resolved unanimously, I.—That the cordial thanks of this meeting be given to the Rev. John Kershaw, A.M. for his excellent sermon.

II. That the Rev. Dr. Cox of Hackney, be requested to preach the next Annual Sermon, and in case of failure, the Rev. Dr. *Steadman* of Bradford.

XI.—That the following be substituted *for the fourth* Resolution at the Annual *Meeting* 1827:

"That no Student, during either the first or the second year of his residence in the Academy, shall, for the purpose of preaching, go to such distances from Bristol, as may prevent his attendance at Lectures, either on Saturday or Monday."

LONDON BAPTIST BUILDING FUND.

At the Quarterly Meeting of this Society, held at No. 6, Fen Court, July 25th, 1826, the following sums were voted, namely, to

	£
Appleby, Leicestershire	75
Stoney Stratford, Bucks	80
Gretton, Northamptonshire.....	75
Hillesley, Gloucestershire	70

It may not be improper to state, that this Society during the last year contributed to sixteen cases, free of all expences, except postage, the sum of fourteen hundred pounds. The same sum collected in London on the former plan, would not, it may be affirmed, have realized to the churches more than a thousand pounds. Lately an attempt to collect, by personal application, was made in London, when more than forty per cent. of the amount obtained was expended in collecting. Surely, if argument was necessary, this would be sufficient to convince the contributors of the evil of the former system, and of the advantage of the present mode. Those who love the Redeemer will consider the object of this Society well deserving of their support, being so intimately connected with the promotion of his kingdom in our own land.

The Committee conceive that there are many wealthy individuals in our churches, who have it in their power to support this Fund, either by Annual Subscriptions, or by large Donations, or by liberal Bequests. Might not an Annual Collection be made in most of our churches on behalf of this Society, or small sums be collected periodically, that an opportunity might be afforded to the less opulent, and to the poor widow, to cast their mites into the treasury of the Lord? Those who feel their obligations to the Saviour for all they possess, and hope to be introduced by Him to the blissful and permanent mansions of glory, will not need pressing to devise liberal things. The Lord loveth a cheerful giver.

The Committee meet at Fen Court on the fourth Tuesday in every month, at six o'clock in the evening, and would esteem it a favour if the ministers in London, who are friends to the Society, would attend, when they can make it convenient, and give their advice, influence, and co-operation.

Mr. S. Bligh, 75, Whitechapel, will be glad to wait upon any Lady or Gentleman, to give information, or receive Contributions. Subscriptions or Donations will also be thankfully received at No. 6, Fen-court, Fenchurch-street; or by the Secretary, 29, Charles-street, City Road.

ASSOCIATIONS.

WESTERN DISTRICT.

At Lyme-Regis, June 14 & 15. Sermons were preached by Messrs. Price (John xiv. 16, 17.), Horsey (Psalm cii. 16.), Kilpin (John vii. 46.), and Baynes (2 Cor. iv. 3.). Baptized during the year, 105. Clear increase, 69. Subject of the Circular Letter, *Holy Love.*

WESTERN ASSOCIATION (WALES).

At Cwmdu, Carmarthenshire, June 13 & 14. Sermons were preached by Messrs. J. Morgan (Ephes. ii. 8.), W. Jones (Heb. x. 12, 13.), D. D. Evans (Heb. iii. 6.), D. Jones (1 Pet. i. 8.), J. Herring (Judges iii. 20.), T. Thomas (2 Cor. iv. 7.), J. Watkins (Col. iii. 1.), J. Edwards (Ps. xlv. 3, 4.), J. Jones (John viii. 36.), D. Davies (Luke xxiv. 28, 29.), and D. Saunders (Rev. i. 17.). Baptized during the year, 439. Clear increase, 281.

ORDINATIONS, &c.

GLOUCESTER.

On Wednesday, June 14th, Mr. William Yates, late of Bristol Academy, was ordained pastor of the Baptist Church in the City of Gloucester. In the morning, Mr. Bishop (Independent) of Gloucester, read and prayed; Mr. Trotman of Tewkesbury delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Clark of Long Buckby (Mr. Yates's pastor), offered the ordination prayer; Mr. Birt of Birmingham, addressed Mr. Yates, from 2 Tim. iv. 22; Mr. Franklin (Countess of Huntingdon's Connexion) of Gloucester, concluded by prayer. In the evening, Mr. Cozens of Kingstanley, commenced by reading and prayer; Mr. Winterbotham of Horsley, preached to the church, from 1 Thess. v. 12, 13; Mr. Richards (Independent) of Stonehouse, concluded by prayer. The prospects of the church are pleasing and encouraging.

MINCHINHAMPTON.

On Wednesday the 9th of August, 1826. Mr. Joseph Dunn, member of the Baptist Church at Trowbridge, under the pastoral care of Mr. Walton, was solemnly set apart over the church at Minchinhampton, Gloucestershire.

Mr. Mitchell of Eastcombs, commenced the service *in the morning by reading the Scriptures and prayer; Mr. Walton delivered the introductory discourse,* asked the *usual questions, received Mr. Dunn's confession of faith, and prayed the ordination* prayer; Mr. Winterbotham gave the charge from 2 Tim. ii. 7.; Mr. Cozens of Kingstanley concluded in prayer.

In the evening, Mr. Winterbotham prayed; Mr. White of Cirencester addressed the people, from Rom. xv. 30., and closed the solemn and highly interesting services of the day in prayer.

HADLOW.

The Pastor and Congregation connected with the Baptist Meeting at this place, held their Fifth Anniversary on Thursday, the 25th of April. Mr. Shirley of Sevenoaks preached in the morning, and Mr. Francis in the afternoon.

The encouragements which the increase of attentive hearers presented, the general prospect of usefulness, and the presence of numerous highly valued friends, combined to render it one of their most interesting and pleasing anniversaries — but scarcely had the afternoon service terminated, when the painful intelligence arrived, that two of their friends, who had intended to meet them, Mr. Richard Gower and his wife, members of Mr. Gladwish's church, at Brenchley, in attempting to cross a bridge on the river Medway, were, in consequence of the horse taking fright, precipitated into the water, and both were drowned.

They had long maintained a character honourable to their profession, and were greatly esteemed by their Pastor and the church, for their consistent and blameless walk; with persevering industry, and the divine blessing on their daily labours, they they had been enabled to support a family of five children: this afflictive dispensation has left them orphans, and without any provision for their future support.

Contributions will be gratefully received and carefully applied, by the Rev. J. Ivimey of Heathcote-street, and Mr. T. Thompson of Brixton Hill.

NOTICES.

The First Annual Meeting of the Berks and West London Association will be held at Newbury, on Tuesday and Wednesday, September 12 & 13; Messrs. T. so of Wallingford, and Hinton of Reading to preach.

We are informed that the Rev. J. Mann, A.M. of Shipley, has accepted the invitation to undertake the Pastoral Office of the Church in Maze Pond, London.

The new Baptist Meeting recently erected at Tottenham, will be opened on Wednesday, Oct. 4: the Rev. Messrs. Saunders of Liverpool, and Fletcher of Stepney, are expected to preach. Service to commence in the morning at eleven, and in the afternoon at three.

MONTHLY REGISTER.

FOREIGN.

THE Emperor of *Russia* has issued a Decree, suspending the proceedings of the Bible Society till further orders, and directing an exact account to be taken of the real and personal property belonging to the Institution.

The Emperor of the Brazils has given a Constitution to *Portugal*, which has been received with great joy. But it is said, that the king of *Spain* is much alarmed at it, and perhaps not without reason: it must be a sad drawback on the pleasures of despotism to have a constitutional Government next door.

Some interesting occurrences have taken place in *France*. M. Montlosier has published a "Denunciation" of the order of the Jesuits, on account of their "continual encroachments on the civil authority, and their arbitrary and tyrannical acts exercised over the faithful." *Five thousand* copies of this pamphlet were sold in two or three days. But the Jesuits are safe, for Royalty is on their side. The king has signified that if any proceedings were instituted against them, he should be well pleased that means should be found to have them quashed. "My brother gave France a charter," said his Majesty, "but I will do better; *I will give her a religion*." A likely thing, for a Bourbon! — Yet the king is certainly very religious in his way, which the following fact will prove: — His Majesty concluded the ceremonies of the Jubilee, a short time since, by renewing the vow of Louis XIII., that is, by dedicating his kingdom to the Holy Virgin, and presenting her statue in silver to the Cathedral of Nôtre Dame! On Assumption Day the statue was to be *blessed* by the Archbishop of Paris! The *Latin inscription* on it stated "that the *Most Christian* King, Charles X., imitating the piety of his ancestor, vowed, dedicated, and consecrated, to the *Virgin Mother*, himself, his kingdom, his family, and his people!" It is to be hoped that the Virgin will take better care of him than she did of some of his ancestors.

We are sorry to observe, that the French Government has lately manifested a desire to infringe on the religious liberties of the people. A recent decree in the Court of Cassation declares, that "liberty of worship is indeed guaranteed, *but saving and excepting all restrictions established by former laws!*" Roman Catholic bigotry follows the Protestants, even after death: two English gentlemen were in Paris a few weeks back, visiting a friend; one of them was suddenly taken off, by an inflammatory disorder. When his friend waited on the Magistrate to make arrangements for the funeral, he was requested not to think of interring the corpse in the *Pere la Chaise*, the celebrated public cemetery, as he could not answer for their safety, if a Protestant procession should be seen there!

July 4, the Fiftieth Anniversary of the Declaration of Independence, was celebrated throughout the *United States* with extraordinary enthusiasm. It is remarkable, that Thomas Jefferson and John Adams, formerly Presidents of the Union, both died on that day. They were both members of the Committee by which the Declaration was drawn up, and were universally revered for their talents and patriotism.

No intelligence of any particular interest has arrived from *Greece*, *South America*, or the *East* and *West Indies*.

DOMESTIC.

We are inclined to hope that a slight improvement has taken place in the commercial prospects of the country, though the pressure of the times is still very heavy.

In Ireland, distress prevails to an alarming extent.

Parliament is prorogued till Nov. 2.

IRISH CHRONICLE,

SEPTEMBER, 1826.

THE Popish Jubilee is celebrated in many parts of Ireland with great zeal. It is awful to reflect on the gross deceptions which are practised by *spiritual* guides on the credulity of their deluded flocks. When will this painful merchandize in the "souls of men" be at an end! There is a sentence in the letter of Mr. Thomas relating to the Archbishop of Cashel's charge, which we should hope is a mistake of the Newspaper reporters! What! a Protestant Archbishop to tell his clergy that "the doctrines of the Reformation are neither important nor essential!" Ought not then his Grace to surrender his See, and its vast revenues to the *Titular* Archbishop, from whom, if he be right in his statement, it is certainly unjust to withhold it? This is to trample on the blood, and to laugh at the groans of the Reformers with a vengeance! May we not expect that, however elevated in rank, this *Protestant* Archbishop will be required, by some who are still higher, to retract the assertion, and to state in its stead, that as to all the essential points of difference in the Popish and Protestant systems, they are so *important* and *essential*, that the one makes Christ and his righteousness "all and in all," and that the other, by making penances, &c. &c. meritorious, says, that "Christ has died in vain." We venture to remind Dr. Laurance, that at the Reformation, the great doctrine which the Papists deny, of *free justification by the grace of God, through the faith of Christ*, was reckoned, "*articulus stantis aut cadentis Ecclesiæ;*" the grand point with which the Protestant church must stand or fall, the main pillar and ground of the truth. O Protestantism, "these are the wounds by which thou art wounded in the house of thy friends!"

From the Rev. Mr. Briscoe to the Secretaries.

Ballina, July 12, 1826.

MY DEAR BRETHREN,

I PROMISED, in my last letter, to send you an account of a conversation that took place between Mrs. Briscoe and the Rev. Mr. Corcorane, one of the Priests in this town, and I now proceed to fulfil this promise. Mrs. B., one morning walked over to see the school, and observed, when she got near it, the children running away from it in all directions. On enquiring the cause of this, a person replied. "Oh! ma'am, do not go to the school, the Priest is there." "Oh!" said she, "why should I be afraid of the Priest?" She then proceeded to the school, where she found him, and commenced the following dialogue.

Mrs. B. I am surprised, Sir, to see those who are looking up to you as their Pastor, tremble at the sight of you.

Priest. Why, madam, if you are the mother of children you must know that a child fears its parents.

Mrs. B. Yes, but it is a filial fear, mixed with love, not that which will make them tremble at their presence, for perfect love casteth out fear. But tell me, Sir, the reason why you will not suffer these poor little children to come and be instructed?

P. I did not come to drive them out, I have just heard one of them read.

Mrs. B. But you do not approve of their coming, or why did you prohibit them from he altar, and take down the names of those w who did afterwards attend?

P. Because we have free schools of our own, let them come to them. But we have no objections to co-operate with you, provided the schools be under our superintendence and guardianship.

Mrs. B. But you will not let them read the Scriptures.

P. We will. Those parts we shall mark for them.

Mrs. B. But why not the whole?

P. Because they cannot understand them, and your copy is not correct. The translation made in the reign of Henry the 8th was found so full of errors, that in the reign of James the 1st, it was thought expedient to have another. And it is impossible to know whether the book or Testament you have in your hand is correct, unless you can consult the original.

Mrs. B. I certainly cannot myself consult the original, but I believe this translation to be sufficiently correct, on the testimony of those who can do so. And from this book alone I desire to derive all my sentiments, believing it to contain the only revelation of mercy to fallen man. I read here the testimony which God has given of his Son; and that independently of all rites and ceremonies, whosoever relies simply on the atoning blood of Christ for pardon and salvation, shall not perish, but have everlasting life. By it I wish to live, and hope to die. And as I am persuaded you will not stand in my place at the bar of God, nor answer for me there, I cannot allow you, or any other man to judge for me now. And all the harm I wish you is, that the Lord would

open your eyes, as well as the eyes of the poor creatures you are deluding, for they are more afraid of their clergy than of their God!

P. (With apparent warmth.) How do you know that? Can you judge their hearts?

Mrs. B. No, Sir, but I can prove it from their conduct. They are afraid to do any thing you tell them not to do. For instance, you threatened them that if they sent their children to school, you would not give them the rites of the church, and they have withdrawn them, while every hour of their lives they break God's commandments by cursing, lying, and swearing.

P. I acknowledge that the Irish are very guilty of these things; but there are very few, even among Protestants, exempt from those errors.

Mrs. B. Errors, Sir, they are *sins* committed against a holy God. And though I am sorry to say, that some *Protestants* are guilty of these crimes, yet *the real Christian* dares not commit them.

P. And do you think, ma'am, you are got into a land of Hottentots?

Mrs. B. Alas, Sir, I am surrounded by those who are almost as ignorant, and stand as much in need of instruction!

P. But they have instruction. We are continually giving it to them, not only from house to house, but every day in the Chapel.

Mrs. B. But your instruction will do them no good, if you keep from them the word of God, which is the only guide.

P. But you act inconsistently with your own principles. You profess to derive them from the Scriptures alone, and yet you practise infant baptism, and you know there is no mention of it in the Scriptures.

Mrs. B. No, Sir, I do not approve the baptism of infants. I believe no one is a proper subject for that ordinance, but a believer in Jesus.

P. In this you act up to your profession.

Mrs. B. Sir, I thank you for this concession.

P. But you talk a great deal about this word of God—can you prove to me that it is his word?

Mrs. B. Yes Sir, I can, from all I feel within me, and see around me. But I do not consider that I am called upon to prove it, but to believe it.

P. Oh! you will not keep to your argument.

Mrs. B. Sir, I did not come here to argue. I believe this is the word of God. And though I acknowledge that I am, as you consider me, very ignorant, yet I am not so *ignorant but I* can see the drift of your *arguments.*

P. And would you then put this, which *you cannot prove to be the word of God, into the hands of every poor ignorant person?*

Mrs. B. I would Sir, and happy should I be to do so.

P. (Very contemptuously.) O then we may set the printers all to work to print Testaments for the ignorant people and children; and then, I suppose, you think they will be filled with the Spirit.

Mrs. B. Sir, you are now blaspheming against the Holy Ghost. I cannot stop to hear this; but give me leave to tell you, before we part, that if you are not regenerated by the power of that Spirit whom you now blaspheme, hell will be your portion. (This was spoken just as she got out of the school, at which the Priest seemed greatly agitated, and said)

P. Madam, do not expose your principles to contempt.

Mrs. B. O, Sir, I am not ashamed of them, but wish to make them known to all the world.

Here the conversation ended, since which they have cursed the school; but notwithstanding it is increasing, and will, I have no doubt, continue to increase.

J. P. BRISCOE.

From the Rev. J. Wilson to the Secretaries.

Boyle, July 18, 1826.

DEAR BRETHREN,

I AM happy to hear that another friend to Ireland has been raised up, in the person of him who has engaged to pay the salary of a Teacher, in the parish I mentioned in my last. And as it is to be called the "Providence School," I sincerely trust it will be blessed with the smiles of that gracious Providence, without whose sanction all our efforts will be in vain.

It is cause for gratitude, that those smiles have not been withheld, even in reference to the parish referred to; for notwithstanding the efforts that have been made to put down the two schools already established, they are still well attended, and the New Testament is extensively read, and this has not been without some pleasing effects; one of which is, an increasing desire to have scriptural schools established, for the benefit of the children who cannot attend those now in existence, because of the distance from their dwellings.

A reference to the Providential government of God can always be made with satisfaction by the believer: he knows that whatever his Lord does is right, is best; though he may not be able to see that this is the case, yet he believes it. This observation will bear, not only when friends are raised up, but when they are cut down; not only when one steps into the field of labour, but when one is taken from it. Hence, though the friends of Ireland generally, and of our Society in particular, have

ourn the loss of their excellent Presi-
; yet, they sorrow not as those without
; either in reference to the individual
elf, or the interests of that country,
se welfare was so dear an object to him.
all connected with the Institution
fore "have faith in God," and their
dence shall not be misplaced, nor their
ctations disappointed.
have, since my last, besides preaching
veral places in my own district, paid a
to our esteemed Brother Briscoe, whose
h, I am happy to say, is considerably
oved, though he still often feels, that
gh "the spirit be willing, the flesh is
." I was sorry to find that he had no
to preach in, but "his own hired
," and though an Apostle's labours
have been blessed under such circum-
es, it is not often that a preacher in
rn times can do much good in this way.
e is generally a disinclination on the
of the people to attend, and in the pre-
nstance, the house was not in an eligible
ion; we have therefore taken as large
m as could be procured, in a more
al part of the town, at a rent of seven
ls per annum. But I would strongly
that something be done, as soon as
ble, to obtain a permanent place of
ip in that town, in which case, I feel
ed a good congregation would con-
y attend. I also visited Westport and
ebar, and saw some of my old friends
, in both of which places I preached.

Yours affectionately,

J. WILSON.

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the Rev. Mr. Hutchinson to the Rev. Mr. West, Dublin.

Abbeyleix, July 1, 1826.

AR SIR,

VING you to be interested in Zion's
erity, as often as I, therefore, have any
of importance to write, I embrace the
st opportunity of communicating it to
Last Tuesday evening, according to
us appointment, I examined two can-
s for baptism. The church were
ed with their views of doctrine and
ce. Next Lord's day being our com-
n season, I published my intention of
ing them this morning at eight o'clock.
arriving at the destined place, a large
ve assembly soon was collected. I
sed them for half-an-hour on the
and end of baptism. A deep solem-
it on every face, which was heightened
fineness of the morning, the trans-
y of the waters and the surrounding
y. After baptism we repaired to
liff's house, changed our clothes,
nd prayed with a number of the
rs, who followed us thither, and
then returned home, under a solemn sense of the divine approbation.

The persons baptized to day were mentioned with others, whom I expect will come forward shortly, in my letter to the Committee; and it is worthy of thankful notice, that some who were not long since our great enemies, have commenced attending with us at worship, were present this morning at baptism, and were very active in giving it publicity, and in inviting spectators. May we not exclaim "What hath God wrought?"

My own health and spirits are good; my companion is well also; we hope you and family are in the same state. I am still making some exertions on behalf of our excellent society, when I have done all I can I will send you word. I hope God will bless you and all connected with the society, with all needful wisdom and grace. Do pray for yours, &c.

W. HUTCHINSON.

From the Rev. Mr. Thomas.

Limerick, July 21, 1826.

To the Secretaries of the Baptist Irish Society.

MY DEAR SIRS,

ON my return to this yesterday, I sent you the Readers' Journals, except Thynne's, which I now enclose. You will see with pleasure what diligent, devoted, and decided men the Society has in its employment; and though their journals do not contain the twentieth part of their exertions, you will be able to ascertain the true state of things from them; they and the School Teachers are very grateful to the Society and its supporters for their salaries, so acceptable at this very distressed season. And I doubt not, but that their good conduct and unwearied exertions will continue to merit that support, which the friends of truth and of perishing sinners will be ever ready to afford.

I preached in our worthy friend Major Colpoys's parlour, at Ballycar, the evening before last and the preceding one, the parlour was crowded, and I am informed, that there are a great many more desirous to attend. The congregations consist principally of Roman Catholics, and those who have become Protestants, and their families, through the means of the Society. I met there a fine young man, in the twenth-fifth year of his age, he came on some business to the Major. Speaking to him about the concerns of eternity, he told us, "that he never saw a Bible or Testament, that he never heard of Jesus Christ, nor even his name, and knew nothing about him." The Major gave him a Testament; I pointed out to him the most striking parts of it, giving him all the instruction I could for the time;

he can read, and promised he would pay it every attention. You may feel surprised at this fact, but I could easily point you out hundreds, nay, thousands of such individuals, who are buried in the most dreadful darkness and superstition; and still they are told by their priests that they are right, and they only, as they belong to the only true church! Talk no more of Heathen or Pagan darkness, the Papal is as great, and as to its spirit, a thousand fold more bitter for opposition and cruelty. I preached at Kilfinan last Lord's day week, to a good congregation. I visited the Sunday School which I commenced and established there, it continues to prosper and flourish, it was delightful to see it, the work was of the Lord. I am sure it is not a whit behind any in England in system, in instruction, and progress. There were 114 children present.

I thought to have written more, and to have mentioned many things, and also to make a few remarks on the Archbishop of Cashel's charge to his Clergy, on his visit through this Province, but the post is going out and I must conclude; it was a dreadful charge: with a great many objectional things, he is reported to have said, "that the things in which the Protestant and Roman Churches disagree, are neither important nor are they essential!!!" In the best and most affectionate wishes, ever yours, my dear Sirs, most truly,

W. THOMAS.

From a pious Clergyman to the Rev. Mr. Thomas, recommending a converted Roman Catholic as an Irish Scripture Reader.

DEAR SIR, *June* 17, 1826.

NOT having had sufficient time on our last meeting to communicate my entire sentiments regarding the person I wish to recommend as a Parochial Reader, I now hasten to do so, by letter, in case there might be a hope of succeeding, and that no time may be lost in forwarding my request to your Society.

My first acquaintance with Patrick Lynch was perfectly accidental, it was on a Sabbath evening, when calling to see a poor invalid, to whom I lent some religious works, that I found a number of people collected, and Lynch reading and explaining the Scriptures: on questioning him about his motive for doing so, he told me that he had been led to examine the Bible, from Sermons he heard preached at Dr. Townley's Chapel in Limerick, and that he was certain the priests *were keeping* their flocks in ignorance; for *the way of salvation* laid down for sinners *in God's word* was directly opposed to the *tenets of the* Church of Rome. However, *views of the* sacrament as administered *at church* were rather confused. I lent him some Sermons on Popery: he read them attentively by himself, and to others; after which he declared that all clouds respecting transubstantiation were entirely removed: this was about the 1st of last February, from which time he has been labouring diligently among his friends and neighbours, to call their attention to divine things, and under God's blessing he has succeeded in many instances. His views of salvation through Christ alone are perfectly correct, but he is not as fully conversant with the Romish Controversy as I could wish, but this will not long be the case, as he is daily searching the Scriptures and controversial works. But my chief motive for recommending him is, because I am certain he will labour more from a desire to advance the cause of religion, than from any pecuniary motives. Trusting that you will do what lies in your power to forward my wishes in this particular, believe me to remain, dear Sir, your sincerely obliged,

W. C. P.

Monies received by Mr. Ivimey.

	£.	s.	d.
Collected by the Rev. W. Copley of Oxford, at Newbury and Whitchurch	22	16	0
Halstead Sunday School Union, by the Rev. James Bass	2	0	0
Mrs. Phillips, Bristol 11 15 8			
Mrs. Jones, Chepstowe 1 19 10	13	5	8
W. P. Ward, Esq. Bristol, by Rev. Mr. Winter	10	0	0
Rev. Mr. Upton, Poplar	1	0	0
Ilford Missionary Association, by Rev. Mr. Smith	7	4	0
G. F. Angus, Esq. A. S.	1	1	0
Mrs. Dyer, Frome	1	0	0
Rev. Mr. Barker, Towcester	3	0	0
By Mr. Burls.			
J. Wilson, Jun. Scotland Yard, Collected from a few Young Persons	1	7	6
Rev. Mr. West, Chemes	1	1	0
Rev. Mr. Hawkins, Stroud, by Mr. Dyer	3	14	6
Miss Ward, Sunning Hill	0	5	0
Bridgenorth, after a Sermon by the Rev. J. Shoveller	3	14	11
Juvenile Missionary Society Devonport, by Mr. Rudd	5	0	0
An Unworthy Servant	1	0	0
Mr. Paul Hicks	1	1	0
Mr. Stran, Oxford	1	1	0
Collected at Kimbolton, by Rev. S. Davis	5	16	0
Collected at Wellingborough	3	0	0
— Stoddart	0	10	6
Mr. Torr, Lynn	1	1	0
Joseph Gurney, Esq	5	5	0
Mrs. Elizabeth Bolton	10	0	0

MISSIONARY HERALD.

BAPTIST MISSION.

SOME PROCEEDINGS.

BIRMINGHAM.

Tuesday, July 25, the An-
ıary of the Auxiliary Baptist
onary Society for Birming-
ınd its vicinity, was held at
ɔn-street Chapel, Owen John-
Esq. the Treasurer, in the

ver was offered, at the commence-
of the meeting, by the Rev. Francis
in of Coventry; a short Report was
by the Secretary, the Rev. Thomas
n, and the usual resolutions were
ed and seconded by the Rev. Messrs.
in, Matthews, Arnold, Price, James
nsby, J. A. James of Birmingham,
Smith, and Greig, together with Dr.
man from Serampore, and the Secretary
Parent Society. The numerous
y appeared deeply interested in the
dings of the day, especially in the
given by Dr. Marshman, who spoke
siderable length on various topics
ted with India, and preached at the
Wesleyan Chapel in Cherry-street in
ening.

tings of a similar description, in
ion with the Auxiliary, were previ-
held at Coventry, Bromsgrove and
y, at the last of which places a Branch
y was formed, on Monday the 24th.
Besides the ministers already men-
, the Society was favoured with the
nce, on this occasion, of the Rev.
Edmonds, M. A. of Cambridge, and
ev. W. Copley of Oxford, by each of
, as well as by others, Sermons were
ied at various places included within
bere of this Auxiliary Institution.
ollections, generally, were not equal
at they have been on former occasions.
s remark, the city of Coventry, how-
forms an exception. The sum con-
d from thence was found to be con-
ly larger than before; and from the
attachment displayed towards the
cause in other places, there can be little doubt, this would have been uniformly the case, but for the unexampled stagnation of trade, which presses with great severity upon this populous manufacturing district.

WANTAGE.

On Tuesday, May 30, a Missionary Association was formed for the town of Wantage and its vicinity.

The Rev. Owen Clarke of Taunton, and Thomas Welsh of Newbury, were present on the occasion, and communicated much information on the subject. The weather was very unfavourable, but the attendance was good, and the collection at the close proved that the audience had taken a lively interest in the proceedings. Mr. Daniel was chosen Treasurer of the Association, and Mr. Thomas Whitehorn, Secretary.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following satisfactory intelligence is contained in a letter from the Missionaries at Calcutta, dated the 17th of February last.

"On Friday last was the Anniversary of the Juvenile Society, which was numerously attended. Nearly all the young men in this Society are members of the church in the Circular Road, and are doing much towards the promotion of religion in this city, and we have reason to believe, that they will prove a blessing, not only to persons of their own class in society, but also to the heathen, to whom some of them are now able to address themselves on religious subjects. We are happy to say that Mr. Kirkpatrick keeps up much of the life and order of this Society. We anticipate that the Reports of the Juvenile and Native Female School Societies, which are now in

the press, and will soon be forwarded, will give you much satisfaction.

"It is truly gratifying to us to inform you, that there has been a considerable revival of religion amongst us here. It commenced a little before Br. Lawson's death, and that event very much increased it. Since his death six young men have been baptized, and six others have now offered themselves as candidates for baptism. Among the latter are a son of Captain Kemp, and of our late Br. Rowe, and two sons of our late Br. Biss, whose fathers are now in glory; so that instead of the fathers are coming forth the sons, a generation to serve the Lord."

THE following account of the closing scenes of our dear brother Lawson's life, furnished by Mr. Pearce, has been read by several friends, who suggested that it would gratify many, if inserted in the Herald. As the Editor is not aware that it has been, or will be, published in any other form, he cheerfully adopts the suggestion.

"On the 11th of September, Br. Lawson preached his last sermon. He had been for several weeks previous very unwell, with an occasional pain in his side, accompanied with a troublesome bowel complaint, which he disregarded, apprehending it would be of no consequence. On this day, however, he felt very ill, which Mrs. Lawson perceiving, endeavoured to dissuade him from preaching. He said, however, that he must attempt it, as he felt it would most likely be the last time he should do it. His text was Hos. xi. 7—9. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboam? My heart is turned within me, my repentings are kindled together,' &c. It was a very affecting address, and seemed, indeed, as though it was expected to be the last he should deliver to his people. On the notes of the sermon he has written the date at which it was preached, with the words 'very poorly INDEED.' Amongst the items of *improvement* of the sermon are the following:

"'If afflictions tend to bring us near to God, let us *welcome* them.'

"'*How refreshing* are the thoughts of *heaven, where* complete emancipation from *sin is contemplated.* There God will no *more have* occasion to put the tender *enquiries of* the text!

"Br. Lawson still continued very ill till Friday the 23d of September, when although very little better, he was recommended to try change of air, and went over to Hourah, to spend a few days with Br. Statham. Soon after his arrival, he wrote a note to Mrs. L., from which the following is an extract:

"'I am obliged to say, that never was I in such a weak state before. God alone knows what are his plans respecting me. To him I desire to commit myself for time and eternity. I am perfectly convinced, that good is the will of the Lord concerning me. O may I be his, then all will be well.'

"On the day following, he wrote again to Mrs. L., describing his dangerous symptoms, and then proceeds:—

"'I am, I must say, very anxious about myself for the sake of my dearest family. Still I desire to submit, and to acquiesce in all that God is pleased to do with me.' At the close he adds, 'Farewell, my dear, let us be more wholly given to God, and then we shall be less anxious about our poor selves.'

"During the Saturday night, and on the morning of Lord's day, September 25, he felt a more severe pain in his side, which gradually increased till it became exceedingly distressing, and until he could breathe only with great difficulty. He was therefore brought home again, and the best medical advice obtained. It was now ascertained, that an extensive inflammation of the liver had taken place, and a number of leeches, followed by a blister, were applied to his side. By the use of these and internal medicines, the pain in his side was entirely removed, and his breathing became easy again; but a bilious diarrhœa supervened, which no medicine could permanently check, and which continued till his death.

"From this time he appears to have indulged but faint hopes of recovery; yet his mind was wonderfully supported in the affecting and overwhelming prospect before him. He said to me, at different times, 'I have great need of patience to bear this long affliction as I ought: but I would not have been without it for a *world*. I have had such enlarged views of the suitability of the plan of salvation by an Almighty Saviour to the wants of a dying sinful creature, as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ Jesus, as the only foundation of a sinner's hope. I have no elevated joys, but I have a good hope of being fixed on the rock Christ Jesus. I have great reason for gratitude, for though constitutionally subject to extreme depression of mind, and in my former illness grievously afflicted by it, I have not this illness had a cloud cross my mind.

all has been tranquillity and peace.' Many similar expressions he made use of to various other friends, but I did not take a particular notice of them at the time, and should, probably, not quote them correctly were I to attempt it.

"In this state of mind Mr. Lawson continued daily growing weaker, till the 15th of October, when medicine producing no improvement in his symptoms, his medical attendant recommended his going on the river, and eventually to the Sand Heads. On this day, he said, to some friends, who were grieved at seeing him so much reduced; 'I am very weak; but if God will he can raise me up again; yea, he is able to do exceedingly more than we can ask or think.'

"The weather being very unfavourable, the doctor advised our not removing Br. Lawson to the boat till it cleared up a little: so that we did not get him on board till the evening of Monday, the 17th. The weather during the night became very fine, and a delightfully cool breeze sprung up, and continued till the close of the day following — so that we made the trial under the most favourable circumstances. Still, however, his complaint was not checked, but during the Monday night and the whole of Tuesday, continued to exhaust him as before. Dr. Browne being unwell, had not seen Br. L. for several days; but to day was gone for change of air a few miles up the river, and we appointed to see him there. We arrived at the hour about 4 p.m. When he came down to our boat, he was grieved to see the evident progress of disease, and in answer to my enquiry on the subject, told me privately, that he could entertain but very slight hopes respecting Br. L.'s recovery. On our return, I thought it right to communicate his views to my dear companion; when he told me he was aware the Dr. was correct, and continued — 'I feel I cannot live long, for I find a sensible decay of nature; but I can launch into eternity without apprehension, relying on the perfect righteousness of the Redeemer.' He now communicated his wishes respecting his family and his church, with the greatest composure, and then took leave of me with the most touching expressions of affectionate regard. After this exertion, he fell into a dose, from which, when he awaked, not perceiving me, as I sat behind him, he began to pray, and used among others, the following expressions, which I committed to paper soon after.

"Blessed Jesus, I am a wretched unworthy creature, but I know thou hast purchased *me with thy precious blood*, and hast *entered into covenant relations* with thy *adorable Father on my behalf*, that I should *not be hurt by the second death*. I am altogether polluted, but thou hast covered all my defects with the spotless robe of thy perfect righteousness. I feel that my flesh and my heart are now failing, but I know that thou wilt be the strength of my heart, and my portion for ever. Blessed, blessed, blessed God, I have received from thee an intimation, that I must go up to possess a heavenly mansion. And shall I decline the invitation? Oh, no! only grant me a few days to warn my people that"—here his voice became so low, that I could not catch the remainder of his prayer. At the conclusion, perceiving me, he said, that he felt he could not survive more than three days, and then begged me, in the most urgent manner, to make arrangements for his immediate return home. 'He said I wish to see my dear family and friends, and to speak to the members of my flock. I want to leave among *them* my dying testimony to the truths of the Gospel, and can then die in peace.'"

To be concluded in our next.

BEERBHOOM.

EXTRACT of a letter to the Secretary, from Mr. James Williamson, who has lately proceeded from Serampore to occupy the station in this district.

Soory, Jan. 22, 1826.

"I had lately the pleasure to receive yours of the 18th of April last, conveying the intelligence of the offer of my services having been accepted by the Committee, and desiring me to occupy the Society's premises at Mooshedabad, vacant by Mr. Sutton's return to Europe. In regard to the former circumstance, my earnest prayer is, that the Lord would render me faithful, that I may be approved of, not only by the Society, but also by Himself at the great day. With respect to the latter, our brethren at Serampore had, previous to the receipt of your letter, desired me to take the pastoral charge of the church at Beerbhoom. Knowing the destitute state of that church, and considering it my duty to comply with their desire, I proceeded, with as little delay as possible, to this place, where the greater number of the church are residing, and where our brethren, about three years ago, had erected a bungalow, at some considerable expence. With the exception of those residing at Soory, the other members of the church are scattered in different villages, some as far distant as twenty

four miles. This I feel rather a discouraging circumstance, as I cannot have them all under my immediate eye. Frequent visits are my only resource, and even these are not unattended with obstacles. The weather will not always permit; the great expence invariably attendant on travelling in this country, together with the loss sustained by those residing with me, whenever I am obliged to leave them.

"The district of Beerbhoom, though not so populous as most others in Bengal, contains, notwithstanding a very considerable population. There are no large towns, but numbers of small towns and villages are found scattered throughout, at very limited distances. My access to the heathen, therefore, as well as to the church, is not so easy, and therefore not so frequent as it might be, were I residing in a large town like Moorshedabad. These and other considerations I have suggested to our friends in Serampore, who, however, consider the destitute state of the church here as a sufficient reason of itself, why in the present case Soory should be preferred as a missionary station to Moorshedabad. From what I have observed during the short period I have been here, it would appear, that in general among the heathen, the disposition to hear the Gospel is less in those parts than about Serampore and Calcutta. This is particularly the case in this place, where we are generally treated with less respect than any where else. Some people a short time ago, apparently concerned about my reputation, had requested my Pundit to desire I would not go any more to the Bazar, otherwise I should lose my respectability; I replied, that I was not solicitous about that kind of respectability that could be forfeited by pointing out the way of life to my fellow-men. We are generally able, however, in the surrounding villages, to obtain a small congregation, and to detain some of them for a short time. Now and then an individual will approve of nearly all that is said, and even here it is not uncommon to hear some one say, "these are words which cannot be confuted." When asked in reply, Why then do you not attend to them? The usual reply is, The time is not yet come. It is not an easy thing, in many cases, to convince a Hindoo that he is an accountable creature, and until this be done what can be effected? In his destiny he sees alike his sins and his duties. The number of members belonging to the church does not exceed fifty. The irregularity that had been existing among them for some time, rendered attention to them my first and principal object; and I hope, through divine aid, we shall improve from day to day. I have intimated to our friends at Serampore, my wish to establish a circle of schools on the very economical and excellent plans lately adopted there. They have approved of the suggestion, and promised to recommend them to the Society. European superintendance, which was the chief expence attending the Serampore Schools, will here cost nothing, as I shall be able to superintend them myself. One reason why I feel particularly anxious to have a few schools in this district, is the extreme ignorance into which all classes of Hindoos are sunk; very few, indeed, of any class being able to read. The consequence is, that we are obliged to refuse them many tracts, which they are desirous of receiving, and which they would read were they able. Teaching them to read, therefore, which would be the chief object of the schools, would at once open the door of knowledge, now effectually shut against them. Soory is rather a pleasant place; we have a distant view of mountains, a rare thing in Bengal."

MONGHYR.

The following Letter from Mr. Leslie to Mr. Dyer, is dated Feb. 2, last. The information it communicates is pleasing. To some of our readers, probably, the latter part will convey a new idea of the perils, which, even in India, a Missionary may have to encounter.

"As to missionary news, I have none of any great importance to communicate. All the converts at this station continue to stand fast, and I trust I can say also, that there are signs amongst the people that the kingdom of God is extending. During this cold season, I was absent from home nearly 11 weeks, and being accompanied the whole time by native brethren, the Gospel was declared in many a new place, and in many an ear which never heard it before. During my journey, I spent a whole week in one of the great annual assemblies of Hindoos, at a place called Hadjipore. Thousands and tens of thousands were present; and as I had five native brethren with me, hundreds became acquainted with the name of Christ. The native converts were employed from morning till night — and sometimes after night commenced — in telling their deluded countrymen the way of salvation; and it is gratifying to be able to tell you, that the word of God was generally heard with considerable attention. One thing was observ

l by the native Christians as particularly riking, namely, that the Brahmins and the eople generally manifested very little in- ination to dispute the truth of Christianity, r to argue in defence of their idolatrous ystem—but rather a disposition to acknow- dge the excellency of the religion of Jesus, nd the uselessness of Hindooism. This as conduct so entirely different from any hing that had been previously witnessed, hat one of my native companions—a man vho has preached the Gospel for the last ight or nine years—said to me, that he ould not help viewing it as a sign of the peedy establishment of the kingdom of Christ among the Hindoos universally. It was pleasing to see the zeal of the native Christians in endeavouring to bring men to Christ; and it was no less pleasing than astonishing, to see the respect with which they were treated by their countrymen. The time certainly does appear to have come, in which God has disposed the people to listen to the Gospel message from the lips of men the most calculated to communicate it,—and who must ultimately be the principal organs of its communication in these extensive countries.

"My journey extended as far as Chunar, a station about 14 miles beyond the large city of Benares. I felt much encouraged and refreshed by witnessing the labours and enjoying the conversation of Mr. Greenwood, the Church Missionary, at the former place, and Mr. Smith, the Baptist Missionary, at the latter. Truly, to meet with such men was to me, in this distant land, as water to a thirsty soul. As I sent three of the native converts to their homes, after leaving Hadjipore, I took only two with me to Benares and Chunar, who, besides declaring the Gospel in various places on our way, were exceedingly useful to me as Christian society, and in strengthening me in the language.—As I had no one with me who could speak a word of English, I was necessitated always to be conversing in the dialect of the country; and I think I have profited, as I am now able to preach by notes only, whereas before I had to read all I uttered. If God should spare me till next cold season, I trust to be able to go one way by myself, preaching the Gospel, and to send the native converts another, that thus a greater portion of ground may be occupied. O that fruit may be produced!

"Though death has not entered our immediate pious circle here, yet his ravages have been great in every direction around us. In addition to the numerous deaths of Missionaries in this part of the world lately, *there has to be added, that of an eminent young man of the name of Warden, belonging to the London Society.*

"*The country here has* been very much agitated by the war between us and the Burmese, on the East of us, and also by the war in which we have for the last two months been engaged with a great power on the West of us. The Burmese war has been a bloody one for both parties; but (as the British were lately fast overcoming them) his Golden-Footed Majesty is now treating for peace, which the Government is granting him, upon the condition of his ceding the provinces of Pegu, Mergui, Arracan, and some other places to them; and also paying a million of money. The terms have been accepted, and they are only waiting for the return of the messengers who have been sent to the King, to get it ratified. One condition, also, is, that the Judsons and their companions are to be instantly delivered up, and to be sent back with the messengers who have been despatched with the Treaty.* The British also have been successful in the West. A few days ago they stormed and took the great fort of Bhurtpore, which has been deemed impregnable. Some years ago they attempted to take it, but were repulsed with great loss. The British, in having reduced this fort, have humbled all the native powers around. From all accounts they have been for some time standing ready to burst in upon us, and it was their intention, had we failed again in taking Bhurtpore, to have all come down upon us. But God has been merciful to us in restraining them;—two other forts have since surrendered, and it is expected that the two or three remaining Powers that are in arms, will instantly submit. As far as I can learn, it is not the intention of the British to possess themselves of the territory, but only to level all the hostile forts with the ground, that we may not be harrassed and disturbed by them as we have for some years been. Since the fall of Bhurtpore the pride of the natives has been entirely subdued, as it was upon that place that their hopes were chiefly fixed. It is nine miles in circumference. The loss of the enemy is very great—the papers say 6000 were killed at the storming alone—and it is likely that several thousands more were killed during the siege. The loss of the British is not near so great as was expected.——Perhaps you will wonder why I have written so much about war; but you will be able to account for it, when I tell you that we felt our lives depending upon the event."

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* Our readers are aware that, unhappily, this treaty was not ratified by the Burmese government, and that the war has in consequence recommenced. The situation of our esteemed American friends is, therefore still involved in obscurity.—EDITOR.

BENCOOLEN.

AFTER a very long interval, we have received a letter from Mr. Nath. Ward, dated Bencoolen, 18th January last. After mentioning what had occasioned the delay, he proceeds to state

"During the latter part of the past year, I was engaged chiefly in carrying forward the translation of the Scriptures, or rather in preparing myself to proceed with it to advantage. From the period of my first acquaintance with the language, I have been sensible of the necessity of a new version, and have used every endeavour to procure one, but as Mr. Robinson was so well qualified to execute it, I never thought of having any concern with it myself. I consequently require a little preparation before I can hope to be successful in an undertaking so important. I had furnished the rough version of the Acts of the Apostles, and of the Epistle to the Hebrews; when a fall from my horse, early last month, put a stop to my progress. I scarcely know how I escaped with life, but thanks to a gracious Providence, I now feel no other effect from it than a little stiffness in the back, and hope immediately to resume the work."

In a subsequent part of his letter, Mr. Ward mentions the difficulties which obstructed his progress, in consequence of the transfer of our settlements in Sumatra to the Dutch government; and it is most probable that these will lead to the removal of this active and valuable labourer to some more promising field.

MONTEGO BAY.

OUR readers will remember that, on several occasions, we have referred to the interesting circumstances of the Mission in this north-western part of the island of Jamaica, and the absolute necessity of providing a larger and more *commodious* place of worship for the *congregation* at Montego Bay. (See M. *H. for 1825, pp. 79. 87. 94., and 1826, p. 31.)* Mr. Burchell, who has, amidst *many discouragements*, laboured at Montego Bay and Crooked Spring, with great zeal and success, is now in this country, having been most kindly taken on board with his family by a worthy captain, just in time, according to human appearance, to rescue him from the grave. His illness was so clearly the result of his exertions, under a tropical sun, in a place of worship crowded to suffocation by multitudes of the negroes, eager to catch the sound of salvation from his lips, that the medical gentlemen by whom he was attended positively assured him that all their efforts would be useless while he continued to occupy his present chapel.

Some months ago the Committee, anxious to second the efforts of their missionary brother to the utmost of their power, apprized him of their willingness to appropriate a considerable sum towards this object; and since then several kind friends, to whom the case had been made known, have, in addition to their usual benefactions to the Society, made specific donations towards it. Hitherto, however, the amount of these has been small; and the great reduction which has taken place in the funds of the Society within the last nine months has deprived the Committee of the gratification of rendering that aid which they had previously intended to furnish.

From the facts that have thus been stated, our Christian friends will perceive that the question has now assumed a very serious shape. In reality, the continuance of the station itself appears to depend on the manner in which our present appeal is received. To proceed as we have hitherto done involves, almost certainly, the speedy sacrifice of life; while, on the other hand, contributions to the amount of little more than £1000 sterling would, in addition to what may be obtained on the spot, be sufficient to preserve our footing in a most important sphere, and where, in a most remarkable and encouraging manner, 'the fields are white unto harvest.'

Could we but fully detail the particulars connected with this station and its vicinity, it would be seen, not merely that the language we have already employed is strictly accurate, but that such indications of a Divine Hand, pointing to more extended exertions, are scarcely to be found elsewhere. It is hoped that Mr. Burchell will prepare a brief statement on the subject, by circulating which among the friends of the Mission, they may perceive how signally the Lord has blessed their past exertions, and what powerful inducements there are to spring forward to this new work of faith, and labour of love.

We add a short extract from a letter, ately written to the Secretary by Mr. Burchell (the publication of which he will kindly excuse), in the hope that the spirit it breathes will awaken a corresponding emotion in every reader: —

"My feelings, Sir, arise from what my eyes have seen, and my ears have heard. I have known the fatigue — I have seen the tears — I have heard the cries — I have witnessed the thronging of the poor negro to the House of God, and I cannot but feel my soul interested on their behalf. Whilst I have life in my body, and strength in my limbs — whilst I have a voice to be heard, and a tongue to speak — I will raise my voice in their behalf, and my cry shall be, 'Men of Israel, help.' Nor can my cry be in vain. The Being who has opened this door of usefulness, who has excited this interesting disposition in the poor negro, will never forsake the people who step forward 'to the help of the Lord against the mighty.' Nor can I, nor dare I, disbelieve for a moment, that God will excite a disposition in his people to raise the means to supply the wants of these destitute negroes."

In the month of November it will be requisite for Mr. Burchell to return to his station; and surely the interval will prove that his anticipations, just quoted, are not groundless. Let but each individual, who peruses this paper, do but *the tenth part* of what he can do, and the whole matter will be accomplished with the utmost ease; and shall *such* an exertion be withheld?

It is scarcely necessary to add, that nothing can be farther from the wish of the Committee, or would be more injurious to the cause of the Mission, than that subscriptions to the Society *generally* should be diverted into the channel of this *particular* object. The Society stands pledged to support a number of valuable labourers in different parts of the world, and the most active and persevering efforts are and will be required to provide for regular and indispensable claims of this nature. What has been said in this article, therefore, must be considered as addressed to those, and those only, who possess the ability, on suitable occasions, of presenting a contribution, *independently* of the sum they usually subscribe to the cause. To such then, whether in town or country, this statement is most respectfully, but earnestly, submitted.

Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of the Rev. — Howlett, late of Long Crendon, Bucks. 100 0 0			
Interest on Ditto, 10½ years 42 0 0			
	142	0	0
Plymouth and Bovey Tracey, by William Prance, Esq	35	3	4
Sutton (Suffolk) Baptist Church, by Rev. Mr. Squirrell	3	0	0
Chester, Subscriptions, by Mrs. London	3	1	1
Small Subscriptions at Fen Court, by Mr. Stanger	1	2	10
Towcester, Collection, (with 10s. from Q. in the Corner) by Rev. J. Barker.	5	6	0
West Middlesex Union, by Rev. Edward Lewis, Secretary:			
Chelsea, by the Rev. Thomas Burchell 15 5 7			
Highgate, by Ditto 6 11 8			
Hampstead, by Ditto 3 16 0			
	25	13	3

	£	s.	d.
Newport Pagnell, Sunday School, by the Rev. T. P. Bull	2	0	0
Ilford Missionary Association and Subscriptions, by Rev. J. Smith	15	9	0
Sherborne, Subscriptions, by Benjamin Chandler, Esq.....	5	5	0
Wingrave, &c. Collection and Subscriptions, by Rev. T. P. Bull	5	5	6
Edinburgh, Sundries, by Rev. Christopher Anderson	151	9	6
Wantage, Collection and Subscriptions, by Rev. Thomas Welsh	5	2	8
A Friend, by Rev. Eustace Carey.....	50	0	0
Miss Lidgould, by the Secretary .....Life Subscription.	21	0	0
Samoth, by Ditto ..... Donation.	10	0	0
Ditto, by Ditto..... For Montego Bay.	10	0	0
Mr. Joseph Gurney, by Ditto ..... Ditto.	5	5	0
John Willyams, Esq. Scorrier House, by Rev. John Dore.....Ditto.	1	1	0
Mr. Wright, Wellingborough, by Mr. Rickett .....Donation,	2	0	0
L., by Rev. Thomas Hutchings .....Ditto.	1	0	0
Two Friends, by Rev. Dr. Newman .....Ditto.	1	10	0
Lady, by Rev. Timothy Thomas .....Ditto.	1	0	0

P. S. Besides the sums acknowledged above, the Secretary has had the pleasure of receiving the sum of £13. 5s. 4d. as a remittance from the Menonite Baptist Friends, at Hanau, in Germany, by P. C. Walther, Esq. of that place.

TRANSLATIONS.

Greenock, Port Glasgow and West Renfrew Bible Society, by R. D. Kerr, Esq.	10	0	0
Edinburgh, Sundries, by Rev. C. Anderson	8	1	0

SCHOOLS.

Edinburgh, Sundries, by Rev. C. Anderson	9	11	6

WIDOW AND ORPHANS FUND.

Thomas Key, Esq. Water Fulford, by the Secretary	50	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Ladies connected with the Devonshire-square Dorcas Society, for a quantity of Work Bags, together with Needle Cases, *Pincushions*, Scissors, &c. for the Female Schools; and to a Friend at Eye for the *Baptist Magazines* for seven years.

Littlewood and Green, Printers, 15, Old Bailey.

REV. J. CLEIN.

Lawrence

THE

BAPTIST MAGAZINE.

OCTOBER, 1826.

...OIR OF MR. THOMAS CROGGON, BERESFORD-STREET, CAMBER-...LL, FORMERLY OF PENRYN, CORN-...LL, WHO DIED ON THE 29TH DAY APRIL, 1826.

...r little of any kind, and nothing ...tory, be said of me after my ...se," has been the charge left ...viving friends by some of the ...holy of our race. The mo... ...up to which such directions ...d be traced may be pure, but ...uch doubt if it be always ne... ...ry to obey them. The de... ...d believer may have exhibited ...eful and impressive example, ...t should not be concealed, ...ade manifest, in a scriptural ...er, for human benefit, and the ...e honour. It is well when ...ninently pious cherish, in pro... ...of death, no desire for posthu... fame: but those who survive ...are not bound by wishes they ...engaged to fulfil. When the ...est departure from such direc... ...as have been referred to is ...d, it seems to us mostly a ...r of feeling: while, to effect ...they interdict is often re... ...d by both justice and bene... ...ce. It is surely of far more ...quence that honour should be ...to God, and benefit to im... ...d minds, than that we should ...ttered by their desires who ...t be injured by our conduct. ...eem him wise who, when ex... ...ng his mind relative to his ..., or his former character and ...tment, confides the whole to ...fection, prudence and piety ...surviving relatives. Such ...e conduct of the subject of this memoir, who was a man of much religion, and had been considerably useful. The faith and patience of this servant of God were eminent, the evidences of which we shall briefly exhibit, that the exercise of these graces may be promoted in others, to the final attainment of that inheritance in which all that is secured by divine promise will be for ever enjoyed. Nor are we unmindful that thanksgivings are due unto Him who giveth "grace and glory," and who withholdeth "no good from them that walk uprightly." "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

With the departed saint, the writer of this narrative was privileged to hold an important connection in the church of God, and to enjoy a close intimacy in Christian friendship during many years; and all he now communicates is from a full knowledge of the "doctrine, manner of life, purpose, faith, long-suffering, charity, and patience" of his glorified friend. This acquaintance, which was the source of much mutual comfort and advantage, commenced in the year 1803, when the writer of this narrative visited Falmouth, to employ a very short time in that town in preaching the word of life. A Baptist church existed there so far back as the year 1772: when Mr. Croggon, with ten others, were first united in Christian fellowship.

The church thus formed at Falmouth never seems to have attained any great extent, and was destined

to suffer many inconveniences, and some severe trials; and in the year 1789, the Rev. Robert Redding having retired from his connection with the church at Falmouth, the place of worship was soon after closed, and the society became extinct.

In 1803 an effort was made to raise a new Baptist interest in Falmouth, in which Mr. Croggon was efficiently active. The population of the town and its vicinage afforded ample room for the best exertions of a Christian minister, in addition to those already labouring to serve it; some property, also, which was bequeathed for the support of a Baptist church in Falmouth, would, according to the will of the donor, have been lost to this object, if such a society had not soon been formed in that town. And it will surely excite no surprise that those who knew these circumstances, were attached to the Baptist denomination, and desired the salvation of souls, laboured to prevent an evil which would otherwise have speedily arrived, and to effect that good unto which divine Providence appeared to call them. The Rev. Thomas Griffin, now pastor of the church in Prescot-street, London, having been requested to visit Cornwall, came to Falmouth with his venerable tutor, the late Dr. Ryland, and, on the following sabbath preached his first sermon in the temporary place which had been obtained for the divine worship. Here Mr. Griffin, instead of removing at the end of two months, as he first intended, remained during ten years: and to this, if the desire of usefulness be excepted, nothing contributed more than the piety and prudence of Mr. Croggon, and the kind and generous conduct of his family. Indeed, to him and his relatives it is greatly to be attributed that those exertions were made, unto which the Lord was pleased to give the sanction of his benediction: and the effects of which now remain at Falmouth, in the existence of a considerable church and congregation. In making the attempt above stated, many trying circumstances arose; and prudence, well sustained activity, Christian forbearance and liberality, it was necessary continually to exercise; and to the honour of his memory and the divine grace it is now affirmed, that our departed friend very usefully manifested such dispositions and conduct. To the support of the minister, and the erection and enlargement of the place of worship at Falmouth, Mr. Croggon and his family were among the most generous contributors; and by constant attendance, the kindest offices, and the most prudent counsels, he and his relatives constantly assisted the pastor of the church, and served the cause of God. When difficulties oppressed his heart; or manifestations of sectarian hostility tended to excite his indignation; or he was in any uncertainty how to act; the young and somewhat inexperienced minister found in his pious and benevolent friend an unfailing mildness of temper, a close and kind attention to his interests, and a practical wisdom from which he derived the greatest assistance. In answer to his many fervent prayers, the subject of this memoir witnessed, with gratitude to the Lord of all, the rise and advancement of a Gospel church and large congregation at Falmouth; for the continuance and prosperity of which his intercessions were numerous and earnest, as his interest in them was lively and deep, until his residence on earth was terminated.

In referring to the commencement

of a life that was so pious and useful, we find that he who sustained it was born in the parish of Creed, near Grampound, in Cornwall, April 11, 1747. The parents of this excellent man, and his grandmother also, were true believers: and the ministry of the sacred word, with their example and holy efforts, combined, under the divine influence, to turn him in early life "from the power of Satan unto God." In the year 1769, when he was about twenty years of age, Mr. Croggon publicly professed his faith in Jesus Christ, by being baptized in a river at Chacewater, in his native county, by the Rev. Mr. Lewis, formerly of Exeter. And, on the same day it was agreed by the friends at Chacewater, that efforts should be employed that a place for divine worship might be opened at Falmouth. And this was probably owing to the zeal of Mr. Croggon, whose residence was near that town. This object was accomplished, and, as before stated, a Gospel church was at length formed in Falmouth, of which the subject of this memoir was one of the first members.

His eldest son having removed with his family from Cornwall to the metropolis, the affectionate parent was induced to adopt a similar course: and in September, 1818, he arrived in town with his household. Seldom have two families been so united; nor was ever the intercourse of a parent with his children more affectionate and pleasing than that which Mr. Croggon habitually maintained. Indeed, toward all mankind he cherished the most benignant feelings; and with all men, in life and death, he was at peace. He lived in love, and thus he dwelled "in God, and God in him." As he *honestly prayed for the conversion of his endeared connections*, so his requests were graciously answered. He lived to rejoice that several of his children and near relatives were believers in the only Saviour, and that one of his sons preached him to others with zeal and faithfulness.

To the last moment of earthly existence he received from the pious associate of his life, from his affectionate children, his relatives and good servant, the kindest and most watchful attentions: nor did any one who knew him, and could approve moral worth and evangelical religion feel at any moment unwilling to exert their utmost ability to serve him. That measure which the Gospel gives he meted to others: and others were made willing to mete the same unto him. His affectionate temper and ever kind and pious deportment, will never be obliterated from the memory of his widow and children. They will continue recollections of the departed man of pain and patience, of fervent prayer, and holy practice; to possess a model for exact imitation, and an excitement to elevated praise. They know from whom Moses received the meekness of his disposition, Joseph the kindness of his heart, and Job his patience under long and severe afflictions, and will ascribe to the divine influence whatever is good in man: and recollecting that their relative, who united in himself the excellencies of so many other men, is now where no provocations are given, where no benevolence is uncommon, and where no tribulations are endured, will address praises unto God both grateful and lasting. Let the widow ever remember, and the children and relatives never forget, that he whom they will see no more on earth "walked with God," and is not, for God hath taken him.

In March, 1815, Mr. Croggon

stablished regulations for
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pearing before the church,"
rofession of faith should
e before the world, and in
ion with the ordinance of
." It is singular, that he
jects to experience-giving
y, because of its lacerating
ings of the candidates, &c.
propose as an alteration
would be a thousand times
rying. To this public pro-
Mnason, however, has no
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stant Dissenter he must ever
ously contend: — *the suf-
of all the members in refer-
to the admission of others to
church.* It is most earnestly
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ived into its communion." Did
the church at Jerusalem exer-
this right in the case of Paul?
cts ix. 26. The church would
not suffer him to join their com-
munion until they were fully satis-
fied that he was a disciple of Christ.
Mnason considers that this is a *pre-
cedent* in point; he does not pre-
tend that there is any *direct pre-
cept* in the New Testament in
regard to the relation of experience,
and a profession of faith before
the church, but he considers that
there are *general* precepts, the ob-
servance of which appear to him to
demand it. There are the four in-
spired canons: — "Let all things be
done decently and in order. Le

was attacked by severe illness, from the effects of which he was never fully delivered; and during the last years of life, few men have been the subjects of severer sufferings. He would often say: "I seem overwhelmed, but God has promised not to lay upon us more than we can bear; he will support me: I can rely on his promise, which declares that he 'will never leave, nor forsake' his people." To Mrs. Croggon he would say: "My dear, I cannot help moaning, but I do not murmur. O the abundant mercies and blessings I enjoy; and all the free gift of my heavenly Father! I do not deserve the least favour from his hand." He was not a little concerned lest he should fail in bearing the divine will patiently; and was often long and earnest in prayer for perfect resignation. He was aided from above in the endurance of "temptation," and having been "tried," his brow is now encircled with an unfading crown. Before his final pain was felt, Mr. Croggon suffered many long nights of weariness, and even agony. To exhibit his pious disposition in affliction, we mention that, on one occasion, when asked how he had spent the night, his reply was: "I heard the clock strike many hours, but was not in much pain. I was able to think a little, and repeat hymns: so the night passed pleasantly away." And when his pain was not acute, and he was able to sleep, he would say: "I seem gently gliding away out of time: what a mercy it is to feel so composed!" And he would ask: "Do you think I ought to dose away my time; I fear I do not reflect enough on death: if the glories of *heaven* await me, I wonder I am *not more* alive to them." He *would often* repeat the hymn which *begins with* "Come thou fount of every blessing:" and it was peculiarly suited to his habitual state of feeling. He was confined to his bed during seven weeks, and would often say: "I am still waiting; I hope, patiently waiting; and yet longing to be gone." The day before he expired, Mr. Croggon's mind was very serene: he said to his daughter in the morning of it—"Now, my dear, you must see I am near the closing scene; it cannot be long; I feel death is very near. But I commit you to God. May he bless, guide, and support you; which I have no doubt he will." And then he said, "Send this morning for your dear brother and sister, I should like to see them once more." In the morning of April 27th, there was a great change in Mr. Croggon; he became very restless, and was, through the day, fully aware that he was near his end. Indeed, he often said, "I am dying: I shall soon be, where the wicked cease from troubling, and where the weary are at rest." He referred, with much apparent delight, to some parts of the Pilgrim's Progress which had been recently read to him, by Miss Croggon of Lambeth, his affectionate granddaughter. "Next to the Bible," he said, "that book had afforded him most pleasure." In the course of his last day on earth our endeared friend said, "This is dying: pray for me: why are his chariot wheels so long in coming; why drag they so heavily? Blessed Jesus! into thy hands I commit my spirit." After a period of apparent dosing, he opened his eyes, and when informed that a young friend he valued was in the room, he revived and said, "O, my dear Miss H. I hope you will forgive me for not noticing you: I know you will forgive me; for I am dying, I am dying; I can do nothing for

ou now, but commit you to the are of my heavenly Father. May e bless you; and protect you: I ommit you to him; he has been ıy support: Jesus has been my riend: may he bless you." The ndication of such feelings, and he utterance of such sentiments as hese, only three hours before dis-olution, cannot be recollected vithout pleasure, and gratitude to God, by any benevolent or pious nind. Subsequently to the utter-ınce of what has just been noticed, Mr. Croggon conversed with his leeply affected relatives in the nost appropriate manner. And a very short period before he ex-ıired, when warm water was ap-ılied to his feet, he asked what hey were going to do, and on eing informed to wash his feet, he rmly said, "Jesus wash me." ery soon after this he closed his es, and while those who loved m gazed and wept, he gently eathed for a few minutes at the te of heaven, and was then re-ved "into the joy of his Lord."

As a brief representation of his racter and habits, it may be y said of our departed friend, in business he was upright, ring, and diligent: in using means of grace he was con-; for he allowed none but great obstacles ever to detain rom public worship, nor did l in frequent perusal of the ures, and he often visited one of grace: he rested his of acceptance with God, and ıg received into heaven en-n the mediatorial work of ne Redeemer; he was quite h concerned to receive a asure of sanctity, as to eliverance from condemna-lieving, as he did, that it *ne folly to conclude* that *Christ, if Christ* be not *l in him* there appeared, in no common degree, "the patience of the saints," so needful on earth, and the holy gratitude that prepares for heaven.

"By the grace of God" he was what he was, and all who knew him, and all who peruse the imperfect representation here given, will fail in their duty, unless they give glory to Him from whom men and angels receive sanctity and bliss. Nor shall we escape much criminality if we are not improved in piety by an acquaintance with that of our departed brother. There is one, at least, who can truly affirm, that he has seldom beheld the last evidences of Mr. Croggon's religion without an increased conviction of the deficiencies of his own: while his views of what God claims of his people, and is willing to effect in them, have been increasingly elevated. In contemplating a scene on which an angel never gazed without delight, he has realized the utter worthlessness of all secular opulence, and fame, and power, when put in comparison with evangelical religion; and in retiring from the earthly house of him who is now the inhabitant of a celestial mansion, who that feared God ever failed to receive new vigour to his purpose of employing life in a journey to heaven? The relatives of the kind, and patient, and believing, and holy man, whom God has removed out of this life, and all who knew him well should surely believe, that the lips were never formed that could express, nor even the mind ever created that could measure their folly and injustice, who regard any attainment as deserving attention while piety is neglected. In the best constructed mansions of this world sinners are accommodated while only a few years revolve; but the believing, and the sanctified, will reside eternally in the palace of

God. In the records of time the brave, the erudite, and the powerful may live, until these chronicles are consumed by the last fires, and then, "the name of the wicked shall rot;" but the pious "shall be had in unfailing remembrance." The unholy, whose felicity in this life attains the greatest elevation, are soon "driven away" to suffer, in total despair, the vengeance of God; but after a few years, the most afflicted believer will attain holy rest and ever living pleasure. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

On the Roman Catholic System.

No. VI.

The doctrine of Justification.

In the "Larger Catechism" of the Assembly of Divines, the doctrine of justification is thus defined:—"Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone." The following passages of Scripture are adduced in support of the definition, and clearly prove its accuracy—Rom. iii. 22—28. iv. 5—8. v. 17—19. 2 Cor. v. 19—21. Tit. iii. 5. Ephes. i. 7. Acts x. 43. Gal. ii. 16. Phil. iii. 9.

Of the importance of right views *of this* doctrine, no well-informed *Protestant* can entertain any doubt. *Whatever* else may be considered *indifferent* or non-essential, this *cannot* be. It is a foundation-principle; error *here* is fatal. We may be mistaken in our views of some of the externals or minor points of Christianity, and nevertheless be saved: but if we build our hopes of everlasting life on any thing short of the finished work of the Lord Jesus Christ, or "go about to establish our own righteousness," we are confiding in "refuges of lies," and must expect to "lie down in sorrow." "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

The Apostle Paul has so clearly and fully explained this subject in his Epistles to the Romans and the Galatians, that one might almost suppose it impossible to misapprehend him, and that whatever might be the fate of other doctrines, this would be transmitted, unimpaired, from one generation to another. But self-righteousness is natural to fallen man—he would *deserve*, and not merely *receive*;—his proud heart revolts at the idea of being *wholly indebted* to another for his salvation—and he cannot be contented without at least *dividing* the merit and the honour. Hence have arisen the errors and corruptions that have crept into the Christian Church on this most important point; they may all be traced to the rebellion of human pride against the free grace of God.

There is reason to believe that the true doctrine of justification was very soon lost, or at least buried, and concealed from view. By the introduction of numerous ceremonies and ecclesiastical observances, a scrupulous attention to which was held to be meritorious, the self-righteous principle was daily fed and nourished; a sagacious and aspiring priesthood quickly perceived the advantage to be gained by keeping up the de-

lusion; at length, by the just judgment of God, men came to "believe their own lie;" and in consequence, the free grace of God, the imputation of the Redeemer's righteousness, and justification by faith in him, were clean banished away from the creed of Christendom. Such was the state of things in the early part of the sixteenth century, when the Reformers entered on their splendid career. And even in 1545, the Roman Catholic Prelates assembled at the Council of Trent, though learned men and versed in theology, denounced the doctrine of justification by faith only as an "*unheard-of*" doctrine, and unanimously condemned it!

Convinced that a right understanding and hearty reception of this doctrine would ensure the downfall of the whole fabric of self-righteousness and superstition, the Reformers exerted themselves to the utmost in explaining and defending it. It was their favourite subject — that on which they were all agreed — and its vast importance they deeply felt and constantly urged. "The somme and hole cause of the writing of this Epistle," said Tyndal in his "Prologe to the Romayns," "is, to prove that a man is justified by fayth onely; *which proposition whoso denyeth, to him is not onely this Epistle and al that Paul wryteth, but also the hole Scripture so locked up, that he shal never understand it to his soul's health.*" Luther observes of this doctrine, that "it is the head cornerstone which supports, nay, gives existence and life to the church of God; so that without it the church cannot subsist for an hour." He calls it the "*only solid rock.*" "This Christian article," he writes, "*can never be handled* and inculcated *enough. If this* doctrine fall and perish, the knowledge of every truth in religion will fall and perish with it. On the contrary, if this do but flourish, all good things will also flourish, namely, true religion, the true worship of God, the glory of God, and a right knowledge of every thing which it becomes a Christian to know." (See Milner's Church History, vol. iv. p. 515. Scott's continuation of Milner, p. 527.) Many other testimonies might be adduced: but the above may be considered a fair specimen of the sentiments of the Reformers, in this country and on the Continent, on this fundamental topic.

Much time was occupied at the Council of Trent in discussing this matter. At length, after numerous meetings, and many stormy debates, it was resolved to publish a decree, containing, in sixteen chapters, an explanation of the doctrine as held by the Council, and also thirty-three canons, anathematizing contrary opinions. This being the authorised statement of the manner in which the doctrine of justification is held by the Roman Catholic Church, the substance of it is here presented to the reader: —

Justification is defined thus — it is "a translation from that state in which a man is born a child of the first Adam, into a state of grace and adoption, by Jesus Christ our Saviour." It comprises "not only the remission of sins, but also the sanctification and the renovation of the inward man, by the voluntary reception of grace." It "*cannot take place without the laver of regeneration,* or the desire thereof;" for "*the proper effect of baptism is the forgiveness of all sins,* whether contracted by original corruption, or by our own fault." The *final* cause of justification is the glory of God — the

efficient cause, the divine mercy — the *meritorious* cause, the death of Christ — the *instrumental* cause, the sacrament of baptism, "without which no one can be justified" — and the *formal* cause is the righteousness of God. Those who are thus justified, *increase in righteousness, and are more justified,* by the observance of the commands of God and the Church, faith co-operating with their works. To such eternal life is presented, both as the gift of God by Jesus Christ, and also as a *reward* promised to their *good works,* and to be faithfully rendered to their *merits;* inasmuch as the grace received from the Saviour makes their good actions *meritorious,* and enables them truly to *deserve* heaven. And if by sin they fall from a state of grace, they may recover that lost grace, by the mercy of God and the merits of Christ, *through the sacrament of penance.* Such, in brief, is the doctrine of the Council of Trent: it will be still better understood, by a perusal of some of the *canons* which were passed at the same time: —

Canon ix. "If any one say, that the ungodly is justified by faith only, so that it be understood that nothing else is required in order to obtain justification, and that it is by no means necessary that he should be prepared and disposed by the motions of his own will — let him be accursed."

Canon xi. "If any one say, that men are justified, either solely by the imputation of the righteousness of Christ, or solely by the remission of sins, to the exclusion of grace and charity, which is shed abroad in their hearts by the Holy Spirit, and dwells in them; or that the grace by which we are justified is only the favour of God — let him be accursed."

Canon xxiv. "If any one say, that the righteousness received by us is not preserved and also increased before God by good works; but that those good works are only the fruits and evidences of righteousness received, and not the means of increasing it — let him be accursed."

Canon xxvi. "If any one say, that the righteous ought not to expect and hope for eternal retribution from God, through his mercy and the merits of Jesus Christ, on account of their good works which are done in God, if they persevere to the end in well-doing, and keeping the divine commandments — let him be accursed."

Canon xxxii. "If any one say, that the good works of a justified man are in such sense the gifts of God, that they are not also his own merits; or that a justified man does not really deserve the increase of grace, eternal life, the actual possession of that eternal life, if he shall die in a state of grace, and the increase of glory — by those good works which are done by him through the grace of God and the merits of Jesus Christ, of whom he is a living member — let him be accursed." (Canones et Decreta, Venet. 1813. p. 29—48: Catechism of the Council of Trent, *Dublin,* 1816, p. 141.)

By these decisions, "faith is made void" — the finished work of the Lord Jesus is transformed into a mere stepping-stone for human merit — and men are taught to look rather to themselves than to the Saviour, and to rely on their own doings, to the exclusion, or at least the depreciation of his all-glorious righteousness.

The effect of these sentiments on the mind, and the influence it is intended they should exert, may be ascertained by a reference to the manner in which they are in-

terwoven with the devotional exercises practised by Roman Catholics. The following extracts are taken from "The Garden of the Soul; or Manual of Spiritual Exercises," &c. A *Morning prayer* contains these expressions: — "I desire by thy grace to make satisfaction for my sins by worthy fruits of penance; and I will willingly accept from thy hands whatever pains, crosses, or sufferings I shall shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities; *begging that they may be united to the sufferings and death of my Redeemer*, and sanctified by his passion, in which is all my hope for mercy, grace, and salvation," p. 31. "How very short the time of this life is, which is given us in order to labour for eternity, *and to send before us a stock of good works, on which we may live for eternity*," p. 201. The *sick* person is thus instructed — "Beg that God would accept of all your pains and uneasinesses, *in union with the sufferings of your Saviour Jesus Christ*, in deduction of the punishment due to your sins," p. 275. On these passages no comment is required: their design and tendency are sufficiently apparent.

We add to these some specimens of the prayers prescribed in the Roman Missal: —

Wednesday in Ember-week. — "Let our fasts, we beseech thee, O Lord, be acceptable to thee, *that by atoning for our sins*, they may both make us worthy of thy grace, and bring us to the everlasting effects of thy promises."

St. Nicholas, Dec. 6. "O God, who by innumerable miracles hast honoured blessed Nicholas the Bishop: grant, we beseech thee, that *by his merits and intercession we may be delivered* from eternal *flames.*"

St. Patrick, Patron of Ireland, March 17. "O God, who wast pleased to send blessed Patrick thy Bishop and Confessor, to preach thy glory to the Gentiles; grant, that *by his merits and intercession* we may, through thy grace, be enabled to keep thy commandments."

St. Dunstan, Archbishop of Canterbury, May 19. "O God, who hast translated the blessed Dunstan, thy high priest, to thy heavenly kingdom; grant that we, *by his glorious merits*, may pass from hence to never ending joys."

Translation of the relics of St. Thomas, Archbishop of Canterbury — the celebrated Thomas à Becket, July 7. "O God, who grantest us to celebrate the translation of the relics of blessed Thomas, thy martyr and bishop: we humbly beseech thee, that, *by his merits and prayers*, we may pass from vice to virtue, and from the prison of this flesh to an eternal kingdom."

Let these suffice. Our readers have now before them the sentiments of the Roman Catholic Church, on the doctrine of justification, in her own words; they see also the use that is made of these sentiments, and their practical tendency and effect. The conclusion is necessarily this — that he who thoroughly receives the Romish system, and imbibes its spirit, is an enemy to the "righteousness of God, which is by faith;" he is instructed either to overlook the finished work of the Saviour, or to use it simply as the passport for his own doings — his fasts, his alms, his penance; and his practical reliance for eternal life is partly on his own merits, and partly on the merits of those saints whose aid he is taught to implore. We know that Roman Catholic advocates attempt to represent the

dogmas of their Church as far less exceptionable than has been now stated, and would refuse to admit our Protestant inferences: but with their theories and unauthorised "declarations" we have nothing to do. We have gone to the highest authority for our information, and we challenge them to disprove our statements, if they can.

A very serious consideration remains to be mentioned. *Can a genuine Roman Catholic be a real Christian?* Perhaps some may be startled at the question, and be ready to cry out, "Bigotry, uncharitableness!" We shall be willing, indeed, to admit, that many individuals, born and educated within the pale of the Romish Communion — honest, simple-hearted persons — "know not the depths of Satan." To *them* the exhortation of Sacred Writ may be supposed to apply — "Come out of her, my people." But, we ask, can a man who cordially subscribes to the Articles and Canons of the Council of Trent on the subject of justification, and whose views and feelings are expressed in the devotional extracts given above, be termed a true believer in the Lord Jesus Christ, a New Testament Christian? Is he not indulging a false hope — building on a wrong foundation? Can he be in a safe state? — What then is the duty of Protestants towards those who have wandered so far from the right way — whose wanderings, if they are not reclaimed, must prove fatal? What efforts should be made, to enlighten, undeceive, and restore them? What will be our guilt, if we sit idle while souls are perishing, or excuse our neglect *by imagining* that we and they are *travelling* to the same heaven, *though found* in different roads? *There is but one name* — one way — *one Saviour.* "Blessed are all they that trust in him:" — but "Cursed is the man that trusteth in man, and maketh flesh his arm."

C.

MNASON'S ANSWER TO THE REPLY OF THE REV. J. H. HINTON, ON THE ADMISSION OF MEMBERS.

IF he were so disposed, Mnason might justly be offended with several things in Mr. Hinton's Reply, which are personal, and not becoming him as a minister of the Gospel: he, however, passes them over, with only one remark, — that he hopes when Mr. H. becomes a "Mnason" himself, he will manifest decorum and write respectfully.

Mr. H. has enumerated many evils which result from the plan of "requiring candidates to come before the church to relate their experience." It is possible such circumstances may have existed in those churches over which Mr. H. has presided; but though Mnason has been pastor of a church upwards of twenty years, and has, in the way which Mr. H. condemns, introduced many hundreds of persons to church membership, he has never observed such effects to follow from it. He is therefore reminded of the language used on a memorable occasion, and believes, in regard to our churches in general, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." Nehem. vi. 8.

Mr. H. is obliged to admit, and in doing it, has to a very considerable extent at least, conceded all for which Mnason contends: "It is," he says, "essential to Christian communion among church members, that they should have the means of judging whether the candidate be a spiritual person or

not." Mnason is of opinion, that the means of judging cannot be afforded *to all the members*, unless the candidate appears before the church, and relates his experience. This is decried by Mr. H., who says, "Let the church satisfy themselves by enquiry and testimony, and all the communication be private, until the candidate take his seat at the Lord's Table." "This plan will," he says, "annihilate experience-giving," as the candidates are not even to appear before the church. So far from this being a more excellent way, Mnason is of opinion, that the churches which adopt it will increase the number of those members "who have a name to live and are dead."

Mnason is still of opinion, there are sufficient reasons why candidates for church fellowship should be required to make a profession of faith, and a relation of their experience before the church. In no other way can the officers of the church be preserved from improper responsibility, and, it might be added, be prevented from exercising undue influence. It is too much to expect, if the whole business of conversing with, and introducing candidates to communion be left to them, that it will in every case be done "without partiality;" or that the persons so recommended will always be received without "murmurings and disputings."

Unless Mnason misunderstands Mr. H., all his objections to "experience-giving," may be comprehended in this, that the existing practice is not without some apparent disadvantages. Well, let this be admitted, would his plan be attended with fewer, or with so few? If *every good thing, because it is sometimes abused, is to be abandoned on that account*, how many established regulations for the government of society would be retained a week longer? And yet it is undeniably true, as was remarked by Lord Thurlow, that "the *forms* of the law are the *fences* of the constitution."

Mr. H. contends, that instead of "experience-giving, by the candidates appearing before the church," "the profession of faith should be made before the world, and in connection with the ordinance of baptism." It is singular, that he who objects to experience-giving privately, because of its lacerating the feelings of the candidates, &c. should propose as an alteration what would be a thousand times more trying. To this public profession Mnason, however, has no objection, provided it does not supersede that, for which as a Protestant Dissenter he must ever strenuously contend: — *the suffrages of all the members in reference to the admission of others to the church.* It is most earnestly desired by Mnason, that the churches will never consent to give up their "evangelical charter of determining in agreement with that charter, who shall, or shall not be received into its communion." Did not the church at Jerusalem exercise this right in the case of Paul? Acts ix. 26. The church would not suffer him to join their communion until they were fully satisfied that he was a disciple of Christ. Mnason considers that this is a *precedent* in point; he does not pretend that there is any *direct precept* in the New Testament in regard to the relation of experience, and a profession of faith before the church, but he considers that there are *general* precepts, the observance of which appear to him to demand it. There are the four inspired canons: — "Let all things be done decently and in order. Let all

your things be done with charity. Let all things be done unto edifying. Do all to the glory of God." 1 Cor. xiv. 40. xvi. 14. xi. 26. x. 31.

It appeared to Mnason, that the statement made by Mr. H., in the Life of his father, was of an injurious tendency to the spiritual prosperity of our churches. The object which he had in view by proposing the *four queries* to our elder pastors, was to guard the churches against the *latitudinarian* spirit that so much prevails at the present time, both as to doctrine and discipline. He entreats all the members of the Baptist churches to contend earnestly for maintaining their constitutional right of being consulted by the pastor as to the admission of members. Let them firmly resist every practice which will deprive them of an opportunity of expressing, in their united capacity, their approbation or disapprobation of every candidate for church-fellowship. It will be most baneful to the prosperity of our churches, should the members consent to be deprived of the pleasure of hearing converts say, "Come and hear all ye that fear God, and I will tell you what he hath done for my soul;" or of replying, from the satisfaction derived from the relation, "Come in thou blessed of the Lord." Both pastors and people should carefully avoid, in regard to matters of discipline whatever may justly bear the imputation, "*Then is the offence of the cross ceased.*" Whether Mr. H.'s plan for admitting members is of that description, Mnason leaves to the decision of the considerate and candid reader.

Letters from Dr. Doddridge to Dr. Clarke.

No. V.

Northampton, Jan. 22, 1736-7.

Rev. and Dear Sir,

'Tis some satisfaction to me, that I have so speedy an opportunity of answering the favour of yours of the 17th, which I received by the post last night, though I am obliged to do it but briefly. However, I refer you to my worthy friend, the bearer, for further information on that head which might require the most to be said of it; I mean the Brixworth affair. The appointment of Sir John Robinson for our High Sheriff, is a favour, obtained by means of the condescension of the Duke of Mountague and Sir Robert Walpole, with particular regard to this case. The manner in which they both interposed was extremely obliging, and I hope 'tis a token for good, that Haman is beginning to fall before us. I seriously commit the affair to God, and acknowledge the kind hand of his Providence in the success which attended my application, especially to the Duke, to whom I was an entire stranger, and who interposed according to my desire in the most obliging manner, though he had formed a different scheme.

I wish I could say more to excuse the unhappy lady you mention, than I now can. She talked to Mr. Some of retiring to Holland, and appropriating her estate to the payment of her debts, but was so continually enlarging them, that I fear it was only one of the deceits of her own heart; but I think she could no way have stood it for another year. I am astonished, to think, on what she grounded those hopes for eternity which, without the least acknowledgment of past

guilt, she so confidently expressed but a few hours before she died.

My Family Expositor will not be sure to be published in less than a year, and I hope that you, Sir, will have an opportunity for reviewing most of it, before that time. Those critical Dissertations, which will be the most laborious part of my present scheme, will, if ever they be published at all, be reserved to some distant period. I am willing to do what I take to be the most important in the first place. My chief difficulty at present lies in some texts, often, but injudiciously made a test of Orthodoxy.

I have here sent you, Sir, what I take to be a very correct copy of my Algebra; which I have borrowed of one of my pupils, on the assurance of its being returned by a careful hand. It is not complete, but he will send you the remainder very quickly. In the mean time, you have all I thought it necessary to say to young people of the fundamental operations. I fear you will think I have used too many words; but making things as clear as possible, in the manner of stating them at first saves a great deal of labour with young students in the mathematics, nor did I expect that this little sketch would be honoured with the perusal of any of Mr. Clarke's genius and capacity.

I have the same thoughts of Law, with Young. His "Call to a devout and holy life," is in my judgment, in all respects, much more valuable than his Treatise of Perfection. Ogle of Gems is not, in my poor opinion, worth a quarter of its extravagant price. Welsted of Providence contains many extravagant indigested thoughts, and is a pitiable *monument of* the great *vanity of the author. I must* con*clude, with our united* and most cordial humble services to you, Sir, and your lady, master and misses, and all friends. I am pleasing myself in the hopes of seeing you at your vacation, and of spending more time with you than the unhappy circumstances of my last journey would admit. In the mean time, shall send you my sermon as soon as 'tis printed, and am, Rev. and very dear Sir, your most obliged, and affectionate humble servant,

P. DODDRIDGE.

No. VI.

Northampton, March 9, 1736-7.

REV. AND DEAR SIR,

MEETING with a friend (not at my own house, as you may judge by the paper), who is going to London, I transmit this by him to you, to tell you, that the occasion of our losing our hold of Mr. Wyckes, was the blunder of our Attorney, who made two very honest men say on their joint affidavit, that Beck was removed by his order, whereas it was only by his direction, on which other Justices made an order. For this Wyckes had the justice and goodness to indite them for perjury, though they made a full explanatory Affidavit in the King's Bench, which he saw. We were much alarmed, but the Grand Jury, on proper information, threw out the bill. Mr. Wyckes would have prosecuted me for preaching without due qualification, and searched our records here, but then found my name at Leicester, so there he stopped and was a little confounded; but now he threatens my Academy, which he will find a burthensome stone if he pleases to meddle with it. I am come to the Eucharist in my Expositor. My Funeral Sermon for

my poor dear girl is half printed, and I have this day put the finishing hand to a seventh, to be added to the new edition of the six to Young People. I am going to a new house, where I shall be exceeding glad to see you. I must conclude, with the assurance of being, Rev. and dear Sir, &c.

P. DODDRIDGE.

AN ORTHODOX HINT.

To the Editor of the Baptist Magazine.

MR. EDITOR,

PERMIT me to offer some remarks upon a practice, which begins to prevail in our prayer meetings and in public worship, which, should it become general, will greatly tend to weaken our faith in one of the most important doctrines of revealed religion: the doctrine of the Trinity.

It has, till of late, among Trinitarian Christians, been common to conclude their prayers by a distinct ascription of praise and adoration, through the mediation of the Lord Jesus Christ, to all the persons of the glorious Trinity. Of late, however, I have heard some private Christians, several ministers of age and standing in our churches, and many younger ministers, as if they either doubted the truth of the doctrine, or were ashamed to avow it, adopt the Socinian method of concluding their public prayers, by merely saying, "we ask all in the name of Jesus Christ?"

I do not suspect the persons to whom I allude (generally speaking) of having given up the doctrine of the Trinity, while I indulge the hope, that should they discover the danger of their practice, *as tending* to lower the tone of *feeling in* our worshipping assemblies *on this* fundamental doctrine, they will immediately alter their manner. If there were no other reason but for the purpose of avoiding the appearance of symbolizing with Socinians (or as they improperly designate themselves, Unitarians), it would, in my opinion, be fully sufficient. If this be not *necessary* for preserving "the faith once delivered to the saints," and "in doctrine to show uncorruptness," it is certainly *desirable*, that our memories should be constantly refreshed by the delightful sentiment expressed by Paul, 2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen."

It may probably be said, that as this form of benediction is always employed at the close of every service in our congregations, there is no occasion for the prayers ending in a similar manner. Paul says, on one occasion, "To write the same things, to me, indeed, is not grievous, and for you it is safe." Let us imitate this in regard to the doctrine of the Trinity, in the conclusion of every public prayer, whether by private members or by ministers. The writer hopes this will not be *grievous* to those persons who conduct public worship, and he is certain it will be *safe* to those who associate with them in those services. It would be easy to show, by instances from our Dissenting History, what baneful effects have followed from the want of a frank and full declaration of sentiment on this all-important and vital doctrine of Christianity. I allude, particularly, to the proceedings of the general body of Dissenting Ministers in London in 1719, at what is known as the "Salter's Hall Conference." Many of those ministers who refused to subscribe to a human formulary describing the

doctrine, were sound Trinitarians; but their scrupulosity as Dissenters, in thus refusing, became very injurious to the cause of orthodox religion, and to many of the churches over which they respectively presided: it would have been better for them to have sacrificed their Dissenting consistency, than to have appeared indifferent respecting a fundamental doctrine of the Christian faith. That the above remarks may not be considered as relating to a matter of trifling consequence, I quote a paragraph from Dr. Watts's Hymn Book, in which that pious Trinitarian gives his reasons for writing his "Doxologies." He says, "I cannot persuade myself to put a full period to these Divine Hymns, till I have addressed a special song of glory to God the Father, the Son, and the Holy Spirit. Though the Latin name of it, *Gloria Patri*, be retained in our nation from the Roman Church; and though there may be some excesses of superstitious honours paid to the words of it, which may have wrought some unhappy prejudices in weaker Christians, yet I believe it still to be one of the noblest parts of Christian worship. The subject of it is the peculiar glory of the divine nature, that our Lord Jesus Christ has so clearly revealed unto men, *and it is necessary* to true Christianity."

Most firmly believing, that the belief of the scriptural doctrine of the Trinity of Persons in the Unity of the Godhead, is essential to a person being a genuine Christian, I venture to urge it upon all persons who engage in the public exercises of worship, not even to *seem* unmindful of its vast importance.

IOTA.

ILLUSTRATION OF 2 TIM. I. 12.

I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

IN order to have a clear view of the import of this text, let us imagine that we have to travel through an extensive wilderness, infested with robbers, having in our possession a gem of inestimable value. We possess no means of protection, the robbers know of our journey and our jewel, and lie in wait to destroy us, and put themselves in possession of our riches. If in such a season of trial some illustrious personage should appear, armed with power to repel every possible attack that the enemy could make upon him; if this person undertook to take care of our gem, and deliver it safely to us at the end of the journey; if we possessed confidence in his power, and in his affection for us, what gratitude should we feel, and what joy should we indulge in the prospect of being secure of our riches hereafter. The application is easy. We are the travellers, our souls are the jewels, the wilderness is the world, Satan and our own hearts are the enemies, Jesus is the illustrious personage who can secure our future salvation, protect us from our enemies, and make us happy for ever. Let us secure our own happiness, and honour him by placing our eternal interests in his hands. He who refuses to trust his immortal concerns to the hands of Christ must lose his happiness, and be numbered with the lost throughout eternity.

Folkestone. J. B.

POETRY.

Prayer for the restoration of Israel.

"I will surely gather the remnant of Israel," — *Micah* ii. 12.

Shepherd of Israel! turn and lead
Thy wanderers in the way;
Their feet on distant mountains bleed,
Where no man causeth them to feed —
To rav'ning wolves a prey.

Long has thine outcast Israel trod
In cities not her own;
No altar's incense to her God,
No scepter'd brow, nor sacred rod —
And desolate her throne.

Thou wilt, O Lord, her woes remove,
Thou wilt her griefs assuage;
Zion thy tenderness shall prove,
Lov'd with an everlasting love,
Thy glorious heritage.

Cut off from her own olive-tree,
A scathed and withering branch;
Again let her united be,
Again beloved, O Lord, of thee,
Thine own inheritance.

Come, in thy glorious power array'd,
Turn to thy land again;
In Jacob be thy might display'd,
Redeem the oath to Abra'm made,
Thou didst not speak in vain.

Save from afar the scatter'd bands,
Who once thy battles fought;
Oh, gather them from distant lands,
Where now they groan, 'neath tyrant hands,
And spend their strength for nought.

The daughter of thy people bring,
Where once her vow she sign'd;
And let her there to Zion's king,
The love of her espousals sing,
And there her husband find.

August 9. A.

An Address delivered at the Anniversary of the Baptist Free School, July 18, 1826, by the head Boy; written by the Rev. Ingram Cobbin.

The lamps of heaven which brightly shine,
In silence praise the power divine
That gave them light, and fixed them there,
And guards them still with ceaseless care.

The fragrant flowers that deck the field,
To God their grateful incense yield;
And notes on notes to him ascend;
The creature's universal friend.

To him *our* strains of praise are due,
For all the kindness shewn by *you;*
Who opens wide the generous heart,
Its needed bounties to impart.

And you shall of our thanks partake
Who aid us for the Saviour's sake;
Your's shall the meed of honor be,
"In aiding these ye aided me."

You taught us to peruse that page,
The guide of youth, the staff of age;
With hallow'd hearts to gather there
The song of praise, the plea of prayer.

And many of our ranks have known,
To use them at the heavenly throne,
And God has made those graces thrive
You cherish'd first and kept alive.

Long may the smiles of love divine,
On all your works of mercy shine;
And those who have your favors found,
Reflect those lovely smiles around.

These happy hours shall memory greet,
Long as our feeble hearts shall beat:
And as your love to us we trace,
We too will love the rising race.

REVIEW.

moirs of the Life and Writings of the Rev. Andrew Fuller. By J. W. Morris. New Edition, corrected and enlarged. 3vo. boards. pp. 375. Price 7s. 6d. Wightman and Cramp.

the greater part of the contents of s volume have long been known, we e spared the necessity of developing plan, or of adverting to the skill, th which the author has amplified the veral chapters into which it is divided. r the same reason, it will not be pected, that we should indulge in otation, which, under other circum- nces, we might be tempted to do. it as this publication is unquestionably long the last that will perish with the nguage in which it is written, we are d to inquire on its reappearance, what e the sources whence it will derive a rmanent reputation?—The history of ller may be said to consist of a three- ld division, under each of which he ll command the admiration and es- em of future generations. We allude him, as the corrector of false Calvi- m, the impugner of deistical and cinian heresy, and the advocate of ssions. Our readers will not, we trust, em it impertinent, if we avail our- lves of the present opportunity of king a slight survey of each of these rtions of his character; more espe- lly as it will assist us in some degree perform our task as reviewers. We st, however, premise, that it is not r intention to insinuate, that Mr. F. s not distinguished for other excel- ncies besides those which we have ntioned, or that a sufficient promi- ncy is not given to these in the work fore us. But they are comparatively t amidst the mighty lineaments to hich we have referred; or if not lost, ey serve as a kind of relief to the nd, like those softer scenes in Nature, which we gladly turn our eyes, after *ring surveyed her in her more* aweful *ndeur.*

The advantages accruing to the church, and especially to ministerial labours, from his luminous statements on saving faith, have long been felt and acknowledged. But few need to be informed, that at the commencement of his career, Mr. F. entertained mistaken views on this subject; yet when the true light broke in upon his mind, it transformed his whole character, and kindled within him an apostolic energy. It became the life and power of his ministry, the principal charm of his writings, and the master-spring of his great and splendid actions. There have been many who, like him, have had their favourite topic of discourse, and the frequent manner in which they have referred to it, has often tended to impress on their characters a dull monotony. But while he could not have selected a nobler theme than faith in Christ, he has shewn with great clearness, as well as by an almost unexampled variety of observations, its paramount influence over the whole of doctrinal, experimental, and practical religion. A principle of such vast extent, operating in a mind of so much ardor, would naturally lead the individual to seize on every occasion of shewing its excellence and importance. Accordingly, we find him engaged, in many successful efforts, in unfolding his sentiments on this subject, and in defending them against a variety of attacks. When we count the number of his opponents in this controversy, we are surprised to learn that he could find opportunity for fighting other battles, and achieving other victories. His belief of the Gospel, was however, *a holy exercise of the heart*; it made him jealous for the Lord of Hosts; in consequence of which, he was kept in a military attitude, prepared to meet the enemy, whatever form he might assume.

Fuller has been compared by a genius greater than himself, to a "giant with

his limbs cut short." This comparison was not, it is presumed, suggested by a view of his labours in the Socinian and deistical field. We are candid enough to acknowledge, that as often as we contemplate his conflict with the disciples of Socinus, we lose a portion of that seriousness which we ought to feel in so sacred a cause, by being reminded of the fabled stories of Hercules. His method of conducting the debate, the formidable array of his arguments, and the powerless effect of his adversaries' weapons, seem to invest him with a might equal to that by which the classical hero slew the giants Cacus and Antæus, and crushed the Nemæan monster. By the unanimous voice of all the orthodox party, he has come forth from this contest filling the east and west with his praises.

"Implesti meritis solis utramque domum."
Ovid.

It has often been a source of lamentation to good men, that many writers on the Christian Evidences have paid too little attention to the genuine spirit of the Gospel. Their argumentative and eloquent appeals have tended in some instances to silence truth, whose voice, from having greater authority, was likely to prove more efficacious. But this excellent man aimed to let her speak as much as possible for herself, to advance her own arguments and construct her own defence. Other authors, from a concern to secure Christianity from the assaults of infidels, have extended over her so wide a shield, as to render her almost invisible to the beholder. Fuller experienced no solicitude of the kind: he fearlessly conducted her to an eminence with a view to make her more conspicuous; and challenged the foe to confront her naked simplicity, and heavenly majesty. The beneficial effects of the "Gospel its own Witness" have been extensively realized among all classes, and often when it has failed to make the enemy bow to its mild sceptre, *it has succeeded* in wresting the weapon *from his hand.*

To be the instrument of enlight*ning a great* portion of the christian world on the doctrine of faith in Christ —of withering to the roots a theory which went to sap the foundation of our hopes, the deity and atonement of the Son of God,—and by a vivid exhibition of the truth in all its parts, of leaving the infidel paralyzed and without excuse, is, it will be confessed, sufficient praise for one man. But honours of another and nobler kind awaited this extraordinary person. The ardor of his soul was not permitted to exhaust itself, in planting his ponderous strokes in the breasts of antagonists. He was formed to love, as well as to fight; and in the cause of Missions we behold him breathing forth an intense and refined benevolence. While the sympathy of many, for the heathen world, is confined to a few expressions of grief, to a feeble prayer, or to a small contribution, his compassion continued to express itself, during the fourth part of a century, in the most active exertions. Nor is it possible to contemplate the number of sermons which he preached in behalf of the spread of the Gospel, the journies which he took throughout Great Britain and Ireland, and all his solicitude as secretary to the Baptist Missionary Society, without being astonished at his zeal.

Awed, penetrated, and delighted as we were, by the view of so much moral excellence, during the life-time of Mr. F., it would have been a calamitous circumstance, if oblivion had been suffered to conceal it from the view of our children and posterity; but whatever appeared admirable in his private or public capacity is faithfully preserved in the work now before us, so that in every point of view, he being dead yet speaketh. Whoever wishes to obtain a strong impression of the sublime of character, to acquire a vigour and independence of intellect, which disdains the trammels of system, to march to glory in the road of virtue, and to learn the best manner of consecrating his time and talents to the service of Christ, must read with attention this truly admirable performance.

The Spirit and Manners of the Age. Vol. i. 1826. Price 7*s*. Westley and Davis.

THIS weekly Periodical is one of the most respectable and most popular of all those that have aspired to the patronage of the public. We are become a nation of readers. Writers also are rapidly increasing in number, and multiplying their productions in every imaginable form, and shape, and size; and the supply keeps pace with the demand. In consequence of this demand, our periodical literature has risen of late to a degree, which our fathers, probably, never contemplated. Within the last thirty years it has been enlarged more than thirty-fold.

The multifarious contents of these three-penny numbers, now collected into a volume, are filled to please the taste of every class of readers, except the licentious, whose taste ought not to be consulted.

The young ministers of Christ will find here some excellent counsels and cautions, which, well observed, will powerfully contribute to their comfort, reputation and usefulness. The lovers of poetry will find cowslips and violets, and white roses, and all the flowers in abundance. The votaries of the Greek and Roman Classics may read papers intended to assist them in cultivating delicacy, and correctness of taste in their compositions. The admirers of the fine arts will see that they have not been overlooked. The philanthropist will read some of the Essays with the highest gratification, and be stimulated to greater exertion in good works. The physiognomist may study "the demure faces, the long faces, the sour faces, the double faces, the conceited faces, the altered faces, and the mean faces." Nor has the Editor forgotten to provide for those illiterate disciples of Jesus, who must be fed with the "sincere milk of the word." Perhaps one of the best recommendations of this Miscellany is, that it will meet the wants, and the wishes, and not offend the taste of a *large class of young persons of liberal ducation, who from circumstances may* be peculiarly exposed to the insidious arts of those who are promoting scepticism and infidelity. We cannot but wish success to the writers, and ardently hope their work will be a blessing to the rising generation. We had almost forgotten to say, there is a fine portrait of Mr. Wilberforce in the frontispiece; and to him the work is very properly dedicated.

We scarcely know how to make extracts, from the prose or the poetry. Amidt sprofound discussions of some of the gravest of all questions, there are strokes of humour and pleasantry, which cannot fail to engage attention. The following anecdote is worth extracting.

Liberty.

"What strange notions of liberty some people have! I remember being at an inn, where a French gentleman and his wife arrived in a post-chaise; all the horses were engaged, and Monsieur, anxious to proceed on his journey, wished the same boy to carry him on: his poor beasts were fatigued, and he declined. Monsieur much irritated, insisted that he should; but the driver was inflexible. 'How! How!' cried the disappointed Frenchman, 'do they dare to call *dis* a land of *liberty*, when I cannot compel dat man to go on wid me?'" p. 352.

The Eldest Son. By the Rev. Cæsar Malan, of Geneva. Translated from the French. 18mo. price 4*s*. 6*d*. Nisbet. 1826.

THE writings of this pious and persecuted minister of Christ are well known in this country, and this little book will not lessen his well-earned celebrity. Circumstances which passed under his own observation he has worked up into a tale of the deepest interest, most pathetically told, and thoroughly imbued with the genuine spirit of the Gospel. The Letters are admirably fitted to do good to a large and interesting class of young persons, and especially those who have been entangled in the snares and nets of the modern fashionable scepticism. To the heart of many a pious parent too it will convey the balm of Christian consolation. We can make room for one extract.

"M. de Leon read the first chapter of Job. He dwelt particularly upon the words,

'Shall we receive good at the hand of God, and shall we not receive evil?' I was struck with his observations, upon the manner in which Christians should receive the unexpected trials of this life. He said, 'When we are under the visitations of the Lord, we are like Peter, when the angel came to deliver him from prison. The angel smote Peter on the side, for he was sound asleep. He awoke, but for some moments was unable to discern that it was an angel of the Lord, with succour sent from on high. It was not till after the angel had departed that Peter came to himself, and said, 'Now I know of a surety that the Lord hath sent his angel, and hath delivered me.' Then he rejoiced in the assembly of his brethren. It is the same with us, when he who watches night and day over us as his children, rouses our souls from their spiritual slumber, and causes the fetters of this world to fall from our hands by unexpected messengers and severe trials. For a time we are overwhelmed by these dispensations: and do not always understand why they are sent, at least not while here below; but when we shall have left *the prison*, and have passed beyond the darkness and obscurity which prevail within its gates, and are come to the great 'assembly and church of the first born;' then, in the midst of our happy brethren, we shall understand the wisdom and loving-kindness of the Lord; and we shall praise him for having sent messengers of mercy, although they appeared to us clothed in the garb of affliction and woe." p. 34.

Fifteen Sermons. By the Rev. J. C. Lloyd, A.B. One of the Chaplains at the Molyneux Asylum, and Domestic Chaplain to the Earl of Aldborough. 1826. Hamilton, Adams and Co.

We have perused several of these Sermons with pleasure, and we hope they will be useful. The sentiments are evangelical, and the style is not so high as to carry the meaning out of the reach of ordinary readers. But we are not admirers of the cryptic method which the author adopts. We like to see the mile-stones on the road. Are not the children, the poor, and the illiterate the great majority in all our congregations? and is it not quite certain, that *a discourse* in the essay form, will glide *over the* mind without being retained? We are sorry to perceive, that many preachers deem it an antiquated, unfashionable thing to say, "First, secondly, and thirdly." Surely we ought to think of assisting the memory, when the things explained are so worthy of being remembered. Truth forgotten is truth made useless, till the impression shall be renewed.

Schleusner's Lexicon to the New Testament, abridged by John Carey, LL.D. Editor of the "Regent's Classics;" yet containing all the Explanations and Scriptural References of the Original. 8vo. 1826. Price 14s. Holdsworth.

Whatever facilitates the acquisition of a critical acquaintance with the New Testament must be valuable; and he who contributes, in any degree, to that object, merits our warmest thanks.

We acknowledge our obligations, therefore to Mr. Holdsworth for this "cheap, correct, and acceptable Manual," containing the most valuable part of a work which has been long regarded as of the highest authority, "combining the advantages of a Dictionary, an Index, and a Concordance."

We cordially recommend this neat epitome to the notice of all those of our readers who preside in schools, as well as to our Ministers and Students, who may now have for fourteen shillings all that is most interesting to them in a work that sells for three guineas.

We have great pleasure in adding, the paper and type are good, and if we may judge from the few articles we have carefully read, the reader will find that correctness which in such a book is always of the highest importance.

Academical Stenography, being a Simplified System of Shorthand, adapted to the Juvenile Capacity. By T. Williams. Whittaker, London. 12s.

The period is not yet arrived, when some one system of Shorthand shall supersede a *plurality* of systems: and this circumstance may induce us to feel more strongly the advantages we derive from the common mode of writing, in

which all classes of the community adopt the *same* alphabet. But till a similar uniformity shall prevail with respect to Shorthand, scope must be afforded, and ought to be afforded to new adventurers: and on this principle we introduce Mr. Williams's book to our readers.

Being himself a "Preceptor of Youth," he has aimed to gain their attention by an amusing coloured-plate, in which Shorthand is called "recreative." Nor do *we* object to the combination of amusement with instruction: but we may be allowed to suggest, that artificial helps to the memory may sometimes fail in their object, and be an unwelcome incumbrance to a thinking mind. We see indeed no reason why a child should not be told that the printed C is like a half-moon, or that the letter O is like a hoop. But we recollect hearing of a little boy, who stuck fast at B, when his mother, as on former occasions, adverted to a BEE seen in the garden, and endeavoured to aid her son's memory by saying, 'What's the name of that insect which flies about and stings people?'" "WASP, mother!" replied the boy, exulting as much at his supposed success as if he had been the far-famed discoverer of the American Continent.

We are not, however, disposed to make any serious objections to Mr. Williams's system on this ground; and, as the worthy author has laudably exerted considerable ingenuity, with a view to produce a useful work, we think it right to introduce him among his numerous competitors; and this we do with the greater pleasure, on perceiving by the author's book, that he is friendly to Sacred Writ, and that he wishes to do good, and no harm, by his publication. We must, however, in this case, as well as in others of a similar nature, leave the public to their own responsibility as to what particular system of Stenography they may ultimately honour with general patronage.

Proceedings of the Prayer-Book and Homily Society, during its Fourteenth Year (1825–1826.) *Containing the Annual Sermon by the Rev. Charles S. Hawtrey, M.A. &c.*

THE text is Job viii. 8—10. "For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (for we are but of yesterday, and know nothing, because our days upon earth are a shadow:) shall not they teach thee, and tell thee, and utter words out of their heart?"

The Sermon contains a plain, warm, practical exhortation, strongly savouring of those evangelical doctrines which are found in the Articles, Homilies and Liturgy of the Church of England, and in which all Orthodox Dissenters agree.

We do not think so highly as Mr. Hawtrey does of the establishment, which he designates "our Apostolical Church:" but we heartily rejoice in all the good that is done there. Our readers will be gratified to learn, that "the operations of this Society, both at home and abroad, have already been extensive; but an increasing field of usefulness is still opening before them. At home they have circulated the Liturgy in Welsh and Irish, as well as in English; and, since the origin of the Institution, more than one hundred thousand Prayer-books, and nearly a million of Homilies have been issued, at cost or reduced prices, or gratuitously distributed in barracks, schools, hospitals, and prisons."

The Society has also printed part of our formularies in several of the *heathen* languages; and are preparing a translation of the Liturgy into *Hebrew*.

LITERARY RECORD.

New Publications.

1. ***Pulpit Recollections; or Short Discourses on most interesting subjects in Christian Theology. By the Rev. Samuel Neale, Minister of Aldersgate-street Chapel, London. Dedicated, by permission, to the Rev. W. B. Collyer, D.D. &c.*** Palmer. 1826. If these Sermons have been "eminently blessed," as the author assures us, they will, no doubt, be welcomed by many of those who heard them. We do not anticipate a very widely-extended circulation. When the writer shall be called to revise them for a second edition, we recommend it to him to leave out a great number of extracts from Dr. Watts's Hymns, which will reduce the size, and perhaps enlarge the sale of the volume.

The name of Dr. Collyer is a sufficient guarantee for the evangelical purity of the sentiments which pervade these Short Discourses. We shall be glad to learn that the sale of them has far outrun our calculations.

2. ***Selections from the Works of John Owen, D.D. To which is prefixed a brief Sketch of his Life. By the Rev. W. Wilson, D.D. &c. &c.*** Vol. i. 12mo. 1826. Holdsworth. Dr. Owen was one of the greatest men that ever adorned this country; and it would be difficult, perhaps, to determine whether he excelled most in doctrinal, practical, or experimental theology. If these "Selections" be in constant demand, we shall consider it one of the most favourable signs of the times in which we live.

3. ***An Expostulatory Letter addressed to the Rev. T. Mears, A. M. Rector of All Saints, Southampton, on his refusal to bury an Infant: to which are appended, a Father's thoughts on the Death of his Child. By Bourne Hall Draper.*** Price 6d. The mean, vexatious cruelty of a Clergyman, in refusing to read the burial service over an unbaptized infant, can only claim our pity. Mr. Draper has thought proper to bring him before the bar of the public; and this pamphlet, we are told, has excited considerable interest in the neighbourhood. It is written with spirit — but perhaps it is *rather too personal*. Was it worth while to *publish it?*

4. ***Scripture Truths in Scripture Language.*** Burton. Price 6d. pp. 37. This *useful tract* contains upwards of two-hundred and seventy passages selected from the Scriptures, and arranged under twenty-six different heads. The design is to present, in an unobjectionable form, a brief outline of revealed religion, in relation chiefly to its doctrine and duties. The plan is excellent, and the execution respectable. It is, in all respects, well adapted for extensive circulation.

In the Press, &c.

A candid Statement of the Reasons which induce the Baptists to differ in opinion and practice from their Christian Brethren, by the late Rev. John Ryland, D.D. Second edition, with corrections and additions, partly from the author's own copy, in 1 vol. 12mo. Price 3s. 6d. boards.

Also Pastoral Memorials, by the same Author. Vol. II. Price to Subscribers 10s. each volume.

Nearly ready, in a neat Pocket Volume, 18mo. The Cabinet Lawyer; or, Popular Digest of the Laws of England; with a Dictionary of Law-Terms, Maxims, Acts of Parliament, and Judicial Antiquities. The many recent changes in the Laws and Statutes have been carefully incorporated into the present Work, up to the period of publication, so as to exhibit a condensed Summary of the whole Civil, Criminal, and Constitutional Law of England as now administered.

Mr. J. B. Williams of Shrewsbury is preparing for publication, in one volume, duodecimo, Memoirs of the Life, Character and Writings of the Rev. Matthew Henry, the well-known author of the Exposition on the Bible. As Mr. Williams is intending an entirely new Life, he will, in addition to such facts in Mr. Tong's account as are interesting, introduce much original matter, for which he has ample materials: but, being desirous of rendering the work as complete as may be, Mr. Williams will feel obliged if those who possess any of Mr. Henry's MSS., particularly Diaries and Letters, will allow him an opportunity of perusing them. If forwarded to Mr. Williams, by coach, they shall be carefully preserved and speedily returned, free of expence.

Shortly will be published, The Authority of Jehovah vindicated; or, a Scriptural Plea for the Seventh-Day Weekly Sabbath, as the only Sabbath ever given by God to Man, &c. &c. By J. B. Shenston.

OBITUARY.

MRS. HANNAH CAVE,

Wife of B. Cave of Birmingham.

THE faithful accounts of the life and death of pious persons, which have appeared in the Baptist Magazine, have no doubt done much good. Useful lives deserve to be known, as examples for imitation; especially to all whose situation is similar to those whom death has removed. Such is the object of an affectionate husband, in presenting an Obituary of his once dearest relative.

Mrs. H. Cave was born at Oadby, near Leicester, April 4, 1771. She, with two of her sisters, was early left an orphan, yet the Lord, in answer to the prayers of their mother, provided for them. A kind uncle, Mr. Clarke, took them to his own house, supported and educated them, and what was more important, successfully restrained them from vain amusements, and brought them up to habits of modesty, industry, and economy. They were accustomed to travel six miles to Arnsby, to attend the ministry of the Rev. Robert Hall, sen., and to one of his Discourses, under God, Mrs. Cave dated her conversion. He was preaching several sermons from Colos. iii. 2. "Set your affections on things above, not on things on the earth." The last of these he addressed to young people, which was useful to her when she was about eighteen years of age. After his death, she, with her sisters walked four miles to Leicester, to hear Mr. Carey, who baptized her eldest sister.

Mr. Cave and his family having removed to Birmingham, they were there visited with repeated bereavements. Their daughter Martha, not two years old, was the first taken from them: she died in March, 1814: and soon after this they were again tried in the affliction of their *eldest daughter*. When *sixty miles from home, her* mother sent *her an affectionate* and faithful letter, which was blessed to her conversion. She was brought home, and in a few weeks died. This took place in June 1814; and in October 1821 consumption again visited this family, and took fast hold of another child. Mrs. Cave became her constant nurse day and night, and her conversation and prayers the Lord abundantly blessed to the salvation of her daughter. In a few months the sufferer died, rejoicing in the Lord Jesus; and regarding the piety of her departed child the mother was comforted, and never uttered one murmuring word. Asthma then, alas! invaded her own constitution: and soon after this death deprived these tried parents of their son Benjamin, a youth of considerable promise. His anxious mother resolved to take the charge of her consumptive boy. She pursued the same good plan as before with her daughters, of reading, and praying with him: and her pious labours were crowned with hopeful success. "He became unusually attentive," says Mr. Cave, "to our family worship, morning and evening, when he could scarcely come down stairs. He was also peculiarly patient under his great affliction. Though unable to lie down, or lean forward, or backward, he never complained." This last bereavement his dear mother felt exceedingly, but was grateful that her four deceased children were taken to glory.

Mrs. Cave was nearly forty years a disciple of our Lord Jesus Christ, and about thirty years a member of the Christian church.

Her last four years were increasingly trying, especially in the winter, by prevailing asthma. In September, 1824, she went a journey by herself of sixty miles, and came back revived. A new habitation was determined upon, and till December, she anticipated it with much pleasure. But in March following it pleased a sovereign God to dis-

appoint us all. Well, she is taken to a house not made with hands, eternal in the heaven. Our temporal loss is her eternal gain.

"The dying experience of my dear wife," says Mr. Cave, "was truly interesting. The physician recommending change of air, she went, in October, to our eldest son's house. But in a few weeks symptoms of dropsy appearing and increasing, in November she was obliged to be brought home. This was peculiarly solemn and affecting. On seeing us in tears, she said, "Don't grieve: I am in good hands. I have seen the good land," said she, in December (referring to the place of the new house), "but I shall not enjoy it." On one regretting the disappointment, she answered, with a smiling countenance, "Well, heaven is better than that, however healthy and pleasant." January, 1825, feeling the dropsy rapidly increasing, and no probability of her recovery, she set her house in order, gave some directions as to the future, and disposed of some things she possessed; expressing at the same time, her view of the littleness of the world, and shewing not the least reluctance at leaving it. Being asked how she felt respecting her children, she said, "I am not distressed about them. I leave them in the hands of a kind Father, and a good God. I am leaning hard upon the Almighty Saviour, and hope in his mercy. If I am found in Jesus' hands, my soul can ne'er be lost." In the course of her life she had many doubts and fears as to the safety of her state (though no one doubted of it but herself), but these diminished as she drew near her end. Once, indeed, in her last illness, she said, with tears, "Sure I have not been deceiving myself these many years. O my Saviour, own me in that day for thine." At another time, she said, to her husband very seriously, "I feel a desire to depart: sure this is not deception. I am sure *I have no* cause to be tired of my life. *To depart* and be with Christ is far *better*. *This* I trust is my motive. I *hope I am* not deceived." These painful hesitations did not last long, and vanished as death approached. She was enabled to say,—

His love in times past forbids me to think,
He'll leave me at last in trouble to sink.

She not only displayed patience, but also gratitude in great affliction. "The Lord deals very mercifully with me," she said, "according to his loving kindness. What a mercy, I have no acute pain! I have yet many outward blessings. I am astonished, when I think on my past life, that I have done so little for my Saviour. If sorrow could enter heaven, I am sure I should have sorrow there." All her friends well knew this was not the language of a backslider, but of a humble disciple of Jesus Christ. She very much regretted her inability to attend the house of God, and especially the Lord's table. In this trial she was much comforted by March's Sabbaths at Home, founded on the 42d and 43d Psalms. "Read to me," she would say, "one of those beautiful Sabbath Hymns." At last she could read but little, and she confined herself to the New Testament, and John xvii. was her last chapter.

To her eldest son she said, "Strive to be eminent in religion, as well as in the world: take care of both soul and body." February, she appeared much worse; and one observed to her, "You are walking through deep waters." "I am, indeed," she replied; "my affliction is become very heavy; I should be thankful to be released: yet I would not turn a straw to hasten it." To her mourning children, she said, "Do not shed a tear when I am gone, but be thankful. I hope the greatness of my affliction will reconcile you to my death. If I had a whole world, what good would it do me now!

'Tis religion must supply,
Solid comfort when we die."

Tuesday, March 1, she appeared on the verge of heaven; she seemed dying most of the day. The next two days she seemed to revive. But on Thurs-

day night, no comfortable posture could she find: it was the restlessness of death. "This," she said, "is hard work, but it will be short." On Friday she seemed better: and on Saturday morning she thankfully said, "I have had a good night." An alteration soon took place for the worst. Her cough was gone, but her speech faultered, and her breathing was difficult. The hand of death was upon her. She herself was sensible that the time of her departure was nigh at hand. Turning to her kind attendant, she said, with a countenance pleasingly animated, "Mrs. M., I shall soon be in heaven." She then desired us all to be very still; then extended her hand, and by grasping ours, took a silent farewell; when she shut her eyes, and waited for the coming of her Lord, and on Saturday, March 5, 1825, she gently expired.

Her final experience, though happy, was not that of great joy; she had no extacy: but she had a steady, good hope through grace, and at last a lively hope of eternal life. The Lord sanctified her lingering affliction, to herself and her family; fitting them to resign their dearest relative to his disposal, and preparing her for a blessed immortality to his glory. In short, her pious conversation and prayers with her dying children, were blessed to be so many steps to her Father's house; the regular daily scripture reading and domestic prayer by her husband, together with her own private devotion, fed her soul in faith and hope by the way: and devout conversation, under divine influence, brought her within sight of her heavenly home. When her Lord appeared and bade her come up hither, she cheerfully obeyed, without a reluctant struggle or a groan. The mourning husband and children wish to adopt the words of a pious bereaved mourner: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Sabbath Evening, March 13, a Funeral Sermon was preached *for her in Cannon-street Meeting, by the Rev. I. Birt, from* 1 Thess. iv. 13. *"I would not have you to be* ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." May this be the blessedness of all the relations, and of every reader, through Jesus Christ. Amen.

ALEXANDER SPARKHALL, ESQ.

DIED at his house in Plaistow, Essex, on Friday, August the 4th, in his 76th year, after a long affliction of more than thirteen years. He was a Deacon of the Baptist Church in Bow, from the year 1804. His piety was of a serious complexion, but not dull or gloomy. In his attendance on public worship he was remarkably exemplary: indeed a uniform consistency was the most striking feature of his character. There was no wild-fire about him, but there might be seen always a pure steady flame. His love to the church and its pastor appeared undiminished to the last. Many years ago he converted a hay-loft, on his premises, into a place of worship, where many of the villagers had an opportunity of hearing the Gospel, and some did not hear in vain. This led to the erection of a separate building, now occupied by an Independent Church, under the pastoral care of the Rev. Mr. Munro. His zeal to propagate Christian truth prompted him to take the lead in some exertions at East Ham, which though continued for a number of years, have not been so successful. His serene submission to the will of God, under extreme debility, was edifying to all around him. He was accustomed to say, "sanctified affliction is better than unsanctified health." Thus many of our illustrious ancestors, the Puritans thought: "better be preserved in brine, than rot in honey."

His death was eminently calm and gentle, and scarcely perceived by those who stood around him. "At length the weary wheels of life stood still." He has left a widow to lament the loss of a husband, with whom she had been happily united more than fifty years; but having got beyond her eightieth year, she will solace her mind with the

expectation that they will not be separated long.

He was buried on Saturday, August 12, in the burying-ground attached to the Baptist Meeting-House at Bow; and on the following morning, Dr. Newman, his pastor, publicly noticed his death, in a Funeral Sermon, from Neh. vii. 2. "He was a faithful man, and feared God above many."

REV. J. BURCHELL OF TETBURY.

DIED July 17, 1826, the venerable Mr. Joseph Burchell, of Tetbury, Gloucestershire, in the 57th year of his pastorate over the Baptist Church in that town, and in the 83d year of his age. The tenor of his course was unobtrusive, yet attractive and commanding, from his constant practical illustration of the Christian virtues, the amiableness of his temper, and the sanctity of his character.

GLEANINGS.

ACCOUNT OF THE MASSACRE OF THE PROTESTANTS AT PARIS, ON ST. BARTHOLOMEW'S DAY, AUGUST 24, 1572.

THE wood-cut above is a representation of the *seal* of Charles IX, king of France, attached to his warrant, for the execrable massacre of the Hugonots (Protestants), on St. Bartholomew's day, 1572. It first appeared in the *Literary Gazette*, the Editor of which work, Mr. Jerdan, kindly granted the loan of it, for the use of the Magazine. We take this opportunity of giving a brief *account* of the event to which it refers.

The introduction of Protestantism into *France was* the occasion of civil wars, violent, bloody, and long-continued. Many *thousands fell* on both sides, and the miseries *of intestine* contests were most extensively felt. At length, after many negotiations, a peace was concluded, and the Protestants obtained a partial toleration. But Popery and toleration could only be susceptible of a *forced* alliance — the king and his nobles thirsted for the blood of the heretics — and it was resolved, by the adoption of most perfidious measures, to lull them into perfect security, that the murderous intentions of their enemies might be fully accomplished.

"The better to blind the jealous Hugonots" (we quote the statements of *Hume*), "and draw their leaders into the snare prepared for them, Charles offered his sister Margaret in marriage to the prince of

varre; and the admiral (Coligni), with the considerable nobility of the party, d come to Paris, in order to assist at the ebration of these nuptials, which, it was ped, would finally, if not compose the ferences, at least appease the bloody imosity of the two religions. The queen Navarre was poisoned by orders from e court; the admiral was dangerously ounded by an assassin: yet Charles, re-ubling his dissimulation, was still able to tain the Hugonots in their security; till, the evening of St. Bartholomew, a few ys after the marriage, the signal was ven for a general massacre of those reli-onists, and the king himself, in person, d the way to these assassinations. The tred long entertained by the Parisians ainst the Protestants, made them second, ithout any preparation, the fury of the urt; and persons of every condition, ge, and sex, were involved in an undis-nguished ruin. The admiral, his son-in-w, Teligni, Soubize, Rochefoucault, Pan-illon, Piles, Lavardin, men who, during ie late wars, had signalised themselves y the most heroic actions, were miserably atchered without resistance; the streets of aris flowed with blood, and the people, ore enraged than satiated with their ruelty, as if repining that death had saved ie victims from further insult, exercised n their dead bodies all the rage of the ost licentious brutality. About five hun-red gentlemen and men of rank perished in his massacre, and near *ten thousand* of in-erior condition. Orders were instantly ispatched to all the provinces, for a like eneral execution of the Protestants; and Ronen, Lyons, and many other cities, he people emulated the fury of the capi-al." The number of the slain amounted, ccording to the best authorities, to *thirty housand*.

"They were not slain," said the author f a discourse addressed to the Swiss Can-ons, in reply to the notorious falsehoods, nwillingly advanced in justification of his Court, by Bellievre, ambassador from France—"They were not slain in open attle, but in the bosom of peace. They were not armed and arrayed for fight, but were naked and asleep, or in a suppliant osture, bent on their knees, petitioning for nercy from their assassins. They were not assembled in a body, but dispersed in their eparate houses and places of residence. This was not done by order of justice, or by course of law; but by the rage and violence f a furious populace, let loose from re-traint. Among the victims were many ersons *confined by sickness, or impotent rom age; many honourable ladies* and *irtuous damsels of rank and family*; many *omen with child; many youths* entering on life, and *many helpless children*; many holy and learned men, whose avocations excluded them from the profession of arms." One example may serve for a specimen of the diabolical cruelty manifested on this occasion. A soldier, having the child of a Hugonot in his arms, was proceeding with it towards the river. The infant, unaware of its danger, smiled in his face, and played with his beard. Instead of being diverted from his purpose by its caresses, the savage plunged his dagger into its body, and threw it, streaming with blood, into the Seine!!! Many similar facts might be adduced, but we will not harrow up the feelings of our readers by the recital.

In the guilt of this massacre the king was deeply implicated. From a window in his palace he beheld the horrid spectacle, called out to the murderers to spare no one, and himself fired on his innocent and defenceless subjects, employing one of his pages to load his fowling-piece for that purpose. He insulted the dead bodies of those whom but a few days before he had received with treacherous smiles, and permitted the assassins to boast in his presence of the number of Hugonots they had slain: one man, named Pezou, a butcher, said that he had killed a hundred and twenty, and thrown them into the river! Another affirmed that he had rescued thirty from the populace, whom he first compelled to abjure their religion, and then stabbed them with his own hand!! And the motto of this bloodthirsty king was "Pietate et justitia"—*with piety and justice*—piety and justice in murdering the innocent! Yes, according to the principles of Rome, it is pious, it is just, to kill a heretic!

So little shame was felt for this horrible deed, that very shortly afterwards gold and silver medals were struck, to commemorate it. When the news reached Rome, the Pope and Cardinals were so overjoyed that they went immediately in grand procession to the Church of St. Mark, to render solemn thanksgiving; a jubilee was proclaimed; and in the Bull issued for that purpose, His Holiness said, "Our Lord God, who leadeth the hearts of kings and princes as he will, *hath magnified his great mercy towards his church*, by stirring up his dear son in Christ Jesus, Charles the Ninth, to avenge the injuries and outrages done to God and the Catholic Church by the heretics called Hugonots." He prayed "that grace and courage might be given to the most Christian king to pursue so *salutary and happy an enterprise*." (Vide Thuani Hist. Lib. liii. Sect. 1. Strype's Life of Archbishop Parker; folio. Appendix, p. 108.)

It was pretended that a conspiracy of the Hugonots had been detected, and that the massacre was a measure of self-defence

expectation that they will not be separated long.

He was buried on Saturday, August 12, in the burying-ground attached to the Baptist Meeting-House at Bow; and on the following morning, Dr. Newman, his pastor, publicly noticed his death, in a Funeral Sermon, from Neh. vii. 2. "He was a faithful man, and feared God above many."

REV. J. BURCHELL OF TETBURY.

DIED July 17, 1826, the venerable Mr. Joseph Burchell, of Tetbury, Gloucestershire, in the 57th year of his pastorate over the Baptist Church in that town, and in the 83d year of his age. The tenor of his course was unobtrusive, yet attractive and commanding, from his constant practical illustration of the Christian virtues, the amiableness of his temper, and the sanctity of his character.

GLEANINGS.

ACCOUNT OF THE MASSACRE OF THE PROTESTANTS AT PARIS, ON ST. BARTHOLOMEW'S DAY, AUGUST 24, 1572.

THE wood-cut above is a representation of the *seal* of Charles IX, king of France, attached to his warrant, for the execrable massacre of the Hugonots (Protestants), on St. Bartholomew's day, 1572. It first appeared in the *Literary Gazette*, the Editor of which work, Mr. Jerdan, kindly granted the loan of it, for the use of the Magazine. We take this opportunity of giving a brief *account* of the event to which it refers.

The introduction of Protestantism into *France was* the occasion of civil wars, violent, bloody, and long-continued. Many *thousands* fell on both sides, and the miseries *of intestine* contests were most extensively felt. At length, after many negotiations, a peace was concluded, and the Protestants obtained a partial toleration. But Popery and toleration could only be susceptible of a *forced* alliance — the king and his nobles thirsted for the blood of the heretics — and it was resolved, by the adoption of most perfidious measures, to lull them into perfect security, that the murderous intentions of their enemies might be fully accomplished.

"The better to blind the jealous Hugonots" (we quote the statements of *Hume*), "and draw their leaders into the snare prepared for them, Charles offered his sister Margaret in marriage to the [illegible]

re; and the admiral (Coligni), with
e considerable nobility of the party,
ome to Paris, in order to assist at the
nation of these nuptials, which, it was
, would finally, if not compose the
ences, at least appease the bloody
sity of the two religions. The queen
varre was poisoned by orders from
court; the admiral was dangerously
ded by an assassin: yet Charles, re-
ing his dissimulation, was still able to
the Hugonots in their security; till,
e evening of St. Bartholomew, a few
after the marriage, the signal was
for a general massacre of those reli-
sts, and the king himself, in person,
he way to these assassinations. The
d long entertained by the Parisians
st the Protestants, made them second,
ut any preparation, the fury of the
; and persons of every condition,
and sex, were involved in an undis-
ished ruin. The admiral, his son-in-
Telegui, Soubize, Rochefoucault, Pan-
on, Piles, Lavardin, men who, during
late wars, had signalised themselves
e most heroic actions, were miserably
ered without resistance; the streets of
flowed with blood, and the people,
enraged than satiated with their
ty, as if repining that death had saved
victims from further insult, exercised
heir dead bodies all the rage of the
licentious brutality. About five hun-
gentlemen and men of rank perished in
massacre, and near *ten thousand* of in-
r condition. Orders were instantly
tched to all the provinces, for a like
ral execution of the Protestants; and
Rouen, Lyons, and many other cities,
people emulated the fury of the capi-

The number of the slain amounted,
rding to the best authorities, to *thirty
sand.*

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GLEANIN

ACCOUNT OF THE MASSACRE OF THE PROTES
LOMEW'S DAY, AUGUS

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at Haileybury, Mr. Johnson. This gentleman has not failed to carry his proposals into execution; and since the beginning of February he has given his gratuitous attendance as often as official engagements would permit. He is attended by four students, engaged in the study of the Sanscrit language, and three engaged in the Arabic. The committee feel peculiar satisfaction in recording the zeal and activity of this very able assistant.

To encourage and assist in the preparation of elementary works, adapted to facilitate the acquisition of languages, has appeared, as before remarked, a measure eminently calculated to promote the objects of the Institution. In furtherance of this design, the committee have made some grants of paper and writing materials, but they have not hitherto been able to take any other measures in the prosecution of this part of their plan. One of these grants was made to the Rev. Mr. Reeves, a missionary returned from Bellary, who proposes to prepare some elementary works on the Canarese and other dialects of the south of India. Mr. Townley has also been requested to confer with the Rev. William Ellis, a missionary lately returned from the Sandwich and South Sea Islands, to ascertain the practicability of preparing some work of the same sort on the languages of those islands.

The efficient assistance rendered to the institution by Dr. Morrison has already been described. It remains to notice one more important act of liberality on his part. He has deposited in the house of the Institution his very extensive and valuable Chinese library, together with an interesting and unique collection of curiosities, consisting of articles used in dress and domestic life, by the inhabitants of China. The committee invite their friends to a view of this collection.

Dr. Morrison, indeed, and Mr. Townley, may well be considered as the authors and founders of the Institution itself. And your committee refer to their names and sanction with peculiar pleasure, because they are men of practical experience in that work which it is our object to assist and promote. They themselves have seen and felt the need of such an Institution as ours, and their authority may well be appealed to against those who would question its utility. It has been urged, that knowledge of a language can only be acquired, to any purpose, by intercourse with the inhabitants in the country where it is spoken. It is admitted, indeed, that without such intercourse it is not to be expected that men should acquire the power of speaking or preaching fluently in a foreign tongue. But an immense advantage,—is it

Such was the statement which the French Ambassador was ordered to make at the English Court, and to present to Queen Elizabeth. He unwillingly obeyed his orders, for he declared that he was now ashamed to bear the name of Frenchman; and the reception he met with evinced the manner in which the treachery and cruelty of his master were regarded in England. "Nothing could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face; silence, as in the dead of night, reigned through all the chambers of the royal apartment; the courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass, without affording him one salute or favourable look, till he was admitted to the Queen herself."

Our readers who are desirous of enquiring more fully into the subject will be materially aided by a most able article in the Edinburgh Review, No. 87, lately published.

INTELLIGENCE.

FOREIGN.

SOUTH AMERICA.

State of Education in Mexico.

Report of M. Rocafuerte, the Mexican Minister, at the Twenty-first Annual Meeting of the British and Foreign School Society.

The independence of South America, is the consequence of that growing spirit of modern civilization which, having crossed the Atlantic Ocean on the wings of trade, has penetrated into those remote countries, and liberated them from the Spanish yoke. What more gratifying picture can there be for a true and liberal Christian, than that which the new world now presents, overturning a bad system, and establishing a good one, without being attended with scenes of violence and cruelties. It may truly be said that the characteristic feature of the Mexican revolution, is that spirit of moderation and generosity, which the maxims of the Gospel recommend, and which are the best means of ascertaining true liberty. Our revolution, in its object, its means and end, is very different from that of France; among us, it is not an overthrow of all principles, it is a natural tendency to create a new order, it is a general combination to promote the happiness of a vast continent, it is a necessary transition from darkness to light, from superstition to christian morality. From the ruins of Greece and Italy, sprung some rays of light, which illuminating the darkness of the middle age, prepared the epoch of the discovery of the printing press, the mariner's compass, and the new world. From that time the constant progress of the arts and sciences, has converted knowledge into power, and nations have been more or less opulent and happy in the ratio of their scientific attainments, of their industry, and above all, of their moral and religious principles, which form the solid basis of true freedom. To these effects of liberty, England owes her greatness, her happiness, and that very first rank which she holds in the catalogue of civilized nations. Spain, that beautiful country, worthy of a better fate, has been ruined by her ignorance and monkish superstition; she has only one advantage over the Turkish nation, and that is, that she lives under the glorious standard of the cross, and this standard I hope, will soon lead the valiant and heroic Greeks to victory, and thus enable them at length to spread christianity over the land of their tyrants.

Those lessons shall not be lost in South America; we are convinced that the foundation of our future and permanent prosperity rests on the moral improvements of the lower classes of society. It is not enough for a man to know how to read and write, and gain a livelihood; he must have religious habits, must know exactly his duties towards God and towards society; and no institution is so well calculated for obtaining that great object, as the British and Foreign School Society. What an admirable undertaking it is, to bestow the blessings of scriptural knowledge on all mankind, to unite all the nations of the globe, by the brotherly ties of science and religion. Ye noble promoters of this institution! be assured you have many warm friends in South America. The general anxiety of all true and enlightened patriots, is for education; the general cry all over our continent is, give us education. This is the rea-

on that the Lancasterian System has been immediately adopted in almost every part of South America.

Mr. Lancaster is now living at Caraccas, and promoting public instruction. In the territory of Colombia, the number of schools in that republic is as follows:

In the Province of Bogota, including 4 in the Capital, 15;—in the province of Antioquia, 2;—in Carthagena, 1;—in Santa Martha, 1;—in Panamà, 1;—in Guayaquil, 1.

In Mexico the first Lancasterian School was opened on the 22d of August 1822, and by one of those singular occurrences in revolutions, the halls of the inquisition, so inimical to this institution, were converted into a public school, into a nursery of free men, into a true temple of reason. Three hundred children are taught to read in this school according to this new system of education, a system which will lead to the moral perfection of the world, as the mariner's compass led to the geographical perfection of the Globe. This first school was called *Escuela del Sol.*

Some time afterwards the Government granted to the Lancasterian Association of Mexico the large and beautiful convent of Bethlehem, and a second school was formed there. This establishment is divided into three departments, and directed by two professors well acquainted with the system: one of them is a Frenchman, who went purposely for that object from Paris to Mexico.

The first department is calculated for six hundred and sixty children, they learn to read, write, and cypher; they are also instructed in the political and religious catechism, orthography, arithmetic, and Spanish grammar; the parents of the scholars who can pay, give a dollar every month, that is, two pounds ten shillings a year; the children of the poor pay nothing.

The second department will contain four hundred scholars, who pay two dollars per month, or nearly five pounds a year; it is a model or central school for forming teachers and good professors, and these are afterwards to be sent into the different provinces in order to fulfil the desire of our Government, which is, to place in every village throughout Mexico, a Lancasterian school, a printing press, and a chapel.

The third department will contain three hundred scholars, and these pay three dollars a month, or seven pounds a year. The object intended in this department, is to teach Latin, French, Mathematics, Geography, and Drawing, on the principles of the Lancasterian system. This trial has been made, *but I am not sure whether it has answered or not.*

In 1823 there were introduced into the Lancasterian school of Mexico, the lessons used in your school in London, taken from the Bible, without note or comment. Some old priests opposed the introduction of these, stating that it was prohibited, to read extracts from the Bible without notes. The secretary of the Lancasterian Association, Mr. Gandera, a very enlightened clergyman, and distinguished for his virtue and his zeal in the cause of religion, supported the opposite opinion, and succeeded in establishing in the school, the use of these extracts. The consequence is, that our children are acquiring a taste for the perusal of the Scriptures, and they are hence learning to be virtuous, charitable, tolerant, and free. This moral education will promote the cause of religious toleration, and will effect that regeneration which our new political system requires. We cannot remain as we are; we must go forward; and as Mr. Canning (whose name is dear to all our hearts in South America) said in Parliament, "we must go forward, and keep pace with the growing spirit of the times, and the great change that has been wrought in the opinions of the world." This great change in the general opinion is, that nations can only be happy under the banners of liberal sentiments and true morality; that in short the combination of political and religious freedom is as necessary for the moral happiness of mankind, as that combination of the two gases which form the atmospheric air which we breathe is to our physical existence. This vast plan of human improvement is the great object of your noble institution,—an institution which truly deserves the gratitude of the world, and the most cordial support of all who are influenced *by the love of their country, and the principles of christianity.*

HUNGARY.

Extracts from a letter written by one of the Agents of the Continental Society.

"It is necessary for me to state, that under the existing prohibitions no Austrian subject can be allowed to enter into any connection with a foreign society, of whatever nature it may be: no individual can receive any Scriptures from a society; but the booksellers, are allowed, in the way of trade, to import Bibles from other booksellers in foreign countries.

Having given a sketch of the state of Protestantism in H——, and the various stratagems used to suppress it altogether, sometimes by persecution, and at others by Jesuitism, he remarks:—

"And but too well do these measures succeed; so that I could not help expres-

ing my anxiety and fear of the total dissolution of the Protestant Church in the course of another generation, humanly speaking, if things continue thus; and I found several supporters of my opinion amongst the older nobility, who had seen things in a better state. The law demanding, in mixed marriages, that if the father be a Catholic, and the mother a Protestant, then *all* the children to be educated Catholics; but if the father be Protestant and the mother Catholic, the sons follow the religion of the father and the daughters that of the mother; this is sufficiently iniquitous and detrimental to the Protestant Church, as it precludes a proportionate increase, and in a manner compels Protestants to intermarry with Catholics, for want of females of their own confession. But the evil does not stop here; part of the family being Catholic, brings the priest into the house, who invariably works upon the feelings of the mothers and daughters, by describing the imminent danger of their near relations—to be excluded from eternal salvation, if not members of the Roman Catholic Church, and paint hell so hot for heretics, that not seldom, the husband, in order to have peace and concord in his family, allows his sons to be educated as Catholics; and more frequently the priest refuses to complete the ceremony of marriage, until the heretical husband has signed a bond, that all the children, without exception, shall become Catholics.

The writer then goes on to show the insurmountable difficulties that are placed in the way of an individual, who seeing his error, is disposed to renounce the Romish Church, and observes,—

"That an individual must be very firm and well grounded in the Bible, and versed in theological controversy, to oppose the subtlety and cunning of a Catholic priest, is a matter of course; but notwithstanding this, as it is always left to the option of the priest, whether he will give a certificate of examination or not, it is very rare that any one succeeds; and there are many instances that the six weekly examinations prescribed have been protracted to ten or twelve years! At one time it was alledged, when the legal period was nearly expired, that the individual had been having some intercourse with Protestants; at another the examiner was not satisfied with the answers received. This has another and greater evil in its train, which plunges many thousands of families into the greatest state of affliction and trouble, and produces scenes of such diabolical cruel persecution, as would scarcely be expected in the darkness of the middle ages, or in the annals of the Spanish Inquisition; and yet I can say, on my own observation, that such do constantly occur: and at the moment I am writing this, *I know* that many hundred victims are lingering in dungeons, persecuted by the fanatical fury of the Roman Catholic clergy in Hungary. The fact is this: when the Emperor Joseph issued his rescript of tolerance, thousands of Protestants, who by persecution were obliged outwardly, till then, to profess themselves Catholics, now took off the mask, and were allowed to form parishes, and to appoint their own ministers. With many of these, it is likely that the original Catholics associated themselves and joined the Protestant Church, without subjecting themselves to the prescribed examination. But within the last few years, the priests, in order to vex and annoy the Protestants, have hit upon the plan of commencing a scrutiny, and tracing all those families whose ancestors have thus left the mother church, to compel the present generation to return to it; or at least, if this cannot be effected *en masse*, they endeavour to establish, that the mother of the third or fourth preceding generation, was Catholic, and the female descendants, either by chance or design, educated Protestants; and that therefore the daughters in these various families must profess the Catholic faith. The most unhappy results ensue from these measures. Many hundred children are torn from their parents, put into convents, and there compelled to abjure their faith. Those who are refractory are put into prison, and not unfrequently chained together as malefactors. Nay, I know one young woman, C—— L——, who, after having been dragged about some years to different prisons and convents, had at length her hand burned by the prior of a convent, in the presence of a whole conclave of priests, in consequence of her refusal to turn Catholic; and she was told at the time that the pain she then felt was not to be compared to the tortures she will feel in hell, where she is sure to go, if she persists in her heresy.

To show how the Church of Rome remits none of its vigilance in *augmenting*, as well as *keeping up*, the number of its members, in the same letter it is remarked:—

"The Primate of H—— has established a fund to which large sums are annually subscribed by all the bishops and clergy, to *convert Protestants*; *in which they succeed to a considerable extent, and some thousands are thus gained annually.* A soldier has a fixed rate of twenty-five francs, and many adventurers, when reduced to the last extremity of poverty, receive handsome gratuities on joining the Catholic Church. At P—— this occurs daily; servant maids and mechanics in Catholic families are continually bribed till they consent.

SOUTH OF FRANCE.

e following interesting state- which is also taken from a written by one of the Agents e Continental Society, shows nuch may sometimes be done inisters of the Gospel, in im- ng the *temporal* condition of among whom they labour.

had last year observed, that in D—— ad not the custom of watering the ws, and seeing them dry and covered rasshoppers, I had said to the inhabi- pointing to the river, ' You do with ster as you do with the living waters se; God sends you abundance, both one and of the other, and your mea- like your hearts, languish for thirst.' ring, the snow having failed, and the ws being already very dry, I pro- to them, to open canals for watering; ld me, that there were some already, nt of order and union had put them use; that several proprietors, whose they crossed, had opposed the re- shment of them, and that, in fine, ll in disorder through the ravines and bes, it was too great a work entirely ir them; ' besides,' added one, ' when vill be any water, it will always be strongest and most vigilant, and the will never have their share.' I began ove this inconvenience by naming a ssary for the distribution of the . I asked the proprietors interested, would be foolish enough to oppose establishment of so necessary a work. lid not venture to object any thing, degrees, we saw them beginning to at that part which crossed their ses. The difficulties then being re- , I gave them notice, that the next should set our hands to the work; the same time I went with a friend to t the ancient courses of the canal, and what could be done. Early next day eeded to collect the labourers, who t been accustomed to go so early to n any public matter. They immedi- epaired to the tracks, hardly to be uished from the great channel, the important in the place. ' There is for ten days,' said some, ' for six,' thers. ' Not so much,' said I, and iately dividing my men into detach- with an overseer to each; I distri- to them a certain extent, giving to he task I judged him capable of per- g till ten o'clock, when they would go ak*fast. I worked myself, and* made *ring mine to me. We continued the in some places we had* to raise the ditches eight feet high, in others, to excavate more than a toise across the rocky bed of three or four very rapid torrents. I had about forty men, divided in five or six companies. I went from one to another, directing every thing, and stirring them up to their labour, and at four o'clock in the afternoon, the water arrived at the meadow, amidst the cries of joy of all who were present, the oldest of whom had never seen this canal in use. The next day we conducted the water by smaller channels into all the meadows. This was the most delicate part of the business, as we had necessarily to cross the lands of many proprietors, which several of the inhabitants would not have suffered, but for my presence. On the following day, we dug in the same manner a long canal across the mountain to feed the three fountains of the village. We had to mine and blow up very hard rocks of granite, besides building very deep aqueducts. I had never before done any thing of the kind; but it was necessary for me to direct every thing with an air and assurance, as if I had been a skilful engineer.

" Profiting by the confidence which I acquired by this last enterprise, I persuaded them to receive a guard for the rural property, until now abandoned, especially the common land. These people, always at war with the Archbishop of E——, their lord and continual persecutor, were accustomed to independence, and preserved a very strong inclination to insubordination; so that not only the local authorities have little influence over them, but Buonaparte himself with all his rigour, was never able to force them to serve in his armies. Persuasion, however, has done more than force, and now, after a little murmuring, order is re-established, and every one finds himself very happy.

" At F——, as at Ban de la Roche, the potatoe is the principal food of the inhabitants; but they cultivate it so badly, that they need to cover the country to have enough. I had, from the first, conceived the project of altering this bad culture; but we know, that it is not easy to make country people go out of their usual track; and in spite of all I could say, I saw this spring, every body planting to the old and common custom; that is, without digging the earth deeper than six or eight inches, and placing them so near to each other, that it is impossible to dig them up during the summer. I should have vainly endeavoured to get them to listen to reason, and my shortest way was, for three or four days to go through the valley, from field to field, and take the tools out of the hands of the husbandmen, to plant some rows of them myself. It was a great thing, that they would suffer me to do this. They thought their lands lost on seeing me put the potatoes six or seven times

as far off from each other as they had been accustomed to do; and when I was gone away, they began again to plant them in the old method. Not being able to be there at the proper time, two or three only of the proprietors (the most truly Christian) followed my counsel in the summer cultivation. The result is so striking, that we may hope to overcome the prejudices of the rest, and that in another season they will gather in this valley double the quantity of potatoes in the same extent of ground. In Q——, where this plant comes with greater difficulty to perfection, on account of the frost of the summer, they also cultivate it very badly. I had planted some in my garden, and treated them in my own way. The peasants who laughed at me, were curious to see some pulled up; there were as many as seven shoots from the same plant. They begged me to teach them my method. In fine, to close this account of the temporal improvements that I have commenced in this interesting country, I should say, that after many exhortations, I prevailed on them to rebuild the house of our friends Besson in a comfortable way. They have also promised, that they will for the future be more cleanly in their habits, and more attentive to domestic comfort. This family, which alone furnishes *nine or ten Christians*, is the most interesting in the whole valley."

HAMBURG.

On Sunday, July 16, 1826. The English reformed church in Hamburg was opened for divine service. On this long expected occasion, the Rev. Dr. Raffles preached to large congregations in the morning and evening, and owing to the Rev. Mr. Waterhouse of Dewsbury, being by domestic afflictions prevented from taking the part he had engaged, Mr. Matthews preached in the afternoon. A dedicatory address was delivered in the morning by Dr. Raffles, previously to his Sermon, which was founded on Ps. xliii. 4. The discourse in the afternoon was from 1 Chron. xvi. 29. In the evening from 1 Tim. i. 11. There were present a deputation from the Senate, other public officers of the state, some of the city clergymen, as well as a considerable number of British and other seamen in the Gallery, which contains 150 seats, and is set apart for their accommodation permanently. After the Services, Collections were made to the amount of £85. Under the same roof with the Chapel, is built a house for the minister: the ground was generously granted by the *Senate* of Hamburg. The Directors take *this* public opportunity of returning their *most* sincere and affectionate thanks to their *many* friends of various denominations of *Christians* in England and Scotland, for their *liberal* assistance to the building of this *house of God*.

DOMESTIC.

LANGUAGE INSTITUTION.

At the First Annual Meeting of the Language Institution in aid of the Propagation of Christianity, held at the Freemasons' Tavern, London, April 28 1826; Sir George T. Staunton, Bart., M. P. Vice-President in the Chair.

An abstract of the report of the committee having been read by Thomas Myers, Esq. it was, on the motion of Sir Robert H. Inglis, Bart., M.P. seconded by the Rev. William Dealtry,

Resolved unanimously,—That the report now read, be received and adopted, and printed under the direction of the committee; and that the following resolutions of the committee therein contained, be adopted as standing laws of the institution: viz.—

"That all missionaries, and missionary students, be admitted, gratuitously, to attend the lectures delivered at this institution, upon the recommendation of the Societies to which they respectively belong.

"That all clergymen, and other ministers and students for the ministry, be admitted to the lectures gratuitously."

On the motion of the Rev. Professor Lee, seconded by the Rev. George Burder,

Resolved unanimously,—That this meeting, impressed with a sense of the importance and extent of the objects embraced by the institution, feels the necessity of active exertion in its behalf, to obtain the co-operation of men of talent and learning, and to raise the funds necessary for its service.

The following extracts are taken from the report of the institution.—In the very commencement of their operations, gratuitous assistance was offered to the committee, in the most liberal manner, by two able oriental scholars, the Rev. Dr. Morrison and the Rev. Henry Townley, whose names it will be necessary to mention again hereafter. These two gentlemen offered to give each a course of lectures, Dr. Morrison in the Chinese, and Mr. Townley in the Bengalee language. Their offers were thankfully accepted by the committee, and the courses of lectures commenced early in December. They were previously announced by public advertisement.

The lectures were continued for the space of three months. Dr. Morrison, at the conclusion of his course, gives the following report of his labours:—

"I have now finished the three months course of lectures in Chinese, which I re-

paged to give in the rooms of your Institution; which, I have the pleasure of saying afforded the most comfortable accommodation to the students.

"Of seniors and juniors, there have been in all thirteen students. Four of these are devoted to the propagation of the gospel in the Indian Archipelago. Two will soon sail for Malacca, and the other two, Messrs. Wilkins and Dyer, will remain one or two years longer in England. They are competent to teach the principles of the Chinese language; the reading of the Chinese Scriptures; and to initiate those who may desire to peruse the ancient Chinese classics, the works of Confucius, &c.

Mr. Townley, in like manner, observes, that his lectures on the Bengalee had been attended by one student from the church Missionary Society, one from the London Missionary Society, one from the Baptist Missionary Society, and one other gentleman. Two of these have followed the whole course with perseverance and success. Mr. Townley, though the term for which his lectures were announced, is now expired, still continues to attend and give occasional assistance in the Bengalee language, as his own convenience, and that of the students, will admit.

Mr. Townley was kindly assisted in this course by the Rev. Mr. Pearson, a missionary lately returned from Chinsurah, in Bengal, whose services the committee would gratefully acknowledge.

Dr. Morrison, it will be observed, closes his report, above quoted, with a suggestion that two of his students, whom he names, might be found competent to continue the communication of instruction in Chinese after his own departure from this country. These students, being in connection with the London Missionary Society, application was made to the directors of that institution, and, with their kind permission, one of these gentlemen, Mr. Wilkins, still continues to offer assistance in this department. He has five pupils under instruction. In the same letter, a copy of which will be appended to this report, Dr. Morrison suggests moreover, the expediency of establishing a philological society in connexion with this Institution, which might meet at the same house, and have for its object the obtaining and diffusing of information relating to the languages and manners of heathen countries, with a view to their evangelization. The committee have pledged themselves to keep this object in view as far as circumstances will admit

At the commencement of the Institution, another most valuable offer of service had *also been made to the committee*, on the *part of a gentleman connected* with the *Honourable East India Company's* college at Haileybury, Mr. Johnson. This gentleman has not failed to carry his proposals into execution; and since the beginning of February he has given his gratuitous attendance as often as official engagements would permit. He is attended by four students, engaged in the study of the Sanscrit language, and three engaged in the Arabic. The committee feel peculiar satisfaction in recording the zeal and activity of this very able assistant.

To encourage and assist in the preparation of elementary works, adapted to facilitate the acquisition of languages, has appeared, as before remarked, a measure eminently calculated to promote the objects of the Institution. In furtherance of this design, the committee have made some grants of paper and writing materials, but they have not hitherto been able to take any other measures in the prosecution of this part of their plan. One of these grants was made to the Rev. Mr. Reeves, a missionary returned from Bellary, who proposes to prepare some elementary works on the Canarese and other dialects of the south of India. Mr. Townley has also been requested to confer with the Rev. William Ellis, a missionary lately returned from the Sandwich and South Sea Islands, to ascertain the practicability of preparing some work of the same sort on the languages of those islands.

The efficient assistance rendered to the institution by Dr. Morrison has already been described. It remains to notice one more important act of liberality on his part. He has deposited in the house of the Institution his very extensive and valuable Chinese library, together with an interesting and unique collection of curiosities, consisting of articles used in dress and domestic life, by the inhabitants of China. The committee invite their friends to a view of this collection.

Dr. Morrison, indeed, and Mr. Townley, may well be considered as the authors and founders of the Institution itself. And your committee refer to their names and sanction with peculiar pleasure, because they are men of practical experience in that work which it is our object to assist and promote. They themselves have seen and felt the need of such an Institution as ours, and their authority may well be appealed to against those who would question its utility. It has been urged, that knowledge of a language can only be acquired, to any purpose, by intercourse with the inhabitants in the country where it is spoken. It is admitted, indeed, that without such intercourse it is not to be expected that men should acquire the power of speaking or preaching intelligibly in a foreign tongue. But is it not an immense advantage,—is it not almost

MONTHLY REGISTER.

FOREIGN.

TREATIES of Navigation and Commerce have been concluded between *Denmark* and the *United States*, and between *France* and the *Brazils*.

The coronation of the Emperor of *Russia* took place at Moscow, September 3. Among the ceremonies performed on that occasion was the following: the Bishop of Novogorod anointed his Imperial Majesty with the holy chrism, on the forehead, eyebrows, nostrils, lips, ears, and breast—saying, as he did it, "impressio doni Spiritus Sancti"—"*The mark of the gift of the Holy Spirit.*" Can we acquit the Bishop of the charge of *profanity?* His Majesty was extremely liberal on his coronation-day: promotions and presents were scattered about with imperial profusion: he is even said to have *given away one hundred and twenty thousand peasants*—belonging, we suppose, to *estates* which he presented to his favourites. There is slavery, it seems, in *Europe* as well as in the *West Indies*.

We are sorry to learn that there is some apprehension of a war between *Russia* and *Persia*.

A circular has been issued by the *Austrian* Government, respecting slaves, declaring that every slave becomes free the moment he touches the Austrian soil, or even an Austrian ship. This refers to the unfortunate Greeks, deprived of liberty by their Turkish oppressors, and is intended to prevent Austrian Captains from assisting the abominable traffic, by hiring their ships as transports to the Mahometan barbarians:—a praiseworthy regulation—only it ought to have been published long ago.

The King of Spain has issued a Decree, assuring his "Vassals" of his protection, and that he will make no alterations in the legal form of government. He might have spared himself the trouble of saying this: for no one will accuse Ferdinand VII. of the love of innovation! Our readers will be grieved to hear that the horrors of the Inquisition are beginning to be felt again in Spain; a poor man was put to death, a short time since, at Valencia, for imputed heresy. We have not been able to ascertain the error with which he was charged.

Portugal has been disturbed by plots and tumults, encouraged, it is affirmed, by the Spanish Government, out of hostility to the new Charter. Happily, they have been unsuccessful.

There is but little doing, we fear, in *Greece*.

We rejoice to announce the termination of hostilities in *Burmah*. The treaty of peace was ratified Feb. 24.

It is with deep regret that we inform our readers of the death of Dr. Heber, the amiable and much respected Bishop of Calcutta. The event took place at Trichinopoly, April 3. His Lordship had preached twice the day before, and had visited a congregation of native Christians on the morning of his death. His loss will be severely felt.

DOMESTIC.

Trade, we hope, is gradually reviving, though much distress still exists.

An order in council was published, Sept. 1., permitting the importation of oats, oatmeal, rye, pease and beans, on giving bond for the payment of such duties as Parliament shall think fit to levy. An apprehended scarcity in the crops is the reason alleged for the adoption of this measure.

The new parliament is summoned to meet November 14.

The Rev. Joseph Woulff, agent of the London Society for Promoting Christianity among the Jews, and the Rev. R.T.P. Pope, of Dublin, have challenged the Roman Catholics to a public discussion of the points of difference between them and Protestants. It is expected that a meeting for that purpose will be shortly held in Dublin.

IRISH CHRONICLE,

OCTOBER, 1826.

THE correspondence of the Irish Readers, which makes up the Chronicle for the month, will not only shew the friends of the Society that suitable and competent agents are employed at a small annual sum, but that their labours appear to be attended with considerable success. So true is it in regard to countries obscured by superstition, or to minds darkened by depravity — "*The entrance of thy word giveth light.*"

From Mr. William Moore.

Sligo, August 11, 1826.

REV. SIR,

THIS journal is perhaps one of the most extraordinary I have written. It chiefly relates to the agitated state into which the jubilee has thrown the minds of the people in general: it is now over. I find, in getting into conversation with many of the deluded, that they cannot account why, or for what reason, they have been put to so much toil and trouble. Some will assign one reason — others, another. These most miserable Papists, I am persuaded, would be the most humble, obedient, loving, and grateful people existing, were it not for the priests.

About the time I sent my last journal, I was detained about three weeks in the parish of Boyle, by Mr. and Mrs. E. Every evening during that time, the neighbouring Protestants and Papists used to assemble to hear the English, and Irish; and though I could not avoid on some occasions touching Popery to the quick, I did not see a frown in any of their countenances.—Mrs. E. used to lead me some days a range of two miles, from village to village, entering into the houses, and reading and conversing with them freely — though they were strictly charged and commanded, on pain of excommunication, not to hear the Testament read. I declare we did not leave a house where they did not express the greatest thanks; and said, that, let the consequence be what it would, they would hear.—Capt. R. another day had Mr. E.'s labourers, and a number of all descriptions, assembled in a schoolhouse to read and explain, 1 Tim. iv. and 2 Thess. ii. He did the business fearlessly and clearly. Though the most of them understood English, *I well knew, they never having heard the like before, did* not understand a sentence of what he was about.— When all was over, I told them I knew they did not understand him, but I would bring the Irish Testament next day, and read in Irish the same passages; and they said that was what they wanted. I did so; and the astonishment it caused was surprising: I gave them the rise, marks, and signs of Antichrist, and appealed to them and contrasted it with the Christian doctrine, shewed the awful state they were in. They agreed they were kept in ignorance, and would not be so for the future. But of all that has yet appeared, the following is the most singular: John O'Brien and I were walking a short distance above Boyle; when, I hope providentially, a shower of rain came on: we went into a Papist's house; he took his Irish testament and read; I took the book and John explained: the woman of the house was spinning; she set by her wheel discreetly, and paid great attention; and whilst I was shewing the fulness and the freeness of the Gospel plan of salvation, the tears ran down her cheeks. She said, they in that parish were in a most miserable state, that the Priest did not understand a word of Irish; so that he was useless to a great part of the congregation. I told her when the priest spoke Latin it was the same to them. She said it was true, and that the present Priest was more favourable than other Priests; that he only laid fifteen days' penance on them; when other Priests laid thirty days. They had only to go to the chapel, or any consecrated ground, and repeat thirty rounds each day; that this year there came an angel with a letter written in heaven, and laid it on the Pope's breast on the quilt: that the purport of the letter was, that during the jubilee they were neither to pray to God, Jesus, nor the Virgin Mary, or any other being, during the fifteen days; the prayers were to be offered only to the Pope and the Angel that *brought the letter*; that then they were as

free from all sins as the angels in heaven.—This is an account of the jubilee that I have not heard of before, shocked me when I heard it, as it must the reader. However, we made the best use of the doctrine as the Lord enabled us, and so far had the desired effect, that there was not a dissenting voice amongst the hearers—every one bringing one charge or another against the priests. But, what is most remarkable, the woman before she heard what we told her that day, something occurred to her mind that all that was imposed on her was nonsense, and she took such an aversion to the further performance that her conscience checked her, and she would perform no more. A man present spoke out, and I never heard any man speak more rationally. He reasoned so clearly, that he left us not a word to say. He said it was evident that any man that could make up sufficient money, no matter how acquired, to get his son priested, his object was not the souls of *men*, but only to make out a livelihood for himself. Yet, notwithstanding all the engines of Satan are at work — the light is breaking forth, and their deeds more manifestly appearing. Last week there came two men to me; they live 20 miles distant from each other — the one 10 miles east of my place, the other 10 west: one lifted up his eyes to heaven and called God to witness that the salvation of his soul was his only object, which, in the profession he was bred in, he was doubtful of. The Lord willing, in my next I will send a further account.

Yours, most affectionately,

WM. MOORE.

From an Irish Reader.

REV. SIR,

I AM glad to inform you, that I find divine grace to be subduing the natural dispositions of many in my neighbourhood, since my last letter to you, and bringing some to serious reflections on their past folly and ignorance. Indeed, Sir, the word of God has full course among the people, and truly every candid believer of its divine contents, cannot only hope, but believe, that that word which was written by the finger of divine inspiration, cannot but have its desired effect in enlightening the understanding, destroying natural corruption, and bringing every thought in subjection to the Gospel of Truth, for the word of God sent by him cannot return unto him void; it consequently accomplishes that good thing whereunto God hath sent it. I am in full possession of knowing the state of my *neighbours'* spiritual concerns. I converse *with them*, and when I find any of them be*reaved of* prejudice, and room left for amend*ment, I take* particular care to embrace the op*portunity* of conveying such instructions as my *weak capacity* allows, to their benighted souls, respecting the righteousness of the Saviour. I never witnessed such thirsting after divine and scriptural knowledge among the people, as I do in these times; and no wonder, for since the discussion in the chapel of Easkey, no Priest here has opened his lips against the Bible nor its readers, which, I believe, causes people of every denomination to read their Bibles and Testaments.—Indeed, Rev. Sir, many of the poor, deluded, and long-neglected Papists in my neighbourhood, who some time ago would think it blasphemy to hear me read a chapter in the Bible, not only hear willingly, but join me in belief, that there is no man under heaven accepted with God, but by the name of the Lord Jesus Christ.—A family of the name of S. in my neighbourhood, who, along with all their forefathers, were most bigoted and superstitious Papists, are at present a wonder and admiration to all who know them: two brothers, in particular, are zealous and very intelligent: one of them a few days since being asked by a neighbour of his why he did not go to Mass, to hear the word of God? S. replied, I have the word of God always in my house, and that word convinces me that I should not go to Mass to seek salvation, for it tells me that, by one sacrifice, Christ Jesus for ever sanctified, and justified, and perfected those who truly believe the testimony the word of God gives of him; and, added he, if I go to Mass, I only see repeated sacrifices offered up every Sabbath-day for not only my sins, but the sins of my ancestors, who are already in eternity. This is all falsehood: and if the Pope, Bishop, Priest, Minister, or even an Angel from heaven, came to tell me, for my salvation, any thing contrary to what was preached by Christ and his Apostles, my Bible tells me not to believe him, and adds, lest I should be partaker of his evil deeds, even not to bid him God speed, &c. Another brother of the same family, married a Catholic woman some time ago, and after his marriage she got alarmed at his having a Bible and being so attached to the reading of it: she seriously told him that she considered it pernicious to her religion, and dangerous for her to live with a man who was so much attached to that book condemned by the Priest. He endeavoured as much as possible to convince her of her error, but all in vain. She for some days got worse and worse, continually raging against her husband for having a Bible; but the result was, that she parted with him, and vehemently swore, she never would return to him until he would part with his Bible, and turn it totally out of doors. She made her word good: she left him; so that when the account of this separation between man and wife circulated, many came to S. respecting

d yield to the desires of his wife, and back again. The Priest of the pa- s among the rest. But S. was not pposed on: his answer to all was—I nder my wife to come back, and live); I have a tender love and regard , as is my duty; but to deny Christ sake, or the persuasion of others, I ; for I am convinced, if I deny God's I will deny himself—even him who I don't forsake father and mother, d children, houses and lands, for his hen required, I am not worthy of his n. For the word of God came for- into my hands, and I will not throw , and I am not ashamed of its con- which is the power of God unto sal- o all that believe. So, if the unbe- depart, let them depart, &c. This a constant reader of the Scriptures, owing in the divine life. Another o had been a strict Papist, of the f D. but for some time back reformed, ally doing all the good he can for the f others, in pointing their attention to vicar, but is writing a great deal g the absurdity of the doctrine of , for the benefit of his perishing ers.—Many more interesting things ilar nature I could insert, but for be- tedious: the Lord is working for his ry: it is marvellous in our eyes; and every appearance of the downfall of tended fabric of infallibility. So that , shortly, falsehood in this neighbour- ill be destroyed and wholly abolished. ostly every evening called out of my sometimes by Papists, to read, they stop from their labours; but in lar by a man, who was lately a no- Protestant, but now both he and his e truly serious and enlightened.

From an Irish Reader.

. Sir,

a tour through the barony of Liney, the masters and reading the word of here I got an opportunity. The day ed through the parish of Mullina- , it was told me for truth, that there len persons anointed in prospect of ying, through the prescribed fasting s performing of stations, striving to required penance of the jubilee. One men that was in the house, said, I there will be nearly as many more this time to-morrow; for, said he, I woman this day in the chapel, and she ot able to finish her stations from the d state she was in. But the clergy , *that if we die doing this* holy work, *no doubt of our salvation.* Then I *o read and speak to* them from the word of God, and shewed them that if they die ignorant of the atonement made by Christ for sinners, where he is they never would go. I read the following passages to prove it:—"He that believeth in the Son hath everlasting life, but he that believeth not the Son shall not see life," &c. I also read the following passages, to shew them that Christ did not leave a heavy burthen on his own people:—"Come unto me all ye that are weary and heavy laden, and I will give you rest; for my yoke is easy and my burthen is light." So that they paid great attention, and seemed very well pleased with what I read and spoke to them. One of our schoolmasters, R. B. gave me the following account of a young girl that died in his neighbourhood a few days ago, unto whom he paid a visit two days before her death.—He asked her how did she expect to be saved? She answered, "Thanks be to God, it is not by purgatory, or by the intercession of saints, but by true faith in Christ, I expect to go to heaven." He began to read for her the most suitable passages of Scripture he thought fit to direct her attention to, and while he was reading, she had her hands lifted up thanking God. The following day she begged me to bring her the Minister, but her people would not allow it; and no sooner than they found her speechless, they sent for the Priest and got her anointed; but I trust she was anointed before the Priest did this, by the Holy Spirit of promise.—P. S. and I form a reading meeting, which I trust will be attended with a blessing.

To Rev. S. Davis, from a Scripture Reader.

Clonmel, July 27, 1826.

Rev. Sir,

After writing to you on the 26th of last month, I went to Woodruf, and read to some persons there (both Protestants and Romans), and conversed with them on religious matters, and I met many others in that neighbourhood, who would not hearken or speak to me except in ridicule, for renouncing my original profession, particularly my former friends. I afterwards went to Meaganstown, and gave some tracts to a Protestant family there, for which they were very thankful. I afterwards went to the neighbourhood of Killenaul, and visited a Protestant of that neighbourhood (who is a farmer), and gave him and his family some tracts, which they received very gladly, and read very sincerely; and at my departure, they asked me to come to their house, and stop with them whenever I would come that way. I went from thence to Ballinastick, and visited the young man near New Birmingham, who is learning to read the Irish Testament. I examined him in many parts

of the Testament, and found that he was able to read it very well. I read the 3d chapter of John, the 3d chapter of Romans, and the 2d chapter of Ephesians, to two Catholics in Ballinastick, who heard me very attentively. I afterwards went to Lisnamrack, and remained there for a good many days, where I had an opportunity of reading to many Romans, and conversing with them. I afterwards went to Rughnaghmore, and read in Irish in the house where you generally preach, and a woman who came in said it was good Irish, and that they were good words I read. I afterwards went to Kilmana, and read to some persons on my way. I entered into a Protestant's house in the parish of Fioner, and after some conversation, the mistress of the house said she would rather join any Christian denomination than the Baptists. I asked her what were her objections to them? First, said she, I am told they do not believe in the Lord Jesus Christ. I told her that they did; and made her sensible that she had been misinformed; and that there was no difference between them and Christians of other denominations, as far as I knew, but their way of baptizing, which they administer by immersion, or going into water. I declare, said she, I think that is the right way of baptising; for our Saviour, and John the Baptist, and many others, were baptized in the very same way. I gave her some tracts; and to another family that lives near her: they all read them very seriously, and were very thankful to me. I read many chapters of the Bible to a Roman man, in the neighbourhood of New Birmingham (with whom I remained a few days), and reasoned with him about many points of religious doctrines: he believes the Bible to be the word of God, and that it is very wrong to keep the people in ignorance of what is able to teach them their duty to God and man. I read to many others in that neighbourhood, and on my way to this town.

From an Irish Reader.

Coolany, Aug. 6, 1826.

REV SIR,

AT present I have to state to you, that a part of the last month my time was pleasingly occupied in visiting some of the schools, which I found in general well attended, and in a pretty prosperous state. In my lodgings at Kilnumery, I have had a favourable opportunity of speaking from, and reading portions of, the Holy Scriptures, to a number of Roman Catholics and others, of whom was Mr. J— *and son*: they hearkened attentively; and *next morning*, some of them came to talk on *the same subject*. Priest Skelly, who lives *in the very next* house to our school in this *place*, *gives* no opposition whatever, neither does he debar the adult and aged people from reading the word of life.

In Carny, I also read to Mrs. Glynn and others; she heard with much carefulness:—her son, one of our teachers, I trust has profited by reading the sacred volume.

In Logawarry, where Mr. Gallagher formerly taught one of our Society Schools, I called into a house, and to my great satisfaction I found a number there assembled, all Roman Catholics, except one Protestant: they had three Irish Testaments, in which they were reading, and frequently comparing them with the English translation. They invited me to a part of their exercise, which I freely accepted, while we read three chapters in different parts, and as we were taught, compared spiritual things with spiritual.—I dwelt chiefly on the doctrines of justification by faith, in the righteousness and all-sufficient atoning blood of the holy child Jesus.

On my return from divine service, on last Lord's day, some of my fellow hearers began to talk of that day's discourse, which was delivered from Philippians iv. 4. Their various opinions of the cause of rejoicing induced me to take a part in the conversation, and shew them from the preceding chapter, that Holy One, and his righteousness alone, in which the Apostle did rejoice; and that after enumerating all his previous privileges and attainments, he at once excluded them, counting them only as dung, in comparison to the knowledge of Christ Jesus, and having an interest in him. They listened with much attention while I read to them these portions, coincided with the apostolic teaching, and seemed to be much satisfied.

Collected by Rev. Moses Fisher at Leeds, Rochdale, and Bolton	29	10	6
Received from Rev. Mr. Thompson, Fekenham	3	6	8
Tewksbury, Ladies Association, Miss Jones	7	3	0
From Miss E. Davey, Norwich, by Rev. G. Gibbs	8	0	0

Erratum: The sum £3 14s. 11d. in the last Chronicle was said to have been collected by the Rev. J. Shoveller at *Bridgenorth*; it should have been *Bewdley*.

Donations received by Mr. Burls, Treasurer, 56, Lothbury; Mr. Ivimey, 7, Heathcote-street, Mecklenburgh-square, and Mr. Pritchard, Thornhaugh-street.

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

CORNWALL.

THE Annual services of the Auxiliary in this county were held in the month of July, when Messrs. Gibbs, late of Norwich, and Burchell of Jamaica kindly attended as a deputation from the Parent Society, and most zealously advocated its claims. Public Meetings of the Associations composing this Auxiliary were held at Penzance on the 10th, at Redruth, 11th, at Helston, 13th, at Falmouth, 17th, and at Truro on the 18th. Twenty-one Sermons were preached on behalf of the Mission; nine by Mr. Gibbs, at Redruth, Gwennap Pit, Tucking Mill, St. Agnes, Falmouth, Flushing and Truro; eight by Mr. Burchell, at Penzance (Jordan Chapel and Queen-street), Chacewater, Penryn, Truro and Grampound; two by Mr. May of Amersham, at Helston and Lower Town; one by Mr. Acworth (supplying at Queen-street, Penzance), at Helston; and one by Mr. Lane of Helston, at Jordan Chapel, Penzance. Our acknowledgments are due to our Methodist brethren, for the use of their Chapels at Tucking Mill and St. Agnes; and to our Independent brethren, for the use of the Chapel at Penryn.

The Sixth Anniversary of the County Auxiliary Society was held at Truro on the 18th. In the morning a Sermon was preached by Mr. Gibbs. A Missionary Prayer Meeting was held in the afternoon; and in the evening the Public Meeting was connected with the Meeting of the Branch Association in that town. On this occasion, Thomas Rogers, Esq. of Helston, occupied the Chair. The business of the Truro Association being briefly attended to, the Secretary read the Report; in which the Committee mentioned their apprehensions that owing to the depression of the mining and other commercial interests of the county, the receipts of the Society, which have hitherto increased every year since its formation, would not this year be quite equal to the last. The resolutions were moved and seconded by Messrs. Budd (Methodist), and Moore (Independent), Lane, Burchell and Orchard (Methodist), and Gibbs, Acworth and Burchell of Falmouth. In one resolution, it was recommended to the Collectors of the various Branch Associations, to commence, without delay, an active and general canvass of their respective districts; and in another, the Pastors, Deacons, and Members of the Churches connected with this Auxiliary, were strenuously urged to use every means for giving efficiency to the Monthly Prayer Meetings in which the Baptist Mission originated. The addresses of the speakers, and particularly the simple and affecting narratives communicated by Mr. Burchell, produced a powerful impression upon the crowded audience assembled on the occasion. The day will long be remembered. Indeed, all the services of this anniversary have been truly interesting. May the zeal excited in this best of causes be sustained and blessed by Him who reigns in the hearts of his disciples, till, having finished their career of earthly service, he shall say to them, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

E. C.

SUFFOLK.

FOR about fourteen years an Auxiliary Society in connection with the Baptist Mission has existed in the church and congregation at Stoke Green, Ipswich,

now under the pastoral care of the Rev. James Payne; and more recently, an annual appeal has been made to most of the churches throughout the county, by means of a deputation from the Parent Society, who have uniformly been received with kindness and liberality. It has occurred, however, to some zealous friends of the cause, that it might be promoted more effectually, by the formation of an Auxiliary, which should embrace the whole county; and accordingly, a meeting was held for this purpose, at Ipswich, on Tuesday, Sept. 19, which was most numerously and respectably attended, and which gave a very encouraging pledge of beneficial results.

The use of the Town Hall was very handsomely granted by the magistrates; the chair was occupied by the Rev. Dr. Cox of Hackney; and for upwards of four hours, a numerous assembly listened with evident interest to the addresses delivered on the occasion; nor was it the least gratifying feature of the meeting that several clergymen from the neighbourhood, as well as ministers of the Pædobaptist denomination took part in the proceedings, and contributed, very materially, by their speeches, to the information and edification of the auditory. The first resolution, recognizing "it as equally the duty and the privilege of those who profess to love the Saviour, and embrace his Gospel, to use every suitable method for extending the knowledge of that Gospel throughout the world," was moved by the Rev. Charles Atkinson, for many years the respected pastor of the Independent church, in Tacket-street, Ipswich, and seconded by the Rev. Joseph Julian, M.A., Vicar of Trimley, who is well known as the cordial friend of all Missionary Institutions. Other speakers were the Rev. Messrs. Elven of Bury, John Dyer, Secretary of the Parent Society, Eustace Carey, Keene of Eye, Cowell of Walton, Notcutt and Hatch of Ipswich, J. H. Cox of Hadleigh, Payne of Ipswich, and Charles Hyatt of London, with Messrs. George Bayley and William Pollard, the Rev. John Wilcox, *Rector of* Stonham, and — Steele, Curate of *St. Clements*, Ipswich. Mr. William Pollard was appointed Treasurer of the newly formed Auxiliary; the Rev. James Payne and Mr. J. O. Francis, Secretaries for the Eastern District of the county, and the Rev. Cornelius Elven of Bury, Secretary for the Western.

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THE Eighth Annual Meeting of this Society will be held in Bristol on the 31st of October and following days.

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The morning services will commence at eleven o'clock, and the evening services at half-past six. Collections in aid of the Mission will be made at the close of each.

FOREIGN INTELLIGENCE.

SERAMPORE.

THE following account of a journey undertaken by Mr. Mack, early in the year 1825, to visit the more distant stations connected with Serampore, will be read with interest.

22d February, 1825. I started from Titigur ghaut, on the opposite side of the river, about 9 P. M. by dawk; and a little before midnight, we reached Baraunt, the first stage. Fresh bearers could not be found for

half an hour, which passed very uncomfortably.

23d. At 5 A.M. we arrived at the second stage, having been much detained by the badness of the roads. At day-break I found we were passing over a country not unlike an English common, a widely extended plain, with occasional clumps of trees inclosing small villages, from which herds of cattle were coming out to their pasturage. The scene was very pleasing; and I much enjoyed a short walk. As the day advanced, the aspect of the country become increasingly rich and beautiful. By four stages more, and after crossing four or five rivers, I arrived at Jessore about 5 P.M. I was disappointed at finding that my friend Mr. D. was still from home, but was hospitably entertained by Mr. M. with whom I spent the evening. At 9 P.M. I proceeded on my journey; and being rather fatigued, slept too much to take any notice of the occurrences of the night.

24th. At sunrise, I took a long, and very pleasant walk. About half-past seven, we passed through the neatest Bengalee town I have seen, called *Rajbaree*. Nearly at its extremity was a large school containing, it was said, 70 boys. The master was not present, yet all the children seemed attentive to their business. I looked over their leaves, and found their letters well formed, but was grieved to learn that they had not one book of any description in the school: the only thing upon paper, was a form of application to the magistrate, very well written. Such an education can do little or nothing for the cultivation of their minds. I should have left a few books amongst them, but my baggage carriers had passed on before: and on my return, I passed through the town at night.

The country was still more interesting than that through which I passed yesterday. The cultivation was extensive, with a considerable variety of crops. Some people I saw reaping peas, great numbers were ploughing, and others were harrowing with things like ladders, on which they stood, whilst the oxen dragged them along. There was an enlivening appearance of activity and industry. The face of the ground, too, was pleasing: in several places, instead of the perfect level in the neighbourhood of Calcutta, it swelled out into graceful little knolls, and waving streaks of elevation, which were sometimes simply clad in smooth verdure, and sometimes studded with cottages and trees. There were many lengthened strips of wood, too, that greatly varied the prospect.

At 11 P.M. I had *the palanquin* put *under some trees, and dressed* and took *some refreshment. At 1 P.M.* I changed *bearers at a beautiful little town,* or village, called Baboopore. It is situated upon a clear river overhung with trees; and at one extremity is a very large white house, belonging to a rich native, which appeared to resemble some old English mansion. In less than an hour more, we passed through Fureedpore, a civil station. It is a very small town, but I thought it exceedingly neat and clean.

At 4 P.M. I arrived at Hajigunge, a straggling town with a large market, on the banks of the great Ganges, or Padma. Here I met with the first bearers from the Dacca district, and with them crossed the river, which took us more than half an hour, although we went right across. I had passed three or four rivers during the day, previously to this. The country still continued rich and beautiful: about sunset I walked for half an hour, our road lying along the margin of a fine piece of water, formerly the bed of a river. Its banks were covered with short grass, and skirted with wood. Having changed bearers at 7 P.M. I felt overpowered with fatigue, and soon gave myself up to sleep. During the night, my rest was frequently disturbed by changing bearers and crossing rivers, but I cannot recollect how often I did either.

25th. At 5 A.M. I found myself at Mr Leonard's gate, at Dacca. At day-light we went up to the top of the house, to take a view of the city. It has an extensive and varied appearance. The river runs close to the house, from west to east; and the whole of the city lies upon the north bank, there being merely a straggling village on the other side. The eastern quarter is occupied by the gentlemen of the station, and the lines and grounds for the troops. The western part, in which is Mr. L.'s house, is the ancient city, and its buildings bear evident marks of Moosoolman manners. Its most interesting objects are the ancient gate-ways, which are now in ruins, but give indication of former strength and splendour. They form the subjects of some of the finest engravings from India scenery. In looking round the city, the English, Greek and American churches are discernible; but much more conspicuous are two heathen temples, built in the form of spires.

After breakfast, we went to the Christian School, the branch of the Benevolent Institution: and, after conducting their usual worship, I heard the boys read, and repeat part of their spelling and grammar tasks: in general they acquitted themselves very well. They were twenty-seven in number, and of very various extraction, English, Irish, Portuguese, Greek, Armenian, Bengalee and Moosoolman.

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and I beg you, when you are among your countrymen, to tell them fully, That it is a *faithful* saying, and worthy of *all* acceptation, that Jesus Christ came into the world to save sinners.' In the afternoon Br. Warden and Gogerly called to see him. When asked, if he had any thing particular to say to them, He said, 'No — only that they abound more and more in the work of the Lord.' After this he rapidly declined, and on the Friday morning it was evident that his dissolution was at hand. Intimating this to him, I said, 'I hoped he could say, the will of the Lord be done.' He replied, 'I would rather say, *Now* let me die, O Lord. *Now* let thy servant depart in peace.' On my adding, 'When you walk through the valley of the shadow of death, you need fear no evil;' he immediately caught the allusion to the 21st Psalm, and replied, 'No, the Lord is *my* Shepherd, I shall *not* want. He even *now* maketh me to lie down in green pastures.' To Br. Penny, who asked him how he felt, he said, 'I am well, I have still a good hope, I am on the foundation.' At another time he said, 'I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my Almighty Saviour. Blessed be God that he ever called me by his grace.' I said, 'Yes, blessed be he, indeed, for where he hath given *grace*; there he hath promised to give *glory*; whom he called, them also he will justify and glorify.' He rejoined, 'Yes, he hath loved *me* with an everlasting love, and therefore with loving kindness hath he drawn me.'

"Soon after this his mind oppressed with disease, became incapable of thought; and he said little more in the exercise of his reason before his death, which, on Saturday evening, at eleven, admitted him to the joy of his Lord. May we be followers of them, who through faith and patience are now inheriting the promises!'

JAMAICA.

OUR Missionary brethren Flood, Baylis and Mann, with Mrs. Flood and Mrs. Baylis, who sailed in the William, Captain Weller, have safely arrived, after a very short and pleasant passage. They left Cowes on the 6th of May, and landed at Morant Bay, on the 7th of June. They speak very gratefully of the kind attention paid them while on board, by Captain Weller, and of the truly friendly conduct of the Rev. Messrs. Jenkins and Morgan, Wesleyan Methodist Missionaries at Morant Bay, who received them into their houses till an opportunity offered of their proceeding to Kingston. The health of our newly arrived friends appeared to be very good; and they have all proceeded to their respective destinations, where we trust they will be made eminently useful.

HONDURAS.

INTELLIGENCE has been received from Mr. Bourn, dated the 7th of June last. He was then in good health, and though not free from vexatious interruptions in the exercise of his ministry, had reason to be thankful, that he did not labour entirely in vain.

"We have at present," he writes, "one and twenty communicants, exclusive of one who died this year, leaving happy evidence for a better world; some others who are hopeful characters regularly attend."

Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Mrs. Coade, late of Camberwell, deducting Legacy Duty and Expences	261	12	6
Legacy of William Giles, Esq. late of Walworth 50 0 0			
Duty 5 0 0			
	45	0	0
Collections and Subscriptions, by the Rev. James Hoby:			
In the Island of Jersey .....(Currency) 24 1 2½			
In the Island of Guernsey 14 8 4½			
38 9 7			
Exchange, Expences, &c..... 3 12 10			
	34	16	9
Birmingham Auxiliary Society, by Owen Johnson, Esq. Treasurer:			
Birmingham, Cannon-street, Collections and Auxiliary Society 63 5 10			
Bond-street, Ditto 103 14 0			
New Hall-street, Ditto (Sunday School 2 15 7) 61 14 6			
Collections at the Anniversary 67 17 5			
Donations and Subscriptions 97 14 2			
Female Schools, by Mrs. Blakemore and Miss Morgan 30 0 0			
	424	5	11
Coventry, Collections, July 17 & 18 ..... 23 17 11			
Penny Society 33 11 3			
Subscriptions and Donations 36 9 6			
Attleborough, Collected by Rev. F. Franklin..... 2 12 2			
Leamington, Ditto 1 3 0			
Exhall, Ditto 1 0 6			
Kenilworth, Ditto..... 2 2 6			
Wyken, Ditto 1 11 8			
	102	8	6
Arley Hall, Collected by Mr. Mowbray	5	1	0
Bilston, Auxiliary Society and Collection.....	26	17	5
Bridgnorth, Collection and Subscriptions.....	17	10	6
Bromsgrove, Ditto and Penny Society.....	25	8	5
Burton-on-Trent Penny Society, by Mr. Douglass	10	2	4
Coppice, Collection, by Rev. T. Morgan	1	19	0
Coseley, Ditto and Penny Society.....	20	9	6
Cradley, Ditto and Ditto	19	12	9
Dudley, Ditto and Ditto.....	9	4	0
Tewkesbury, Ditto and Subscriptions	84	0	0
Netherton, Ditto and Ditto	17	1	0
	764	0	4
Acknowledged before, Expences, &c.....	190	0	6
	573	19	10

	£	s.	d.
Norwich, Collections and Subscriptions (including Claxton, by Rev. Job Hupton £16 : 10 : 3) by Rev. John Dyer	123	4	6
Camberwell, Additional Subscriptions for Montego Bay, by Mr. A. Saunders	10	19	6
North Staffordshire Auxiliary Society, by Rev. R. Davis	21	0	0
Burslem, Hanley, and Tunstall, by Ditto	8	1	6
Cornwall Auxiliary Society, by Rev. Edmund Clarke:			
Falmouth Branch 40 8 11			
Helston Ditto 20 5 7			
Penzance Ditto 28 17 0			
Redruth Ditto 43 12 2			
Truro Ditto 42 2 0			
	175	5	8
Cambridge, by Edward Randall, Esq.:			
Auxiliary Society 46 14 4			
Collection, by Rev. Robert Hall 59 8 2			
	106	2	6
Ipswich, Young Ladies at Miss Francis's School	2	10	0
Phipps Bridge, Mitcham, Collected by Mrs. Pratt	2	4	6
Friend to the Cause, by Rev. R. Davis	10	0	0
Rev. W. Nicholls, Collingham, for Montego Bay	5	0	0
Chesham, Friend, by Rev. W. Tomlin ..... Donation.	1	0	0
Mr. Uffington, by Rev. T. Thomas ..... Ditto.	1	0	0

TRANSLATIONS.

Mrs. General Le Couteur, Jersey, by Rev. James Hoby ..... Donation.	1	1	0

SCHOOLS.

Salisbury, for the "Salisbury School," by Mr. W. Long	15	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Susanna Richardson of Tunbridge Wells, for a parcel, containing Pincushions, Needle Books, Thread Cases, Thimbles, Tape, Bobbin, &c. &c. for the Female Schools in Calcutta; and to J. F. for four volumes of the Evangelical Magazine, ten volumes of the Baptist, and sundry other Books.

Littlewood and Green, Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1826.

OIR OF THE REV. J. LAWSON, E MISSIONARY AT CALCUTTA.

cted from the Appendix to his eral Sermon by the Rev. W. Yates.

principal events which con- be the history of a nation are few: those which form the ry of an individual are fewer

The life of Mr. Lawson may ummarily comprehended in a t space. He was born at rbridge in Wiltshire, on the of July 1787, and remained he same place till the year ; when he was removed to lon, to gratify the strong pro- ity he felt to become an artist. , after being brought to a dge of the truth as it is in s, he was led to consecrate alents to the service of reli- , and to embark for India missionary, principally with view of being useful in the

After having accomplished chief work for which he came his country, he was called to harge the duties of a minister a pastor; to which he devoted self with a steady persever- till the year 1825, when he in the midst of his usefulness. ugh in the history of a man uing such a track, a great ety cannot be expected, yet e are some particulars in his racter, life, and death, which is friends are judged worthy emembrance.

Mr. Lawson was early the sub- of religious *impressions*, and *a child was made* acquainted *the Holy Scriptures*. These im-

pressions were afterwards strengthened by the kind attentions of the master to whose care his education was intrusted. This gentleman (Mr. Westfield) often conversed with him, and prayed with him in the most serious and affectionate manner, which, under the divine blessing, produced an indelible effect on his mind, and for which he afterwards felt more grateful than for all his other favours. Under the care of a person with whom he felt himself at home, he soon began to manifest his prevailing genius. He commenced cutting different figures on pieces of wood, and without any assistance brought them to such perfection, that those who saw them were astonished, and convinced that the hand of nature had formed him for an artist. His father being made acquainted with this, and learning that nothing else would satisfy him, thought it prudent not to cross his inclination, and therefore went to London, to seek out for him a suitable situation; and having succeeded in getting him articled to a wood-engraver, returned home with a message that delighted the heart of his son. All necessary arrangements having been made, in June 1803 he took leave of his friends: at which time his father requested of him two things; the one was, to read his Bible, and the other to attend divine worship on the Sabbath; which he promised to do. He then received the parting benediction, quitted the place of his nativity, and entered the "great

town," where to him all was new and surprising.

After his arrival in London, he applied himself diligently to his work, and made rapid advances in the art. These labours of his occupation engaged his attention all the week, and on the Sabbath days new scenes and new companions invited him to a kind of dissipation, to which before he had been unaccustomed. Allured by these specious baits, he forgot his promise to his father, neglected to read his Bible, and seldom attended any place of worship. In this course he continued for nearly three years, though not without many struggles of conscience, and resolutions to reform. In one of these serious intervals, he was led to read his neglected Bible, and to visit the forsaken chapel; and it pleased God by these means to convince him of his sins, and soon after to deepen these convictions by affliction, and at length to make him experimentally acquainted with the blessings of salvation. He then offered himself as a candidate to the church in Eagle-street, of which Mr. Ivimey, the writer of "The History of the English Baptists," and other works, was pastor; and the following is the substance of the statement, in his own words, which he made of himself to that Society, when, according to the custom of congregational churches, they required of him to give an account of his Christian experience, and his reasons for wishing to make a public profession of religion.

"Being highly favoured by the providence of God, I had the privilege and blessing of a religious education; which so far influenced me, that if my memory fail not, I was the subject of early convictions; but no lasting impression being made on my mind, I continued in a state of alienation from God. In June 1803, all necessary matters being arranged for my coming to London, my father, as I was about to take my leave of him, told me, he had put my Bible into the box, which he wished me, as I valued my eternal interests, to make my principal study; saying at the same time very affectionately, 'I hope now, as you are going beyond the reach of a parent's eye, to a place where you will be surrounded with snares and dangers, you will not fail to attend the ministry of the Gospel every Sunday, and I particularly wish you to make Eagle-street Chapel your constant place of hearing.' My poor aged grandmother likewise gave me this necessary injunction with tears in her eyes. I believe I promised rigidly to observe them; but the event has proved to my sorrow, that I awfully broke my promise.

"On my arrival in London, I was introduced to circles apparently strangers to the power of religion; and Sundays being the only leisure time I had, were usually spent in visiting, idle conversation, and, what I have since thought, dreadful profanation, but not without some convictions; for I remember feeling rather uncomfortable at spending Sabbath after Sabbath without once entering a place of worship. At last I formed a resolution of attending constantly at Surrey Chapel; but after going twice, I was again attracted by gay company, which I thought preferable to religion. Here I must observe, that on retrospection of my past conduct, I cannot but admire the restraining grace of God, whose power alone withheld me from plunging into the depths of sin and wickedness, which I well know was the natural bent of my heart: often did I curse my folly

for resisting opportunities of running into the grossest sins.

"Thus I continued till the latter end of February 1806. About this time, I resolved to read my Bible, which had lain for nearly three years useless. My mind was then seriously impressed with the thought of my being in a lost condition, which led me to private prayer, and to implore God that he would show me the exceeding sinfulness of sin. Again I resolved to go to chapel: accordingly I went, and expected in the course of the sermon to be brought under the most dreadful convictions, but found myself exceedingly disappointed, and was very much afraid I should never be converted. In about a fortnight I was visited with a slight illness, which brought with it terror and uneasiness of mind not to be described. If I attempted to pray, my thoughts were filled with horrid blasphemy against the Almighty, insomuch that I was afraid of being struck dead immediately. Oftentimes did I wish myself any thing but a human creature, and as often was I ready to charge God with injustice in creating me to misery; for at that time I thought if there was an elect people, it was not my own fault if I was eternally lost. Every night brought with it new horrors; I was afraid to close my eyes, for fear of waking in hell; and then did I feel the dreadful unbelief of my heart. I prayed earnestly to be enabled to believe in Christ, but could not: I thought it impossible that the Son of God should ever have died for sinners. In this state I continued for some time, being filled with the most dreadful thoughts of God and religion, which I endeavoured to suppress; till *one night as I was thinking of my unhappy condition, I happened to take up* my Bible, and opened it at the sixty-first chapter of Isaiah: the following words met my eyes: 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' The effect this had on me I cannot express; I wished myself alone to give vent to my tears and joy; and thought then my proud, hard, and unbelieving heart was effectually humbled and broken. With joy did I meditate on the words; and knew then that the righteousness mentioned certainly meant the imputed righteousness of Christ, for I felt I had none of my own. That night I slept in comfort; and whenever doubts and fears began to arise, the above mentioned text would rush on my mind, and convince me that I had God's promise of salvation.

"With respect to making a public profession of religion, it has been impressed on my mind lately, that I am bound in duty and love, to declare to the world the change which I hope is wrought in me. And after making professions of love and attachment to the Saviour in private, why not follow him in his appointed means of grace and ordinances? for the same that said 'Repent,' said also, 'Be baptized,' and 'Do this in remembrance of me.'"

From this account, which was confirmed by the evidence of those who had witnessed the change which had taken place in him, the church, feeling satisfied that his heart was renewed, and his moral conduct reformed, agreed to receive him as a member; and he was afterwards baptized with several other young men. Among the number was Mr. Hoby,* with

* Now pastor of the church at Weymouth.

ation. While occupied in this manner, an order was issued for all persons not licensed to remain in this country, to return home, and among others, Mr. Lawson was included; but, upon a representation being made to the Government of his great usefulness in the reduction of the types, he was permitted to stay, while his friend Dr. Johns was obliged to return.

Having taught the natives how to reduce the size of the types, and finding that his importance diminished, as their usefulness increased, he began to mourn over his unhappy situation; and while filled with anxiety on this account, an accident occurred to his eldest daughter, which rendered it necessary for him to remove from Serampore to Calcutta for medical advice; and after he came to this city, other events transpired, which opened to him a new sphere of action.

He was now invited to become the pastor of a church; and in the commencement of the year 1816, he, together with the Rev. E. Carey, was ordained co-pastor of the first formed Baptist Church at Calcutta, where for about three years he continued to labour, with considerable acceptance and success. Circumstances having led to the formation of a second Baptist Church, which met for worship at a distance from the former place, and Mr. Carey and Mr. Lawson having withdrawn from the first church, Mr. Lawson was unanimously chosen the pastor of this infant interest, and within about twelve months, a neat building was erected in the neighbourhood of the Circular Road: the whole, or nearly the *whole* of the funds for which were *raised* by the contributions of the *inhabitants* of Calcutta. This was *the* last scene of Mr. Lawson's labours; and it formed, as he said upon his death-bed, "the happiest part of his life."

In addition to the duties of his pastoral office, he used at one time to preach very frequently in the Fort; and many soldiers who there heard him, were reclaimed from a life of profligacy to a life of piety by his instrumentality. It was a source of grief to him in the latter part of his life, that he was debarred all access to this sphere of usefulness. By the soldiers to whom he proved useful, and who are now scattered in various parts of India, the news of his death will be felt like that of a beloved father.

It is almost unnecessary to state, that in connection with his ministerial engagements, he spent a considerable portion of his time in the work of education. About fifty young ladies constantly received from him instruction in writing, grammar, composition, and geography, and many in drawing. He devoted also a portion of his time to scientific pursuits. He was well skilled in music, and composed a number of excellent tunes, some of which are commonly sung in England, America, and India. He had a very good acquaintance with natural history, and compiled several numbers of the History of Beasts for the Calcutta School-Book Society. His knowledge of conchology, mineralogy, and botany was considerable. In the last class of botany, which treats of cryptogamous plants, he carried his researches to a great extent: perhaps no one in India exceeded him in this department. His drawings of these plants would be a valuable acquisition to any one engaged in the same study.

In the discharge of his various duties, and in the pursuit of general knowledge, he did not lose sight of a favourite recreation, viz. the cultivation of the muses. India,

all its luxuriant and maddening derness, furnished an inexhaust- e source of matter for his lay: — sight of idols and temples, of ests, and cruel and obscene ctices, filled him with pity: he de them the themes of poetry, l thus thought more extensively bring the subject under the eye his countrymen. Between the rs 1820 and 1825, he published r works, Orient Harping, Fe- le Influence, the Lost Spirit, l Roland, with some small ces; besides which, he has left ind him a manuscript volume of cellaneous poems, which, with Maniac, are now in the press. e parts in which he most ex- led were the descriptive, the hetic, and the ludicrous. He s occasionally led, under the pirations of poetry, to turn this ghtful recreation into a prin- al employment; and though he w not how to avoid it at the e, he afterwards felt sorry for h aberrations, and in his last iction confessed it as one of the rs for which he hoped to be given. Such is the frailty of nan nature, even in the best of n, that their very virtues have ir excrescences. The last scene Mr. Lawson's life was truly de- tful. We refer our readers to account of it which has ap- red in the Missionary Herald September and October, pp. 442, . 493, 494. of our work.

As a mark of gratitude for his t labours, and an expression of ere regard for his character, Church are erecting a Tablet to memory, to be placed in the pel, on the right hand side of pulpit, and to contain the fol- ing inscription: — "In memory the Rev. John Lawson, the first tor of the church meeting in *place, who died Oct. 22, 1825, 36 years, this* Tablet is erected by his bereaved flock, as a memorial of his worth, and a testimony of their affection for his faithful services in the Gospel of Christ. "Blessed are the dead that die in the Lord." Rev. xiv. 13.

"Jesus wept."

The simplicity of style by which the historical and biographical parts of the Sacred Writings are characterized, has often been admired, but never successfully imitated. Many, even of those who have denied the inspiration of the Scriptures, have yet allowed them to be superior, in point of composition, to all human productions. That passage in Gen. i. "And God said, let there be light: and there was light," has been quoted, even by a heathen critic, as an instance of majestic simplicity, and of unrivalled sublimity. We think that the words which we have placed at the head of this paper may, with equal propriety, be referred to as an instance of pathetic description, which cannot be paralleled in profane, or even in sacred history: "Jesus wept." Here is no attempt to work up the feelings of the reader by a description of the little circumstantials which accompanied the act; neither is there, that we can perceive, any necessity, in order to complete the narrative, that an account of it should be introduced: but it appears to have struck the mind of the narrator while he was writing the history of the life of his beloved Lord; and, with inimitable pathos, he records, without any of the embellishments which too often disfigure rather than adorn the narratives of those who are not under the inspiration of the Spirit of God, "Jesus wept." There is a similar instance in the history of Joseph,

upon which we have often dwelt with interest, but which is inferior, as we think, to the one under consideration. We refer to that particular crisis in his life, when, having kept his brethren for a considerable time in ignorance of his real character, he at length can no longer "refrain himself" from making the interesting discovery; and the historian records that, having commanded every man, his brethren excepted, to depart from his presence, "he wept aloud; and the Egyptians, and the house of Pharaoh heard." Perhaps, taking a rapid survey of "all the way in which the Lord his God had led him," and thinking, too, of the mingled feelings which the discovery he was about to make would produce in the minds of his brethren, he "could not refrain himself," but gave vent to his feelings by weeping "aloud." In the instance of Joseph, however, there is every thing, in the preceding details, to prepare us for reading of the excitement of so strong an emotion; while, in that of Jesus we see one, whom we should not have expected to have been overcome on such an occasion by a weakness, innocent though it be, of human nature; and its very unexpectedness imparts to it an additional interest. But, while we thus admire these excellencies of composition, and those fine touches of feeling with which the Sacred Volume abounds, let us not forget, that this book was given to us, not to be admired merely, but that we might "mark, learn, and inwardly digest" its contents, and gather, from every circumstance which is recorded, especially in the life of our Lord, the most important instruction. In order, then, that this end may be answered, let us fix our attention on our weeping Saviour; let us ascertain, by a reference to the connection in which these words stand, what were the feelings which occasioned this outward expression of sorrow; and let us endeavour to learn some profitable lesson from the example now before us.

"Jesus wept." His tears were the tears of *sympathy*. Sympathy is one of the most amiable feelings which glows in the bosom of man. It leads us, not only to "rejoice with those that rejoice," but to "weep with those that weep;" not only to smile when the sunshine of prosperity is shed upon those whom we love, but to be sorrowful when the cloud of adversity pours forth its contents upon their defenceless heads. The sympathy of those with whom we are connected in earthly ties is valuable; but *Christian* sympathy, that sympathy which is felt and manifested by one heir of blessedness towards another, can only be duly appreciated by those who enjoy it; and its worth, to him who knows how to estimate it, is "of great price." But the sympathy which Jesus on this occasion displayed, was not that of one member with another, but of the head for the pain which was endured by some of the members of his body. His weeping was an expression of his affection for Lazarus, and of his sorrow for his sisters. He knew that Lazarus had departed into the world of spirits; he knew what was meant by "the valley of the shadow of death," and that through it Lazarus had passed;" Lazarus, "whom he loved," had been sick, had endured the agony of death, and was then laid in the cold, the cheerless tomb, and "Jesus wept." He knew, also, that Lazarus had not suffered alone; that his beloved sisters had participated in his sufferings, and had almost died with him; that they were then moura-

ing, and that none of those Jews who came to mourn with them could afford them any consolation, and he "wept." Yes! though he also knew that those who then mourned would soon be comforted, yet he wept when he thought of the sorrow by which, till he had performed his intended miracle, they would still be overwhelmed. He wept not for himself, because he knew that he "whom he loved" would soon return to enjoy his society; but he wept when he thought of the painful scene through which Lazarus had passed, and of the affliction by which the spirits of his affectionate sisters were then weighed down. And does not Jesus sympathize with *all* the members of the body of which he is the head? O yes! "In all their afflictions he is afflicted." He was once "a man of sorrows, and acquainted with grief;" and now, though he is raised high above all sorrows, and is no more, in his own person, acquainted with grief, yet he feels for all the sufferings which are endured by his people; and, though he prevents not the rod of affliction from falling on them, he supports them, so that they "faint not when they are rebuked." Did Jesus weep at the death of Lazarus? He now no less sympathizes with his beloved people; and, though he weeps not, his compassion is extended towards them.

"Jesus wept." His tears were tears of *grief*. We are told that the Jews, when they witnessed his weeping, said, "Behold how he loved him?" We are further informed, that "some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Those who gave utterance to this *enquiry were*, evidently, *under the influence of "evil hearts of unbelief;" and Jesus knew*, that many who were about to witness the stupendous miracle he intended to perform would only thereby be hardened in their infidelity, and, resisting such plain evidence of his Messiahship, would "treasure up to themselves wrath against the day of wrath." This excited the greatest grief, and he *wept*. And well might he weep. For if "there is joy in heaven over one sinner that repenteth," truly the compassionate Saviour might well sorrow when he looked forward to the doom which awaited these unbelieving Jews, some of whom surrounded him at the grave of Lazarus. Grief was his constant companion; but, on occasions like the present, he seems to have permitted it to burst forth with unusual vehemence. We find him, in one scene of his life, reproving, with undaunted courage, the Scribes and Pharisees, setting before them their true character, and foretelling their doom, and that of the city which they inhabited. Yet, at the end of his indignant rebuke, he remembers the kindness which he once entertained for that devoted city, and he exclaims, in the most impassioned language, — "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And such were his feelings while approaching to the grave of Lazarus. Ah! who can tell the agonies of his spirit at that moment; when, although he was about to administer comfort to Mary and Martha, he yet wept; when he thought of the infidelity of some who beheld his mighty works, — infidelity, which, as he himself said, would not have been manifested by the inhabitants of Sodom

and Gomorrah, though abandoned to the most revolting crimes — nor by those of Tyre and Sidon, though swallowed up with the cares of this life, and exalted in the pride of their hearts, to the very heavens.

And did Jesus sympathize with Mary and Martha in their sorrows, and shall we not imitate his lovely example, and "weep with those that weep, and rejoice with those that rejoice?" Surely his example is worthy of our study, and of our closest imitation. He had the means, and the intention of wiping the tears from their eyes; and yet he wept when he thought of their sorrows. And shall we, who have not the means of imparting relief, as he had, refuse to mingle our tears with those that are in affliction, and, as far as we have it in our power, administer the needed relief? Far be such unworthy conduct from those who profess to have imbibed the spirit, and to practise the precepts of Christianity — to regulate their conduct, not by the maxims of the world, but by those of Christ.

"Jesus wept." His feelings of friendship made him weep for the afflictions of Mary and Martha. But oh! what did his love for his "whole body the church," lead him to perform! He not only wept, but he "sweat, as it were, great drops of blood, falling to the ground" — he suffered himself to be led from the garden of mental and spiritual agony to the judgment-seat of grossest insult, from the judgment-seat of insult to the cross of deepest ignominy, whence he was taken, and "made his grave with the wicked, and with the rich in his death." All this was endured, not for his friends, "but," to use the emphatic language of an inspired apostle, "God commendeth his love toward us, while we were yet sinners Christ died for us."

"Oh! for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

"Jesus wept." And did he weep tears of grief for those unbelieving Jews who surrounded him at the grave of Lazarus? And shall not we imitate his blessed example in this respect? Shall we not feel, deeply feel for those who are "bone of our bone, and flesh of our flesh," who are yet in their sins? Shall we not feel for our countrymen, when we remember how few, comparatively, "serve the Lord with full purpose of heart?" Shall we not extend our view to the whole world? and, beholding the majority of the human race involved in heathen darkness, in Mahometan delusion, or in Papal superstition, lament, deeply lament their state, and pour forth to our God "strong cries and tears" on behalf of our relatives, of our native land, and of the whole world? And shall we stop at this? Rather, shall we not summon up all our energies, all our means, and all our influence, and go forth, and stir up others to go forth, "to the help of the Lord, to the help of the Lord against the mighty!" Jesus Christ came to earth, and suffered, and bled, and died for us; he is now in heaven, and there intercedes for us; and shall we refuse to fulfil his blessed commands, and to make every effort for carrying on his cause in the earth? Rather, let us arise; and, in his strength, resolve to labour, and to labour with "all our heart, and soul, and mind, and strength," knowing that our work "shall not be in vain in the Lord;" and that, when all our sorrowings, for ourselves and others, when all our prayers and efforts for the king-

dom of Christ are at an end, there is "reserved in heaven for us, an inheritance incorruptible, and undefiled, and that fadeth not away."

And now, let us for a moment contemplate Jesus at the grave of Lazarus, and connect the circumstance of his weeping with that of his re-animating the dead body of his departed friend and disciple. He wept as a man. They were the kindly feelings of humanity which caused him to give vent to his feelings by weeping. He wept also as one who knew the miseries to which his unbelieving countrymen exposed themselves, by rejecting the evidence of his Messiahship afforded by his miraculous works. As God and man, united in one mysterious person, he addressed his Father in strains of holy thankfulness; and this, not on his own account, but "because of the people which stood by." But as a God — as Lord of both worlds, "he cried with a loud voice, Lazarus, come forth!" What a scene have we here! Within the space of, perhaps, one short hour, we see Jesus weeping the tears of affection and grief, mediating with his heavenly Father, and, exercising his authority over heaven and earth, calling back the spirit which had left its "tenement of clay," re-uniting them in the body of Lazarus, and causing him to bear testimony to the operation of that mighty power which "worketh all and in all."

Such are the instructions which we may gather from the weeping of Jesus while approaching the grave of Lazarus. May we, like Jesus, be employed in administering comfort to those who mourn in Zion! And may we, at last, be received into the presence of our Lord; where sorrows invade *not, where sympathy and relief are no more needed*, and

"Where not a wave of trouble rolls
Across the peaceful breast."

Remarks on "An Orthodox Hint."

To the Editor of the Baptist Magazine.

Mr. Editor,

You will oblige me by inserting a few observations on a paper which appeared in your last number, entitled "An Orthodox Hint," and signed "Iota."

Iota is much concerned that several ministers and other persons of his acquaintance are accustomed to conclude their public prayers by saying, "We ask all in the name of Jesus Christ," without an ascription of praise to "all the persons of the glorious Trinity." He terms their method "the Socinian method," says that it tends "to lower the tone of feeling in our worshipping assemblies on this fundamental doctrine," and intimates his fear that the persons in question either doubt the truth of the doctrine or are ashamed to avow it.

Now, Mr. Editor, I acknowledge myself to be one of those whose practice Iota condemns. I beg permission, therefore, to assign my reasons for this practice, and to point out the unfairness and injurious tendency of Iota's remarks.

1. I really think that I am as orthodox (*scripturally* so, I mean) as Iota himself. I believe in the Scripture doctrine of the Trinity. Not that I am an Athanasian, or could subscribe the creed which bears his name: common sense and Christian charity forbid it! But I believe there is a revealed distinction in Deity: that God is made known to us as Father, Son, and Holy Spirit; that distinct operations and acts are ascribed to each person, especially in reference to the way of salvation; and that Christians owe reverential regards, corresponding to the obligations derived from the enjoyment of "the grace of the Lord Jesus

After all, "as a man thinketh in his heart, so is he." This is an aphorism, both of Scripture and of common experience. So that, if a man *thinks freely*, he will, of course, *speak freely*; for, "out of the abundance of the heart the mouth speaketh." And if he both *thinks freely*, and *speaks freely*, to complete the climax, he will *act freely*, and thus evince himself a legitimate "son of Belial," without yoke, either in thought, word, or deed.

If a man does not think at all, which is almost the case of many who call themselves *Freethinkers*; but, if a man does not think at all, why, then he has but the outward figure of a man, and might as well be formed of a block of marble as of flesh and bones; and then others might freely think him *a blockhead*.

But there are amongst the *Freethinkers*, who do think, and think deeply too; the father of these licentious thinkers is a very deep-thinking person; and he is indefatigable in his endeavours that all his progeny should resemble himself; and they have such an attachment to the features of their infernal parent, that it is their study, by night and by day, to cast themselves into his mould, and to be assimilated to his likeness.

Some Freethinkers have asserted that this world *is* eternal, and never had a beginning: they *freely thought* so: others have *as freely thought* that it came into its present form *by chance*; and that a concourse of pre-existing atoms, somehow or other, jumbled themselves together, and became a globe, or nearly so; just as a variety of alphabets, having been *tossed* together in an immense *sack*, and thrown out pell mell, *arranged* themselves so dexterously as to become a *book*, ready bound and gilt, for the entertainment and instruction of *Freethinkers*.

Every Freethinker is a *dogmatist*, and, allowing him his principles, he has a right to assert, if he pleases, that the world we inhabit, is nothing more nor less than an enormous *balloon*, inflated with sulphureous gas, and furnished with a variety of cars, for the accommodation of its airy voyagers, to enable them to build castles and to form projects, just to exist until the balloon is emptied of its ballast; when it shall descend to ——alas! where? Can the *Freethinker* inform us of its ultimate destiny?

Upper Dorset Street. T. P.

ILLUSTRATION OF 2 PET. III. 8.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

THIS is an allusion to Psalm xc. 4. but neither the apostle nor the psalmist meant, that God does not perceive any difference between the unequal duration of a day, and of a thousand years: but that these differences do not affect either his designs, or actions, or felicity, as they do those of finite creatures. So that what he brings to pass on the day he declares his purpose, is not more certain than what he will bring to pass a thousand years after his declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain, than if it had been done when declared.

Folkestone. J. B.

POETRY.

the "Amulet, or Christian and ary Remembrancer for 1827."]

er of Prayer. By Mrs. Hemans.

amidst the flowers at play,
he red light fades away;
, with thine earnest eye,
llowing silently;
by the breeze of eve
thy harvest-work to leave;—
—Ere yet the dark hours be,
heart and bend the knee!

er, in the stranger's land,
n thine own household band;
r, haunted by the tone
ice from this world gone;
, in whose narrow cell
e hath not leave to dwell;
on the dark'ning sea;
heart and bend the knee!

r, that from battle won,
st now at set of sun;
, o'er the lowly slain,
g on his burial plain;
triumph, ye that sigh,
d by one holy tie!
's first star alike ye see—
heart and bend the knee!

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quy with Myself. By Bernard Barton.

alked by myself, I talked to myself,
myself replied to me;
e questions myself then put to myself,
their answers, I give to thee.

em home to thyself, and if unto thyself
r responses the same should be:
well to thyself, and beware of thyself,
much the worse for thee.

What are riches? Hoarded treasures
May, indeed, thy coffers fill;
Yet, like earth's most fleeting pleasures,
Leave thee poor and heartless still.

What are Pleasures? When afforded
But by gauds which pass away,
Read their fate in lives recorded
On the sea-sands yesterday.

What is Fashion? Ask of Folly,
She her worth can best express:
What is moping melancholy?
Go and learn of Idleness.

What is Truth? Too stern a preacher
For the prosperous and the gay;
But a safe and wholesome teacher
In adversity's dark day.

What is Friendship? If well founded,
Like some beacon's heavenward glow;
If on false pretensions grounded,
Like the treach'rous sands below.

What is Love? If earthly only,
Like a meteor of the night;
Shining but to leave more lonely,
Hearts that hailed its transient light.

But, when calm, refined, and tender,
Purified from passion's stain,
Like the moon, in gentle splendour,
Ruling o'er the peaceful main.

What are Hopes—but gleams of brightness,
Glancing darkest clouds between?
Or foam-crested waves, whose whiteness
Gladdens ocean's darksome green?

What are Fears? Grim phantoms throwing
Shadows o'er the pilgrim's way;
Every moment darker growing
If we yield unto their sway.

L. L.

What is Mirth? A flash of lightning,
Followed but by deeper gloom:
Patience? More than sunshine bright'ning
Sorrow's path, and labour's doom.

What is Time? A river flowing
To Eternity's vast sea,
Forward, whither all are going,
On its bosom bearing thee.

What is Life? A bubble floating
On that silent, rapid stream;
Few, too few its progress noting,
Till it bursts, and ends the dream.

What is Death, asunder rending
Every tie we love so well?
But the gate to life un-ending,
Joy in heaven! or woe in hell!

Can these truths, by repetition
Lose their magnitude or weight?
Estimate thy own condition,
Ere thou pass that fearful gate.

Hast thou heard them oft repeated?
Much may still be left to do:
Be not by *profession* cheated;
Live—*as if thou knew'st them true!*

REVIEW.

The History of the Church of Christ, particularly in its Lutheran branch, from the Diet of Augsburg, A.D. 1530, to the death of Luther, A.D. 1546; intended as a continuation of the Church History brought down to the commencement of that period by Dr. Milner. By John Scott, M. A. 8vo. pp. 590. Seeley. Price 12s.

The duty of the Ecclesiastical Historian is so difficult and important, and the qualifications for its proper discharge so rarely unite in the same individual, that if we possess few approved Ecclesiastical Histories, it is rather a subject of regret than of surprise. Whoever assigns to himself the arduous undertaking of recording the events of the Christian Church, especially if he presume to comment on those events, is expected to bring to his task a more than ordinary measure of fidelity, discrimination, impartiality, and patient investigation; and if he be conscious, or can be convicted of palpable deficiency in either of these cardinal qualifications, he should unhesitatingly resign the employment to other hands. Of whatever communion the historian may be, we deprecate the too frequent use of the ominous phrase "our Church:" for whatever may be his conviction as to the pre-eminence of the sect to which he is attached, it is a narration of facts, concerning the *entire* church, rather than an apology for one of its *divisions*, that we are entitled to expect. We are aware that the technicalities of daily, and especially of official association, are so interwoven with our common *parlance*, that the exercise of constant vigilance is required to prevent their insertion where they are liable to be misunderstood; yet, if it be considered how much may depend, as to the extensive usefulness of the work, on their scrupulous avoidance, no other argument will be necessary to secure their careful exclusion.

But we now beg permission to assure Mr. Scott, that the valuable portion of his projected labours submitted to our examination, appears to us to be remarkably exempt from this defect; and that it is rather with a prospective reference to the important series of occurrences which it is his intention to relate, than from any unfavourable impression arising from the perusal of the present volume, that we have ventured to offer these cautionary remarks.

"The Church History," says the respected author, "composed by the two distinguished brothers, JOSEPH and ISAAC MILNER, appears to be daily advancing in general estimation; while by those who cordially concur with its authors in the principles which pervade it, it is regarded as one of the most important theological works of the age. This History, the last volume of which was published in the year 1809, terminates with the early part of the sixteenth century." Seventeen years having now elapsed, during which period no continuation has appeared, Mr. Scott has undertaken this honourable and laborious service. The work before us comprehends the events of the last sixteen years of the life of Martin Luther: it is divided into nine chapters, and concludes with an interesting Appendix, Index, and Chronological Table. The principal characters who appeared during this period as the advocates or the opponents of the Protestant cause, are briefly, but ably delineated: and their chief transactions connected with the History of the Church, perspicuously, and often impressively narrated. The authorities consulted by the Historian are principally the following:—Seckendorf, Sleidan, Fra Paolo Sarpi, or Father Paul, Melchior Adam, Du Pin, Scultetus, Luther's Letters, Mosheim, and Robertson.

Upon the whole, we think the author of this respectable volume fully entitled to confidence and encouragement. The facts he has collected and arranged are valuable, and his own observations pious and sensible. We sincerely wish that his life may be long spared, and that in this and in every Christian labour he may be eminently successful. If our space would admit, it would be easy to enrich our pages by copious and interesting extracts. We can only give the following as specimens. By many of our readers the first extract will be considered curious.

"The contest between Henry of Brunswick and the elector of Saxony had been carried on, *not only with the sword*, but *with the pen also, each writing against the other with great acrimony*: and, some charges having been thrown out by the former against Luther, he too was induced to join in the controversy, with more than his usual violence and severity. It will not be needful to give any extracts from this work: but we may observe, that in replying to the imputation, that 'he had first raised this tragedy of religion at the instigation of the elector Frederick, who was vexed that Albert, archbishop of Mentz, should have the see of Magdeburgh also,' Luther gives precisely that account of the commencement and progress of his proceedings which the history of Dean Milner exhibits. Respecting the reason for that particular publication of indulgences which first excited his opposition, he furnishes a little further information than I have elsewhere met with. He says, that Albert had been elected to the archbishopric of Mentz, on the express condition that he should pay the charges of procuring his own pall from Rome; for three archbishops having died within a short time, the expence fell too heavily upon the chapter; since each pall cost about thirty thousand florins before it was got home. To reimburse himself, Albert applied for a bull of indulgences, which the Pope granted, on condition that half the money raised should be applied to the rebuilding of St. Peter's Church at Rome. This statement gives occasion to Sleidan to explain what the consecrated pall was; and his account may deserve to be copied, for the display which it makes of the impositions practised by the see of Rome, upon her deluded votaries. 'On St. Agnes' day,' he says, 'when in the mass said in St. Agnes' Church at Rome, they come to the words, *Agnus Dei qui tollis peccata mundi*, two white lambs are laid upon the altar, which are afterwards given to two subdeacons of St. Peter's Church, who rear, and in due time shear them. Their wool, mixed with other wool, is spun, and woven into these palls, which are three fingers broad, and hang down from the shoulders to the middle of the breast before, and to the reins behind, being kept stretched by thin plates of lead, of the same breadth. When they are thus woven they are carried to the bodies of St. Peter and St. Paul, and, after some prayers said, are left there all night. Next day the subdeacons receive them again, and decently lay them up, till some archbishop that needs one of them, or his proctor (for they are seldom granted to any inferior prelates) comes to demand one. This is neither a curious nor a costly commodity, and yet the archbishops pay dear for it to the Pope. Nor is any one allowed to use the pall of his predecessor, or, if translated to a new see, to retain his old one.' Well may Luther exclaim, 'So well knows the Pope how to sell his cloth!'" p. 353.

In concluding his character of Luther, Mr. Scott introduces the following remarks, with which we must close our notice of this interesting volume.

"I only add an observation on the real nature of our obligations to the blessed and venerable reformers of the sixteenth century. The reader will not be surprised at my expressing an utter disapprobation of all such sentiments as the following: 'that the reformers are to be honoured *chiefly* for the grand principles of Christian liberty which they so strenuously asserted and maintained—the detail of doctrine and practice will always occasion differences of opinion,—that they were too tenacious of their particular creed—but that this period was only the dawn of religious discovery,' &c. I confess that, in my opinion, all this is catering most offensively to the corrupt taste of a lukewarm and latitudinarian age. I trust that I honour the reformers, as much as any man can do, for 'strenuously asserting and maintaining in the face of the most powerful opponents,' so far as they really did assert and maintain them, 'the grand principles of Christian liberty:' but I conceive that they did this, to say the least, not at all more perfectly than they 'asserted and maintained,' and brought forward into open day the 'grand principles of Christian' TRUTH: that as far as they succeeded, they were the 'restorers of *light*'—the pure light of the Gospel—not at all less than of 'liberty,' to the Christian Church, which had for ages been 'sitting in darkness and the shadow of death.' 'The detail of doctrine and practice will,' no doubt, 'always,' while the state of mankind continues what it is, 'occasion difference of opinion:' but we are not on this ground to be left to conclude that truth, even on the most essential points cannot be ascertained. There has been unspeakably less difference of opinion in such matters among really good men, in all ages, than is commonly supposed. No doubt also, the reformers might be 'too tenacious of their particular creed, and,' in some cases 'inconsistent with themselves:' but let us not, under the cover of positions which none can deny, as applied to minor parts of the reformers' system, be led to conclusions which none should admit concerning the great outlines of their doctrine. And with extreme caution is the suspicious statement to be received, of 'this period being only the dawn of religious discovery.' *Let no* inexperienced reader ever suppose *that religious* truth can be the subject of *'discovery,'* in any such sense as latent *principles*, or hitherto unobserved phenomena in chemistry or in geology may be; or that one age can improve upon the theological science of another preceding it; any otherwise than by returning to the more simple and more unreserved reception of the unerring disclosures which were completed to the Christian Church in its very infancy, in the only source of all religious knowledge—'THE ORACLES OF GOD.' And, in their 'discovery' and exhibitions of all the *leading* principles of these repositories of divine wisdom, I am persuaded no class of teachers have surpassed the great luminaries of the reformation. O yes, it is upon this ground, above all others, by their having asserted to the Sacred Writings, as they did, that sole and exclusive authority which is their inalienable right, and having deduced from them all the great truths of pure and undefiled religion, that they have established a claim to our eternal gratitude. '*These men were the servants of the most high God, shewing unto us,*' after it had been obscured and almost lost for ages, 'THE WAY OF SALVATION! Yes,

'Their blood was shed
In confirmation of the noblest claim,
Our claim to feed upon IMMORTAL TRUTH,
To walk with God, to be DIVINELY free,
To soar, and to anticipate the skies.'"

pp. 504—507.

The Amulet, or Christian and Literary Remembrancer. pp. 420. Baynes and Son, and Wightman and Cramp. Price 12s.

AFTER a liberal mind has been diligently employed in preparing a mental repast for public advantage, it is highly gratifying to find that the service has obtained a favourable acceptance, and that the labour has been adequately rewarded. In the preface to this beautiful little volume, the Editor says, "The extensive public patronage enjoyed by the first volume, and the almost unqualified praise it received in nearly all the metropolitan and provincial magazines and journals, convince the Editor that his plan was judicious, and that his endeavours were, at least in some degree, successful."

Now, to an ingenuous disposition, flattering expressions of approval will stimulate additional exertion, and increase desire, not merely to retain the elevation already occupied, but to reach a higher degree of deserving. "These gratifying circumstances," continues the

preface, "have naturally stimulated the Editor and the Publishers to still greater exertions; and they believe there will be found in the volume for the present year, a manifest improvement in every respect." And, indeed, it does appear that to make the *charm* of 1827 more charming than even that of 1826, no means have been left unapplied, which seem adapted to the design of the publication.

The specimens of prose and poetic excellence which offer themselves as illustrations of our remarks, are so numerous, that selection becomes a point of considerable difficulty. We can only present our readers with one of each; and we are the less concerned to enlarge citation, as the work is likely to obtain a very extensive circulation. Our prose extract is from a paper "On French oaths, written in the year 1815, by Maria Edgeworth." We regret that our limits will not allow us to give it entire; we must confine ourselves to its impressive conclusion.

"The violation, the evasion of an oath, is, if possible, more criminal, more disgraceful, the better the education; the higher the means of information, the greater, the safer the opportunities of fraud enjoyed by the individual. Let this consciousness press, in public and private, strongly upon those, in whatever rank of life, who are called upon to take what are called oaths of office, custom-house oaths, oaths of form even. Let all consider, that mental reservation in taking an oath is fraud to man and falsehood to God; that it is in vain that they try to excuse themselves in this sacrifice of principle to interest: their conscience will upbraid them, the small still voice will be heard. In vain they screen themselves from the temporal obloquy, by a quibble on the construction of words, by pleading custom, or looking to numbers who share and countenance the guilt. There must be no paltering with an oath. The example of the strictness of integrity in taking and abiding by oaths of office, would in every country, in this country of Ireland, be of more efficacy, more real advantage to the good order and prosperity of the kingdom, than any who are accustomed to merely fiscal calculations, than all who are not habituated to large *moral*, or political *views, can possibly believe or comprehend.*

"*But it is not only* those who take *oaths, rich or poor, high or* low, whom we should most anxiously adjure upon this important subject: when we spoke of guarding our reverence for oaths by law and institution, we looked to those who form the institutions, and who frame the laws of our country. Let them consider well the importance of their task, the responsibility of their situation. Instead of multiplying restriction upon restriction, penalty upon penalty, oath upon oath, let them so legislate as to avoid, as far as possible, holding out to the poor the temptation, the opportunity for evasion or fraud. Let them consider, that multiplying oaths is multiplying certainly the possibility, and too frequently the probability of perjury. Let them consider, that the respect for an oath is necessarily diminished by their frequency; that their power is inversely as their number; that their solemnity is lost, if they are brought down from the high to the low concerns of life; and that it is well worthy of the legislator and the moralist, perhaps also of the financier, and the politician, to sacrifice even excise to morality, and revenue to religion." p. 301.

From the poetry we take, "The Sky Lark, by a Lady," being one of the shortest we could select.

"How sweet is the song of the Lark when
she springs
To welcome the morning with joy on her
wings!
The higher she rises the sweeter she sings,
And she sings when we hear her no more:
When storms and dark clouds veil the sun
from our sight,
She has mounted above them, she shines in
the light;
Thus, far from the scenes that disturb and
affright,
She loves her gay music to pour.

'Tis thus with the Christian; his willing
soul flies
To welcome the day-spring that streams
from the skies;
He is drawn by its glorious effulgence to rise
To the region from whence it is given:
He sings on his way from this cloud-covered
spot;
The quicker his progress, the sweeter his
note;
When we hear him no longer, the song
ceases not:
It blends with the chorus of heaven."
p. 414.

The number of contributions comprised in this splendid volume are eighty-seven; the plates (which are very elegant and interesting) and the auto-

graphs, are twelve: in short, the *tout-ensemble* is exceedingly attractive.

It is extremely affecting to be informed, that, even after every attempt which Christian philanthropy has suggested, the direful amount of juvenile delinquency is rather augmented than diminished. We have not, then, yet arrived to that period when exertions to protect the fence of morals, and cultivate the paths of religion may be relaxed; on the contrary, every effort calculated to preserve the youthful mind from seeking its gratifications without the prescribed boundary of lawful enjoyment, and to detain its admiring attention within the benign influence of divine principles, becomes obviously imperative. With these impressions, to whose adequate utterance we feel ourselves very unequal, we hail the re-appearance of the "Amulet," and shall rejoice, should we be able to make our feeble voice to be heard so effectually in its recommendation as to excite enlarged attention to its merits.

ART. I. *A History of the Protestant Reformation in England and Ireland. By William Cobbett.* 12mo. bds. Price 4s. 6d.

II. *The Protestant Reformation vindicated from the misrepresentations and aspersions of William Cobbett, in his "History of the Protestant Reformation in England and Ireland." By the Author of "The Protestant."* Eleven numbers, price 4d, each; pp. 176.

III. *The Protestant Vindicator; or a Refutation of the Calumnies contained in Cobbett's History of the Reformation; including remarks on the principal topics of the Popish Controversy. By Robert Oxlad.* pp. 224. London; Wightman and Cramp. 12mo. bds. Price 4s. 6d.

A JESUIT, who had been employed many years in the mission to the Indians of North America, once confessed to a friend, that while he did not believe in the being of a God, he had faced death twenty times for the sake of the religion which he preached to the savages with great success. His friend hereupon represented to him the inconsistency of his zeal. "Ah!" replied the missionary, "*you have no idea of the pleasure which is felt in commanding the attention of twenty thousand people, and in persuading them to what we believe not ourselves.*" This diabolical satisfaction is largely enjoyed by William Cobbett. He writes a book, miscalled "A History of the Protestant Reformation," and full of sophistry, filthiness, slander and falsehood; he endeavours to prove that the Reformation was "engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood"—and that it has "impoverished and degraded the main body of the people;" he advocates the peculiar tenets of Popery with all the zeal of a new convert, and the cunning of a practised pleader; and closes by avowing himself, notwithstanding all, a Protestant! But every body knows that the raiser of Thomas Paine's bones never troubles himself about religion, unless he can get money by it: his mercenary pen may be had by any party; and he who the other day received the public thanks of the Roman Catholic Association for the services he had rendered their cause, would write against them to-morrow, if he could obtain better wages for his work. The people of England must be marvellously fond of being gulled, if they suffer themselves to be deluded by such a wretch as this.

We do not mean to defile our pages by extracts from a volume written by so unprincipled an individual. The perusal of it has occasioned us no little pain, and nothing but a desire to discharge our duty to the public would have reconciled us to the disgusting task. Nor would we even have mentioned the book, or alluded to its contents, but for the purpose of introducing to our readers the able productions of Messrs. M'Gavin and Oxlad, who have undertaken to furnish an antidote to the poison which Cobbett is circulating so extensively through the kingdom.

Mr. M'Gavin, the well known author of "The Protestant," writes with his

accustomed clearness and force, and evinces every where a thorough knowledge of his subject. His work, as far as it goes, is entirely satisfactory, and may be read with great advantage, especially by those who are already acquainted with the Ecclesiastical History of our country. It is only to be regretted that Mr. M'Gavin has confined himself to the general principles advanced by his adversary, and has left untouched the greater part of his historical statements, which abound with misrepresentations and glaring perversions of truth and fact.

Mr. Oxlad's volume supplies this deficiency. He has given a concise and accurate sketch of those leading events of the Reformation on which the malignity of the infidel-champion has fastened — unravelling his sophistry — exposing his falsehoods — and holding him up to public contempt, as a mere driveller in historical knowledge, a petulant dogmatist, an ignorant declaimer, to whom no attention would be due, were it not for the unhappy influence he has obtained over the multitude.

The interesting information this volume contains, the ability with which the important subjects of discussion are treated, the mild, yet firm tone of its temper, and its generally acute and vigorous style, entitle it to our warm approval. As the production of a young author, it affords pleasing indications of respectable and promising talent. We particularly recommend to the attention of our readers the remarks on the papal succession and supremacy — on the suppression of monasteries — and on the practical tendencies of the reformation — together with the general review of the history of popery, pp. 22—46, 97—111, 193—224.

We must make room for one short extract.

"The character of Cranmer, though it partook of human imperfection, was substantially formed on those principles which constitute the worth and happiness of society. He was one of the lights of the age, but *shining amidst great corruptions*, and *transmitting his rays to us over a long track of time, and through a gross atmosphere*, he may in some respects appear feeble to our distant gaze. But we do not expect the stars by night to equal the splendour of the meridian sun; and amidst our present advantages, which might prevent any excuse for conduct in our case resembling certain parts of his, he ought to be recollected, as one of those orbs, whose glimmer thwarting the profound gloom of ignorance and superstition, was safety to bewildered multitudes. Any reader who will take the trouble to acquaint himself with Cranmer's history — and if he be capable of estimating excellence he must find the toil converted to pleasure — will revolt at the calumnies with which Cobbett insults his memory; speaking of him, on every occasion, in language which ought to be applied to none but the vilest refuse of the human race. Determining to involve the record of our reformation in the darkness of prejudice, he met Cranmer in his way, enlightening with the radiance of his virtue the most eventful crisis of our history, and applied himself to the task of defamation, with the same feeling which leads the perpetrator of public crimes to extinguish, in the season of his depredations, every light with which he meets. The man who libels living worth is amenable to our laws, and so ought the literary assassin of memorialized excellence to possess the execration he endeavours to procure for others. — And so long as public feeling retains an attachment to justice, it is not the gibbeted felon who will move our severest indignation, and be felt to have injured us most deeply; but the man who endeavours to supplant merited veneration by unfounded abhorrence; and robbing us of those examples of good, which history has left us, leaves us nothing on which love and gratitude can repose in the memory of our fathers."

Biblical Researches and Travels in Russia; including a Tour in the Crimea, and the Passage of the Caucasus: with observations on the state of the Rabbinical and Karaite Jews, and the Mohammedan and Pagan Tribes, inhabiting the Southern Provinces of the Russian Empire. With Maps and Plates. By E. Henderson. D. D. Nisbet, Berners-street, 8vo. pp. 538. Price 16s.

THOSE of our readers who have perused the volume entitled "Iceland, or a journal of a residence in that Island," &c. will not need to be informed, that Dr. Henderson is fully qualified for writing works of Travels and Tours. And if the present volume is not equal to the former in descriptions of nature, which

will astonish and delight, it is so in sketches of moral scenery, which will amuse and instruct. In addition to much curious *biblical research*, the accounts which Dr. H. has given respecting the Russian *Jews*, and of their confident expectations of being soon restored to the country of their progenitors, are remarkably interesting.

As it is impossible in our confined pages to give any thing even approaching to a syllabus of this valuable work, we shall make an extract, which proves the existenee of some very pious Dissenters, and well instructed Christians, even in the heart of Russia.

"The day after our arrival at Mozdok, we received a visit from three members of the Russian sect of Dissenters, known by the name of *Malakini*, or *Milkites*, but who give themselves that of "Spiritual Christians." The former appellation is given them by way of reproach, because they make use of milk, and food prepared of milk, during the fasts of the church. They came from a village at the distance of twelve versts from Mozdok, containing upwards of sixty families, who are all of the same persuasion, and enjoy the free exercise of their own peculiar rights, unmolested by the members of the dominant church. In the course of a long conversation, in which they manifested the utmost readiness to satisfy us on every point we proposed, we obtained such information as tended to excite the highest degree of interest in their behalf. We particularly interrogated them respecting the ground of their hope before God; which they declared in the most explicit manner, to be solely the sufferings and death of the Son of God. They are also sound in the doctrine of the Trinity, believing, as they expressed themselves, in the three hypostases in the Divine essence. They reject the worship of images, *and disapprove of all rites and ceremonies not of divine institution*. Having always heard baptism and the Lord's Supper described by the priests as possessing an inherent power to save the soul, and perceiving no such saving effects to result from the observance of these rites, they have been driven to the extreme of rejecting them, as outward ordinances altogether; yet they strenuously maintain the necessity and importance of their internal and spiritual meaning. The first day of the week they keep holy with the utmost strictness, arranging every thing about their houses with such scrupulosity on the Saturday evening, as to leave them at liberty to devote the whole of that day to the important purposes of devotion and edification. Of such importance do they consider it to enter on the duties of that day, in the possession of a spiritual frame of mind, that they meet for prayer on Saturday evening, and mutually implore that preparation of the heart which proceeds from God only.

"Their public service consists in singing, prayer, reading the Scriptures, and exposition, which last is usually performed by their teacher, or elder, to whom they give the name of Presbiter, and who is only distinguished from his brethren by his superior gifts, which, as they expressed themselves, God has put into his heart. Prayer is performed partly upon the knees, and partly in prostration. They observe the strictest discipline with respect to any of their number who transgress any of the commandments of Christ. They receive offending members into communion a first and second time; but when they have been excommunicated a third time, the door of their fellowship is closed against them for ever. Marriage is solemnised among them in the following manner. The bride first kneels down in the presence of her father, who lays his hands on her head, and presents a prayer for the divine blessing on the intended union. She is then led to the place of worship, where the bridegroom meets her, and they join their right hands, promising to each other love and fidelity, in the presence of God and the congregation. The obligations which they thus come under are regarded as binding till the death of one of the parties. The scriptural law concerning adultery they do not seem to understand: when a female has been guilty of this crime, she is expelled from the congregation, but not separated from her husband.

"It gave us much pleasure to receive the most favourable accounts of the excellence of their moral character from a Russian officer, resident in Mozdok, who had every opportunity of becoming thoroughly acquainted with them." p. 468, &c.

Sermons on various Subjects, by Philip Doddridge, D. D. in four volumes 8vo. London; Hatchard and Son. Price 1*l.* 16*s.*

THE appearance of these volumes so long after the death of their author, consisting of fifty sermons, only two of which had been previously published, seemed to demand an authentication of the manuscript from which they are printed. This the editor, a relation of

Dr. Doddridge, has given with considerable minuteness and entire satisfaction. He states, that the manuscript was selected from the mass of Dr. Doddridge's unpublished discourses shortly after his decease and in accordance with the following injunction in his will: "I also desire that four octavo volumes of my sermons may be printed by subscription for the benefit of my family, which I would not appoint if I did not also hope that it might be yet more for the benefit of the world, and that fruit may thereby abound to me in the day of the Lord. I desire Mr. Orton, who is the best judge of this, will select such as he judges most fit to be published. I desire also, that those that are already transcribed in long hand may be inserted."

The illness of the Rev. Job Orton, combined with other circumstances, prevented him from executing the request of his deceased friend, and the manuscript at length came into the hands of the present editor, who in concluding the advertisement prefixed to the sermons says, "I feel a conviction that the pious hope which the learned author has solemnly expressed will be amply verified by their effects."

We earnestly wish this may be the case; but cannot avoid expressing our fears, that the expensive form in which they are printed, will necessarily keep them out of the hands of many persons who would otherwise have been glad to peruse any of the productions of the most excellent Doddridge.

Nor are we sanguine respecting the sermons being generally, as compositions, admired. So many better sermons than these have been published since the period when they should have appeared, that they have been superseded. We are of opinion that their publication, then thought to be necessary *towards the assistance of the author's family*, was not now required. They are plain and evangelical: but do not possess merit sufficient to satisfy the expectations of those persons who have formed their opinion of the talents of Dr. Doddridge, from the perusal of that unequalled production, his "Family Expositor."

We give a specimen from the first sermon, entitled, "*Of beholding the glory of Christ in heaven.*"

"Christians! I appeal to your own hearts. Is it not now a pleasure to you, to think that your Jesus is possessed of all this honour and happiness? and while we were faintly representing the particulars of it, did not a secret joy and triumph arise in your breast to think it was the glory of your Lord and your Saviour? and yet, alas! our love to the blessed Jesus is now faint and imperfect, and our views of his glory dark and confused! What then shall it be, when our love shall be perfected, and we shall see him face to face! How will our soul then magnify the Lord! How will our spirits rejoice in God our Saviour! Surely the intenseness of our love to him will give us a sort of property in his happiness, and we shall exult in it as if it were our own. 'Think,' says that sublime and pathetic orator, Mr. Bolton, 'think what an inexplicable sweetness it must diffuse over the soul, to gaze for ever on the glorified body of Christ in heaven, shining forth with unutterable beauty, and then to think every vein of that blessed body bled to bring me hither.'

"Let us for a few moments give scope to so pleasing meditation. 'Oh my soul, how delightful will it be to look upon Jesus in all the glories of his exaltation, and then to say, this is my Redeemer! this is he that was crucified for me without the gates of Jerusalem.' Now he is arrayed in white garments, the robes of honour and majesty; but then he was red in his apparel, when he trod in the wine press alone, and of the people there was none with him. That head which is now adorned with a diadem of glory, was once wounded and dishonoured with a wreath of thorns. Those eyes, that now shine with all the sweetness and majesty of an incarnate God, were once bathed in tears, when a cup of trembling was given him to drink. Those hands, that now wield the sceptre and the sword, that are the executioners of the divine vengeance, and the ministers of his love, were once extended as on a rack, and torn with irons; and the harmonious voice which now gladdens every inhabitant of this happy world, and to which angels attend with silence and rapture, was once poured out in a doleful cry upon the cross, My God my God, why hast thou forsaken me? This, O my dear companions in glory! this is the man that died for my salvation! But behold, he lives, and is alive for ever more, and hath the keys of death, of hell, and of heaven! Hallelujah! worthy is the lamb that was slain to receive honour, &c.' With these acclamations of joy and gratitude shall we for ever surround the throne, and adore the incarnate Deity who is seated upon it."

The Advantages arising from the Combination of Learning with Piety in the Christian Ministry—a Sermon, preached before the Subscribers and Friends of the Stepney Academical Institution, at the Meeting-house in Carter-lane, Doctors' Commons, on Thursday, June 22, 1826. By the Rev. C. E. Birt, M. A. of Derby. Price 1s. Wightman and Cramp.

AMONG the almost endless variety of sermons which daily issue from the press, there are comparatively few which excite more than a partial and local interest, while by far the greater proportion sink at once into oblivion. The sermon now before us is deserving of a better fate. It is both *judicious* and *impressive*. The preacher has taken for his text the memorable declaration made by the Apostles, when proposing to the infant church the necessity of appointing a new order of office-bearers, who should make the care of the poor the sole object of their attention—"*We will give ourselves continually unto prayer and to the ministry of the word.*"

From this passage two propositions are derived.

I. "*The vast importance of an appropriate education for the christian ministry, and the exclusive devotion of individuals engaged in it to their proper work.*

II. "*Those who consecrate themselves to the christian ministry are taught the essential influence of a devout spirit upon their comfort and success in their work.*" The illustration of these points is well supported and usefully applied to the great purposes of the christian ministry, and exhibits a combination of argument and feeling which we have seldom witnessed. As a specimen of Mr. Birt's style, we give the following extract:

3. "A devout spirit will insure ministerial success. It will purify, and temper your natural talents. Spirituality of mind refines and elevates the most ordinary talents, whilst it ennobles and invigorates those that are of the highest order. Piety is the soul of talent; without its influence knowledge puffeth up, but where its power is felt, all is to edification. Without piety *the most brilliant talents are but as meteors, which dazzle and astonish, but whose light is transitory and useless.*

"*The graces of character, which ever attend habitual devotion, will give the essential weight of personal respect to your ministrations.* Without this commendation eloquence is a mere sound. The sabbath-day exhibitions of a minister whose piety is suspected, will be returned with that contempt which rests upon the hireling, who thrusts himself into the priest's office for bread; or at least, they will be received as mere professional exertions, which, as displays of oratory, may amuse the mind, or excite the passions for a moment, but which in the preacher can never be more to his audience, than as a lovely song, or as one that playeth well upon an instrument.

"Ministerial success is identified with a spirit of devotion, because the Gospel is propagated by a love of sympathy. It is not by mental power, but through the contagion of the heart, that ministers succeed in this work. Thoughts that breathe and words that burn proceed from lips that have been touched with a live coal from off the altar of devotion; and the affections of men are open to receive his words, who speaks from the fulness of his heart. The power of the Gospel rests in its unrivalled tenderness; that charm which touches the heart, and dissolves every feeling, in the mingled flow of contrition, humility, and delight. It is its ravishing sweetness, with which it overspreads the soul, that with gently stealing, but resistless influence, subdues all things unto itself, and causes us to feel that we are altogether won and captive before we are aware, or ever we have summoned up our powers of opposition. Men learn of Christ because he is meek and lowly of heart. That minister is best qualified for usefulness who, in communion with his Lord, has drank deeply of that well-spring of love, which gushed forth from the heart of the Messiah, in every thought, and word, and action, of the ministry which he fulfilled upon earth.

"Giving yourselves continually unto prayer, you are brought under the promises of God, and armed with divine powers, in the assurance of the Spirit. How triumphant the confidence and energy which this faith begets! The promises cannot fail, they are more sure than the seasons, and we sow in hope. There is nothing too hard for the Lord, and the mountain of difficulty becomes a plain. When the Almighty puts forth his strength, the meanest instrument can do all things. The almond-rod of Moses divides the mighty waters of the deep Red Sea, the mantle of Elijah stays the course of Jordan's river, and the shadow of Peter heals the sick. What then shall not the Gospel do, divinely constituted as it is, for the restoration of man? Oh! let the spirit of devotion burn in our pulpits; let our ministers give themselves continually unto prayer, and the early triumphing of the Gospel shall be renewed. We shall act in the faith, and in

the power of the Apostles, who took the omnipotence of the Spirit as the fulcrum on which they rested the lever of the word, and moved the world." pp. 26,—28.

We feel no hesitation in cordially recommending this sermon to general perusal, and to the special attention of those who sustain and of those who are candidates for the ministerial office.

Strictures on the Rev. N. T. Heineken's Reply to Mr. W. Carlile; in which is proved the close alliance that exists between Socinianism and Deism. By I. Mann, A.M. 12mo. pp. 196. Price 2s. 6d. Inkersley, Bradford; and Wightman and Cramp, London.

THE history of this publication is as follows: — Mr. Heincken, a Unitarian Minister at Bradford, preached a Sermon to prove the non-existence of the Devil. To this Sermon, Mr. W. Carlile, a young man of the neighbourhood, published a Reply. A short time afterwards, Mr. H. wrote an answer to Mr. C., containing, besides a defence of his former work, many daring, extravagant, and almost blasphemous assertions, respecting the inspiration of the Pentateuch, the Deity and Atonement of Christ, and other subjects connected with the Socinian Controversy.

Mr. Mann's "Strictures" on this publication are divided into eight Sections, bearing the following titles:—The Pentateuch, written by Moses under Divine Inspiration — Reflections on the Person of Christ — On the Personality and Deity of the Holy Spirit — On the Atonement of Christ, and Unpurchased Mercy — Original Sin — the Tendency of Sin to Self-annihilation — On the Existence of Satan — Persecution of the Socinians — Philological Beauties, and Classical Criticisms — Conclusion.

We had intended, in the review of this work, to offer a few remarks on the connection between Socinianism and Deism, especially as some interesting discussions have lately appeared in the *Monthly Repository*, respecting the propriety of admitting avowed infidels to communion with Unitarian Churches. Want of room compels us to forego our purpose, for the present. On some future occasion we may probably furnish our readers with some curious information on this subject.

We are happy to say, that our judgment of Mr. Mann's volume is favourable. It contains a useful compendium of the arguments commonly employed on the Trinitarian side of the question, and is written with perspicuity and vigour. Mr. Mann is now settled in the metropolis: we trust he will long be spared to publish and defend the important truths advocated in this work.

The following extract is a fair specimen of the style and manner of the volume.

"It may seem not a little surprising, that whilst the Scriptures, in numberless instances, speak of the dignity of Christ as Divine, and of the glory of the Holy Spirit, the most strenuous efforts are made, on the part of Socinians, to dilute these passages, and make them, if possible, speak a language less honourable, and display a character less illustrious. Whence can this feeling originate? Is it in a more ardent concern than is felt by others for the glory of one only and supreme Deity? This can scarcely be admitted: for we believe in the unity of the Godhead, that there is only one true and living God, as firmly as the Socinians; and if Trinitarians may be judged by their exertions for the salvation of men at home and abroad:— by the sacrifice of property and of life in the cause of Christ:—by their reverence for the Holy Book:—connected with their other traits of character, they may be supposed, at least, not to be indifferent to the claims of Deity. Other principles will solve this difficult question. When sin is regarded as a mere frailty, an excusable infirmity, an error of judgment, its guilt will not require an atonement; if the punishment which sin requires be but temporary, a Divine Saviour is not required: if there be no devil, there is no powerful adversary to demand the presence of the Captain of salvation to overcome him; if there be no inherent depravity — we need not sanctification — or regeneration — or illumination of mind — and the Holy Spirit is not necessary. And finally:— if human nature be as dignified as the creed of a Socinian implies, a man's own righteousness is amply sufficient in which to appear before God, and the pride of such a being could scarcely be supposed to allow him to seek mercy as a ruined sinner. "The whole need not a physician, but they who are sick." In our Lord's day, "The common people heard him gladly," but the Pharisees needed not his help, and spurned his interference. But what, if this class of men should be deceiving themselves, and be only feeding on ashes whilst they hold a lie in their right hand? Surely in such a case they must lie down everlasting sorrow!"

Simplicity in Ministerial Addresses recommended. A Discourse, delivered June 28, 1826, in Broadmead Meeting-House, Bristol, before the Bristol Education Society. By John Kershaw, M. A. London; Wightman and Cramp. Price 1s. 6d.

THIS very useful Sermon is founded on Eccl. xii. 10. "*The preacher sought to find out acceptable words.*" Mr. Kershaw shows that Ministers of the Gospel should follow the example of the Royal Preacher, and "seek to find out" words "acceptable," first to God—and secondly to their fellow men. Under the first head, he urges the necessity of divine illumination, warns against substituting any human creed for the truth as it is in Jesus, and dwells on the duty of presenting the doctrines of revelation with the prominence, and in the proportion in which they appear in the Scriptures. In the second part of the discourse Mr. K. enlarges on the importance of "*simplicity* in ministerial addresses," in order that they may be "acceptable" to men;—simplicity of *thought*—of *language*—of *motive*—and of *object*. On these topics he expatiates at considerable length, and with much affection, force, and seriousness. Such an address could not fail to make a powerful impression on those who heard it: its publication will enable ministers and students throughout the kingdom to avail themselves of the wise lessons it contains; to them, especially, we beg to recommend the perusal of this discourse, assuring them that their time and money will be well spent.

We would willingly enrich our pages with ample extracts; but the extensive circulation of the Sermon will doubtless render this unnecessary. We cannot refrain, however, from quoting the concluding paragraphs:—

"Consider, lastly, the example of our Lord and his Apostles. With what propriety in its bearing on the text, might Jesus say, "Suffer little children to come unto me, and *forbid them* not!" His discourses a child *may understand*. The great truths of religion *are in them* brought down to the level *of the humblest* understanding. In him *were hidden all* the treasures of wisdom and knowledge; yet his learning did not render him incapable of speaking in a plain, simple manner. 'His discourses,' observes a writer,* who is himself a model of simplicity; 'have a singular artlessness and simplicity; they not only may be understood, but they cannot be misunderstood. There are none of what an Apostle calls great swelling words of vanity, such as an extravagant genius invents, to give himself consequence.' Jesus spake as one having authority. That authority was derived, in part, from his great plainness of speech; and therefore the multitude exclaimed, 'Never man spake like this man.' The fact is, what is most impressive is the most simple. 'Let light be, and light was,' is an example of the sublime, produced by a great critic of antiquity, as one which surpassed every other within the compass of his knowledge. The path of simplicity is far more likely than any other to conduct to the eminence of the true sublime, where the mind breathes a purer air, and revels amidst the magnificence of of those intellectual creations which stretch all around.

"The Apostles imitated their Lord. Nothing did they seem more concerned to avoid than the preaching of the gospel with what was called 'excellency of speech,' lest the faith of their hearers should stand in the wisdom of men, instead of the power of God." * * * *

"The object, my young friends, which I have placed before you is an important object; and, while I sincerely ask the utmost candour of judgment, the hope is indulged, that, under the blessing of God, your minds will be so impressed with the general design of my observations, as to lead you, more than ever, to study that universal simplicity which will not only reflect the highest credit both on your learning and your piety, but will also prove a strong recommendation of that gospel which you are preparing yourselves to proclaim."

The Opinions of an Old Gentleman on several moral and religious subjects. Nisbet. Price 2s. bds.

WE have perused this little volume with much interest; and without pledging ourselves to perfect accordance with every sentiment contained therein, we are glad that "the children and grandchildren of the author" prevailed upon him to put forth these Opinions in this permanent form. We feel persuaded that could the "Old Gentleman" be introduced to our domestic circles, he would soon become a great favourite; but as his personal visits must of course

* The Rev. Robert Robinson.

be limited to a few, his pious and judicious opinions will, we hope, through the medium of the press, be extended to many. Whilst the wholesome counsels here given are evidently the result of deep thought and extensive knowledge of the world, they are altogether free from that dictation and asperity, which too frequently characterize the "wisdom of age" and which tend to confirm more prejudices than it is in the power of argument to remove.

The chapters on Punctuality, Retirement, and Providence, were to us the most interesting: from the latter the following extract may suffice as a specimen of the style, &c.

"With regard to the objection that it is unworthy of God to suppose that he takes cognizance of trivial events, I would ask what entitles an event to be denominated trivial? It would perhaps be answered, *its nature*. But then I would ask, if a thing trivial in its nature is productive of important consequences, which we often find to be the case, can it be any longer considered as trivial? It is remarked by Lord Bacon, that from the observations he had been in the habit of making through the course of his life, he was led to the conviction that it pleased God generally, 'to hang the greatest things on the smallest wire.' There is a striking instance of this in the book of Esther, chap. vi. in which an account is given of the deliverance of Mordecai and the Jews from that destruction with which they were threatened by their proud and cruel adversary, Haman. It begins, 'On that night could not the king sleep; and he commanded to bring the book of the records of the Chronicles, and they were read before the king; and it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's chamberlains, who sought to lay hands on the king. And the king enquired what honour and dignity had been conferred upon Mordecai; and it was answered there is nothing done for him,' &c. &c. Here is a succession of trivial circumstances which combined to bring about the preservation of the whole Jewish nation; and few, I apprehend, would deny the overruling providence of God in the accomplishment of such an important deliverance. Yet some would perhaps say the king *happened* not to sleep; that instead of calling for music, or something likely to compose, he *happened* to call for the book of records to be read to him; (as likely a thing as might be to keep *him awake;) that the person* emp'oyed to *read to him happened to* read the account of Mordecai's important service, and that the king *happened* to enquire if any thing had been done for him, &c.; although had one link been wanting, the chain would have been incomplete and the deliverance not accomplished.—But this doctrine is interwoven with the scripture throughout; and although we know nothing of the manner in which the operations of Divine Providence are carried on, we are expressly told that if we acknowledge God in all our ways he will direct our paths."

A Dying Testimony to the Riches of Divine Grace; or Death the Believer's Gain. A Sermon delivered at Jewry Street Chapel, by Edward Mannering. pp. 60. Baynes.

If Mr. Mannering intended to astonish us, we beg leave to inform him, and our readers also, that he has succeeded. We do not recollect when we have been more astonished than while reading this specimen of tumid declamation extending over *sixty* pages. But if, as we conjecture, it were his design to excite "*admiring astonishment*," then we are compelled to announce, that never was failure more complete. At the same time it must be acknowledged that a more *admirable* sermon has rarely issued from the press: for the eye of the reader is constantly occupied in attending to the impressive effect of notes of admiration. And who, that reads the following extract, will presume to say that these significant marks are unnecessarily introduced?

"In yonder world of light and uncloyed liberty, he (Jesus) will be the sea of love in which you will dive, and the ocean of life upon which you will sail — the circle where you will move and wing your way — *the termination of your praises — the centre of your peace — the height of your bliss — the depth of your enjoyment — the boundless and illimitable range of your spirit — the pivot upon which will turn all your blessedness — and the climax of your felicity!!*"

Why the latter half of this sublime sentence should strut in italics, to the disparagement of the former, which is suffered to limp in the less imposing character, we are unable to divine. Seriously, however, we are glad, in conclusion, to remark, that the sentiments of this discourse, generally speaking, have our cordial approbation. It is principally against what we consider to be a most bombastic style, by which their truth is obscured, and their dignity and force are greatly impaired, that we feel it to be incumbent upon us to enter our decided protest.

LITERARY RECORD.

New Publications.

1. *Sermons delivered at Beresford Chapel, Walworth, by Edward Andrews, LL.D. &c.* Part I. Palmer. Price 5s. 6d. These Sermons contain a little of the truth of the Gospel, but the truth is sadly disfigured by the author's want of good taste. His system is Ultra-Calvinistic; his imagination runs away with him, and his style is so pompous, gorgeous, and luscious, that we cannot anticipate much utility from the publication, unless it shall be found to serve as a book of rhetoric for young preachers, in which they may learn what they should pursue, by seeing what they should avoid.

2. *A Short Statement of the Reasons for Christian, in opposition to Party Communion, by Robert Hall, A. M. of Bristol.* 8vo. Price 2s.

3. *The Christian Contemplated; in a Series of Lectures, by the Rev. William Jay.* 1 Vol. 8vo. Price 12s. bds.

4. *The Mariner's Cabinet, by the Rev. G. C. Smith.* Complete in twelve sixpenny Parts. Westley. Within the twelve compartments of this "Cabinet," the reader will find, duly assorted, and distinctly labelled, many curious facts, anecdotes, dialogues, hymns, &c. &c. The collection displays considerable industry, some ingenuity, and much benevolence, especially in relation to a very numerous and important class of our fellow subjects: on their behalf, in particular, and all others who may open and inspect the various foreign and domestic curiosities which are to be found in this nautical museum, we sincerely hope that the labour and zeal of the author may not be in vain.

5. *A Narrative of the Loss of the Maria Mail-Boat, and the Melancholy Shipwreck of several Wesleyan Missionaries at the Island of Antigua.* pp. 23. Wakefield. On reading this distressing account we are disposed to inquire, "Who teacheth like him?" The excellent men whose affecting departure from this world is recorded in this tract, appear to have laboured as Christian Missionaries with zeal and success; but who can possibly calculate the amount of instruction which infinite Wisdom intends to convey through the medium of their remarkable death? Surely it must be said in this case, "The voice of the Lord is upon the waters; the God of glory thundereth." We trust that many will hear, and fear, and turn unto the Lord.

6. *The Infant's Guide to the Alphabet, &c. By Alexander Adam, Teacher, Edinburgh.* Price 6d. A very pretty little book, which may be given as a reward.

7. *An Analytical System of English Grammar, &c. By Peter Smith, A.M.* This may be very useful to a proficient, but it appears to us to be too minute and complicated for a beginner. The tables at the end are valuable; explaining abbreviations—synonymous titles in England and Scotland—law terms—forms of superscription—words and phrases borrowed from foreign languages.

8. *A System of Geography. By Thomas Ewing, Teacher of Elocution, &c.* Seventh Edition. Edinburgh. Very respectable and valuable. It appears to have deserved, at least, all the encouragement it has received.

In the Press, &c.

Memoir of the Rev. J. B. Jefferson. We are desired to state, in answer to many enquiries, that this publication has been delayed by reason of some severe domestic affliction, but that it may be expected early in the month of December. The friends of the late Mr. J. will be glad to learn, that his highly interesting and excellent *Lectures on Hebrew Prophecy*, will be published entire with the Memoir.

Early in November will be published, the Englishman's Library Manual, or View of a Library of Standard English Literature, with Notices, Biographical and Critical, including many curious original Anecdotes of eminent Literary men of the Eighteenth Century; with estimates for furnishing Libraries, and Lists of Books adapted for persons going abroad, Regimental Libraries, &c.

The author of The Gate to the French, Italian, and Spanish Languages Unlocked, is preparing The Gate to the Hebrew, Arabic, Samaritan and Syriac, Unlocked by a New and Easy Method, with Biographical Notices of celebrated Oriental Scholars, and interesting collections relative to Oriental Literature, for the use of Biblical Students.

Second Edition of Ellis's Tour through Hawaii or Owhyhee, with Additions.

Old English sayings, newly expounded, in prose and verse, by Jefferys Taylor, Author of Harry's Holiday, &c., will be published in the course of this month.

The Rev. B. Coombs, late of Ross, has in the press a volume of poems.

OBITUARY.

MRS. STEVENSON.

At midnight, on the eleventh of May, Mary, the wife of John Joseph Stevenson, a Deacon of the Church at Thrapston, was called forth to meet her Lord. Her previous illness had been only of ten days' continuance; the crisis of her disorder seemed to have passed; her friends were indulging their hopes, but death, whose approach is emphatically that of a thief, blasted these hopes, and left her friends only to trace her flight to heaven, and to follow her faith and patience till they also shall inherit the promises.

She was the daughter of the late Mr. Robert Rowles, of East Donyland, Essex, who with her pious mother were assiduous in early life to impress her mind with the importance of religion; nor were these efforts vain. She had at the time of her death just passed her fiftieth year, and for thirty-nine of these years she seems to have felt the power of that religion which directs the conduct in every relation of life, imparts a comfort, and sustains a hope peculiarly its own. A sermon, by the late excellent Mr. Hobbs of Colchester, on whose ministry Mr. Rowles's family attended, from 1 Peter iv. 18. was often mentioned by herself as producing a very deep impression of the evil of sin, and leading her to him who saves from the wrath to come. At this time, and long afterwards, she seems to have enjoyed much of peace, delighting in solitude, and walking closely with God. Religious impressions, however, on the minds of persons so young, though real and deep, are subject to many variations, and suffer perhaps more from ignorance of the nature of religion than from any other cause. Certain frames of mind, and particular feelings are substituted for the genuine exercise of faith and *hope. Hence in many* cases a false *comfort is enjoyed, or* there is a great exposure to temptation and evil. Nothing suffers more at such times than vigilance, and by a thousand methods the adversary gains access. Thus it was with our friend; and at an early stage in her Christian character she had to utter the language of complaint, "Alas! as I grew older, I became acquainted with giddy young persons, fell into sin, and forgot my God; then the judgments of God alarmed me, the fear of hell got hold upon me." The sudden death of a dear brother, who was killed by a fall from the mast-head of the vessel in which he sailed, with Lord Hood, was of eminent use in awakening her from lethargy, and stirring up her soul to seek God with more earnestness than she had been wont; and though much distressed for herself, it was her mercy again to lay hold by faith of the promises of God, and wash in the healing streams of a Saviour's blood. She had now learned more of the depravity of her heart, and the deceitfulness of sin, and was more watchful; the light of the divine countenance shone upon her, and she had peace. She seems at this time to have set apart the anniversaries of her birth, for the purposes of grateful review and renewed dedication of herself to God; and in one paper of this kind written in 1798, there is a strain of humble piety, which indicated that she was preparing for usefulness in the church on earth, or ripening for the glorious church above. In her letters written about the same time, a similar feeling is manifested. "It is the Lord who bringeth down to the grave and lifteth up. Satan has desired to have me, that he may sift me as wheat; but I hope and trust my blessed Lord hath prayed for me, and does pray for me. I may use the expression; it is Scripture; for he ever liveth to make intercession for us. Tell me, my dear friend, all the joys you feel, that I may rejoice with

you. God suffers our happiness here to be imperfect, that so we may be pressing on to that place where we shall be perfectly happy for ever. When the Lord shews his face let us love him; when our mountains stand strong let us praise him; when he withdraws himself, let us follow him; when his countenance is hid let us still believe that he loves us; under all our changes let our souls be always breathing, panting, longing and reaching after him. Though you cannot see me, yet God sees me. Yes, and I think sometimes it is my greatest happiness he does. Wait on the Lord at all times; it is not at this time, or that time only, but at all times."

It would be easy to multiply extracts of this kind, from which it is evident that she habitually walked with God. Her marriage, by introducing her to new engagements in the church, as well as in domestic life, gave an opportunity for the further development of her character, and it is no inconsiderable testimony to her excellence, that for twenty-one years of association with the church, she never occasioned the slightest uneasiness by those inconsistencies and follies, which are too prevalent even among professing Christians. Frequent illnesses interrupted her usefulness, but her place in the sanctuary, except when she was oppressed by disease, was never empty, and for prayer-meetings she always held a very high esteem. During her periods of illness she was generally joyful in the Lord, support equal to her day was granted, and she could look at death, which often seemed to be drawing near, with composure and joy.

Her last illness was so short, and of so distressing a nature (keeping her in an almost perpetual delirium), as to afford but few opportunities of conversation on her hopes and prospects. What we could have, however, left the cheering conviction that all was peace within. Her medical attendant was *describing,* on one occasion, the nature *of her disease,* and its probable sudden *termination,* when she interrupted him: *h! how* delightful to die so, sweetly and suddenly to fall asleep in Jesus." On another occasion her afflicted husband bending over her couch, asked how she felt. "Oh!" said she,

"Oh, if my Lord would come and meet,
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

The writer of this was desirous of ascertaining from her the state of her mind in the prospect of futurity, when she replied to his enquiries: "There have been times when I have had more joy and triumph than I have now, yet I am not afraid; God is my God still. I know in whom I have believed, and am persuaded, that he is able to keep that which I have committed to him against that day." It was remarked, that is a solemn day. "O yes," said she, "it is a solemn day indeed, but I hope by the blood of Christ I am prepared for it." She was reminded, that we cannot at any stage of our experience claim a higher character than that of sinners saved by grace through Christ. "No, no," she replied emphatically, "a guilty sinner indeed, I am; yet I trust I can say saved, a sinner saved by grace." The last sermon to which she had listened, was founded on 1 John ii. 1. on the advocacy of Christ. Of this her husband reminded her: it was difficult for either of us to ascertain her reply, she evidently felt a holy pleasure in the thought. Something like this escaped her, "All is safe, I have committed my soul to him, and he will not reject me. Blessed be his name."

Her end was peace. The family had retired to rest, she was apparently better. All but the midnight clock was hushed to silence and repose, when suddenly there was a voice heard, "Behold the bridegroom cometh, go ye out to meet him." Our friend obeyed the summons, and entered with him to the marriage.

"So did she die,
All bliss, without a pang to cloud it,
All joy, without a pain to shroud it,

Not slain, but caught up, as it were,
To meet her Saviour in the air.
So did she die.
O how bright
Were the realms of light,
Bursting at once upon the sight."

Her pastor preached a funeral sermon to a very crowded audience, on the evening of her funeral, on the words last quoted from the Scripture. It was a solemn season. The suddenness of the event impressed every one with at least an occasional thoughtfulness and awe. There was, however, one other occurrence to take place in the congregation more impressive and solemn still. On the right hand of the preacher sat an aged friend and neighbour of the deceased. She was in good health, and heard, as she afterwards expressed herself, with much interest the admonitions given. She retired from the house of God and went to bed, as well, or better than usual: but at midnight, the voice of the bridegroom was again heard, and she was called without warning into the world of spirits. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

S. G. Jun.

REV. THOMAS TAYLOR, WITNEY, OXON.

On Wednesday, Sept. 27, died, at Witney, the Rev. T. Taylor, Baptist Minister, aged 67. He was born of respectable parents in the village of Upper Slaughter, near Bourton-on-the-Water, Gloucestershire. In early youth he was brought to the knowledge of Christ, under the ministry of the late excellent Dr. Ryland, when a pupil in the school of his Father, at Northampton. Mr. Taylor first joined the Baptist Church at Chipping Norton, whence he was dismissed to the Baptist Church at Middleton Cheney, by which church he was called to the ministry of the Gospel. After preaching occasionally for two or three years, he was ordained pastor of the Church at Shipston on Stour, which connection lasted five years. He was afterwards Pastor of the Church at Witney for upwards of eleven years. He resigned the pastorate at Witney in 1811, but continued to reside there till his death, preaching in the surrounding villages and in more distant places, and supplying destitute Churches, with decisive tokens of the divine blessing attending his labours. Several pleasing instances of his ministerial usefulness were mentioned by the Rev. T. Coles of Bourton-on-the-Water, who preached his funeral Sermon to a very large and deeply interested congregation, at Witney, on Lord's Day evening, Oct. 8, his remains having been interred, with those of his friends, at Chipping Norton, on Monday, Oct. 2. He was twice married, and has left a widow and two children. His health had long declined, but his last illness was short, and his departure to glory sudden. May his surviving brethren, his family, and friends, be enabled to regard his death as a renewed admonition to be faithful and diligent in the work of the Lord, and to be also ready when he shall come!

MR. PETER TARGES.

Died on the 28th day of August, 1826, in the 70th year of his age, Mr. Peter Targes, who for upwards of thirty years had been a member of the Baptist Church at Bovey Tracey; and was well known in the South of Devon, as a truly pious man, and a laborious and useful Village Preacher. In his last illness he was laid aside from his beloved work for a considerable time, and suffered much: but his faith was steady, his hope was bright, and he was favoured with great joy and peace in believing. He was buried in the Baptist ground at Newton Abbott, and a numerous assembly attended the funeral, who were addressed in a Sermon by Mr. Sprague of Bovey Tracey, on 2 Cor. iv. 17.

J. L. S.

you. God suffers our happiness here to be imperfect, that so we may be pressing on to that place where we shall be perfectly happy for ever. When the Lord shews his face let us love him; when our mountains stand strong let us praise him; when he withdraws himself, let us follow him; when his countenance is hid let us still believe that he loves us; under all our changes let our souls be always breathing, panting, longing and reaching after him. Though you cannot see me, yet God sees me. Yes, and I think sometimes it is my greatest happiness he does. Wait on the Lord at all times; it is not at this time, or that time only, but at all times."

It would be easy to multiply extracts of this kind, from which it is evident that she habitually walked with God. Her marriage, by introducing her to new engagements in the church, as well as in domestic life, gave an opportunity for the further development of her character, and it is no inconsiderable testimony to her excellence, that for twenty-one years of association with the church, she never occasioned the slightest uneasiness by those inconsistencies and follies, which are too prevalent even among professing Christians. Frequent illnesses interrupted her usefulness, but her place in the sanctuary, except when she was oppressed by disease, was never empty, and for prayer-meetings she always held a very high esteem. During her periods of illness she was generally joyful in the Lord, support equal to her day was granted, and she could look at death, which often seemed to be drawing near, with composure and joy.

Her last illness was so short, and of so distressing a nature (keeping her in an almost perpetual delirium), as to afford but few opportunities of conversation on her hopes and prospects. What we could have, however, left the cheering conviction that all was peace *within*. Her medical attendant was *describing*, on one occasion, the nature *of her disease*, and its probable sudden *termination*, when she interrupted him: "*Ah!* how delightful to die so, sweetly and suddenly to fall asleep in Jesus." On another occasion her afflicted husband bending over her couch, asked how she felt. "Oh!" said she,

> "Oh, if my Lord would come and meet,
> My soul would stretch her wings in haste;
> Fly fearless through death's iron gate,
> Nor feel the terrors as she passed."

The writer of this was desirous of ascertaining from her the state of her mind in the prospect of futurity, when she replied to his enquiries: "There have been times when I have had more joy and triumph than I have now, yet I am not afraid; God is my God still. I know in whom I have believed, and am persuaded, that he is able to keep that which I have committed to him against that day." It was remarked, that is a solemn day. "O yes," said she, "it is a solemn day indeed, but I hope by the blood of Christ I am prepared for it." She was reminded, that we cannot at any stage of our experience claim a higher character than that of sinners saved by grace through Christ. "No, no," she replied emphatically, "a guilty sinner indeed, I am; yet I trust I can say saved, a sinner saved by grace." The last sermon to which she had listened, was founded on 1 John ii. 1. on the advocacy of Christ. Of this her husband reminded her: it was difficult for either of us to ascertain her reply, she evidently felt a holy pleasure in the thought. Something like this escaped her, "All is safe, I have committed my soul to him, and he will not reject me. Blessed be his name."

Her end was peace. The family had retired to rest, she was apparently better. All but the midnight clock was hushed to silence and repose, when suddenly there was a voice heard, "Behold the bridegroom cometh, go ye out to meet him." Our friend obeyed the summons, and entered with him to the marriage.

> "So did she die,
> All bliss, without a pang to cloud it,
> All joy, without a pain to shroud it,

Not slain, but caught up, as it were,
To meet her Saviour in the air.
So did she die.
O how bright
Were the realms of light,
Bursting at once upon the sight."

Her pastor preached a funeral sermon to a very crowded audience, on the evening of her funeral, on the words last quoted from the Scripture. It was a solemn season. The suddenness of the event impressed every one with at least an occasional thoughtfulness and awe. There was, however, one other occurrence to take place in the congregation more impressive and solemn still. On the right hand of the preacher sat an aged friend and neighbour of the deceased. She was in good health, and heard, as she afterwards expressed herself, with much interest the admonitions given. She retired from the house of God and went to bed, as well, or better than usual: but at midnight, the voice of the bridegroom was again heard, and she was called without warning into the world of spirits. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

S. G. Jun.

REV. THOMAS TAYLOR, WITNEY, OXON.

On Wednesday, Sept. 27, died, at Witney, the Rev. T. Taylor, Baptist Minister, aged 67. He was born of respectable parents in the village of Upper Slaughter, near Bourton-on-the-Water, Gloucestershire. In early youth he was brought to the knowledge of Christ, under the ministry of the late excellent Dr. Ryland, when a pupil in the school of his Father, at Northampton. Mr. Taylor first joined the Baptist Church at Chipping Norton, whence he was dismissed to the Baptist Church at Middleton Cheney, by which church he was called to the [illegible] Gospel. After preaching [illegible] two or *three years,* [illegible] of *the Church* [illegible] ch

connection lasted five year afterwards Pastor of the Witney for upwards of el He resigned the pastorate a 1811, but continued to resid his death, preaching in the villages and in more distant supplying destitute Churche sive tokens of the divine bles ing his labours. Several stances of his ministerial were mentioned by the Rev. Bourton-on-the-Water, wh his funeral Sermon to a ver deeply interested congregat ney, on Lord's Day evening remains having been interre of his friends, at Chipping Monday, Oct. 2. He was ried, and has left a widow a dren. His health had lor but his last illness was sh departure to glory sudde surviving brethren, his friends, be enabled to rega as a renewed admonition and diligent in the work o and to be also ready wh come!

MR. PETER TAR

Died on the 28th day of in the 70th year of his ag Targes, who for upwards o had been a member of Church at Bovey Tracey; known in the South of De pious man, and a laborio Village Preacher. In his was laid aside from his bed a considerable time, and a but his faith was steady, bright, and he was favour joy and peace in believ buried in the Baptist grou Abbott, and a numerous tended the funeral, who w in a Sermon by Mr. Tar Tracey, on 2 Cor. v. 7.

INTELLIGENCE.

DOMESTIC.

ANNUAL MEETING OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this society was held at the Rev. J. Wallis's chapel, Commercial Road, London, on Wednesday June 28th. This society was formed at the annual Association of the New Connection of General Baptists held at Boston, Lincolnshire, in June 1816, and enjoys the support of nearly the whole of the hundred churches which now constitute this body of evangelical Christians in Britain. At each annual Association of the churches, three public services are held and collections made for the support of the Academy, the Home, and the Foreign Missions. At the late Missionary Anniversary the chair was taken by J. Heard Esq. of Nottingham. The meeting was opened with singing and prayer by Mr. Hobbs of Berkampstead; and after an abstract of the report had been read by the active and laborious Secretary of the Society, Mr. Pike of Derby, the assembly was addressed by Mr. Brand of Portsea, Mr. Sexton of Chesham, Mr. Goadby of Ashby de la Zouch, Mr. Peggs then an invalid Missionary from Cuttack in Orissa, Mr. Stevenson of Loughboro', and Mr. Stocks of Castle Donnington. The report stated that at Cuttack, the first station occupied by the Society, in Feb. 1822. Mr. and Mrs. Lacey, are labouring, assisted by Mr. Sunder, a native of Arracan, now Master of the English Free School supported by the European Gentlemen in the province. Sixteen Native Schools are established at this Station and the adjacent villages, which contained about 300 boys and 140 girls. Mr. and Mrs. Bampton are stationed at Pooree, where the great temple of Juggernaut stands, and are assisted by the Native Preacher, Abraham. This Hindoo was born in the Carnatic, converted and baptised in Calcutta in 1821, and tho' first engaged by the Missionaries in Orissa as a cook, has since been found very useful as a Native Assistant in the work of God among the heathen. Mr. Sutton, who arrived in India in Feb. 1825, and whose amiable wife died at Pooree in May, is expected to establish a third station at *Burhampore*, near Ganjam, about 70 miles *from Pooree*. Great facilities are afforded *by a pious* Gentleman at this place for the *accomplishment* of this important object. *About 60,000* Gospels, tracts and papers in Oorea, Bengalee, Telinga, Nagree, Gouzurattee, &c. have been supplied from the Brethren at Serampore and Calcutta, the Independents, the Calcutta Bible Society and School Book Society. The people, even in the presence of Juggernaut on his car, are eager to receive books. The first four years of the Mission in Orissa have seen the four original members strengthened by four others from England; four have been added to them, baptised by their brethren in India; and four others have been baptised at Cuttack. But of this number Mr. and Mrs. Peggs have been compelled to return from ill health, Mrs. Sutton died at Pooree, and Mr. Rennell, the first fruits of the Mission, died in October at Cuttack. The funds of the Society it is hoped will realise 2000l. in the last year; another Missionary or two is expected to proceed to Orissa next year, and the hands of Mr. Hudson, the first Missionary in the West Indies, recently appointed to Jamaica, it is hoped, will soon be strengthened by additional helpers. Upon a retrospect of the dealings of God with their infant society, its friends are encouraged to "thank God and take courage," and to hope that if their resources and exertions be prosperous, the scripture will be fulfilled, "Though thy beginning were small, thy latter end shall greatly increase," and again—"they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

LONDON BAPTIST BUILDING FUND.

AT the Quarterly Meeting of this Society, held at the Mission House, Fen Court, Oct. 24th, the following sums were voted, viz. to

	£
Walsham-le-Willows, Suffolk...	30
Dover, Kent	100
Brayford, Devon.....	50
Gloucester	100

Though this Society has been supported beyond what some persons anticipated, yet it seems to be overlooked by many, who, before its formation, were regular and generous contributors to Country Cases. And is it not also probable, that many Donors and Subscribers to this Fund will find, by a reference to their Cash Accounts in the past years, that their present contributions to this object are not equal to what, upon an average, they formerly devoted to

it? If the friends of religion could be persuaded, at the present time, to combine their energies, and make one grand effort in favour of this Institution, the cases now on hand, might speedily be relieved. This is very desirable, that in future, without any extraordinary efforts, cases might meet with prompt attention, as they come to hand.

The Committee regret, that the circular lately addressed to our churches, in London and its vicinity, has *so very partially* accomplished the end they desired and anticipated. Probably the matter is yet under the consideration of some from whom contributions may soon be expected. The Committee are painfully impelled to state, that many of the trust deeds, which have recently come before them, have been unsatisfactory, either with regard to the form, the enrollment, or the power of the trustees. It is scarcely necessary to add, that persons employed to make trust deeds for dissenting places of worship, should be particularly careful in the construction of them.

The annual meeting of this Society, will be held in January 1827, of which due notice will be given in the Magazine.

ASSOCIATIONS, ORDINATIONS, &c.

SOUTH-EAST (WELCH) ASSOCIATION.

At Caerphilly, Glamorganshire, June 6, 7, and 8, Sermons were preached by Messrs. D. Roberts, W. Evans, D. Rees, D. Richards, D. Davies, F. Hilly, B. Coombs, J. Jones, J. Evans, J. Edwards, J. P. Davies, and D. Evans. The following is the state of the Churches during the last year:

Baptized.....	417	Died	96
Restored.....	93	Excluded.....	168
By letter.....	56	Dismissed.....	4
	566		268

Clear increase, 298.

CAERLEON, MONMOUTHSHIRE.

The Baptist meeting-house was re-opened, after considerable enlargement, April 19, 1826. Sermons were preached by Messrs. D. Saunders, J. Baynes, M. Thomas, and R. Pritchard.

BLAENAVON, MONMOUTHSHIRE.

A new meeting-house was opened, April 20, 1826. Sermons were preached by Messrs. T. Harris, D. Saunders, W. Richards, M. Thomas, D. Roberts, T. Jones, and W. Rogers.

ANDOVER.

On Wednesday, October 18, 1826, Rev. S. Whitewood, late of Stepney Academy, was ordained to the pastoral office, over the Baptist Church at Andover, Hants. Rev. J. Jefferison, *Independent Minister of Andover*, commenced the services of the day, by reading suitable portions of Scripture and prayer. Rev. W. H. Murch, of Frome, stated the principles of dissent, and asked the usual questions. Rev. H. Russell, of Broughton, offered the ordination prayer. Rev. T. Welsh, of Newbury, Mr. Whitewood's pastor, delivered the charge from Acts, xx. 28. Rev. J. H. Hinton, of Reading, addressed the church and congregation from Heb. xiii. 17.

In the evening, Rev. J. H. Hinton again addressed the congregation from Heb. vi. 15.

Rev. Messrs. Davies, Futcher, Burnett, Yarnold, George and Walcot, gave out the hymns, and engaged in the devotional exercises of the day.

SWANWICK, DERBYSHIRE.

Sept. 26, 1826. Mr. C. Stovel, of Stepney Academy, was ordained pastor over the particular Baptist Church at Swanwick, Derbyshire. The Rev. Mr. Jones, of Chesterfield, stated the nature of a Gospel Church, and asked the usual questions The Rev. J. Jarman, of Nottingham, offered up the ordination prayer, and then delivered an impressive charge, from Rev. ii. 10, (last clause.) In the evening, the Rev. Caleb Birt, A. M., of Derby, addressed to the Church, a discourse founded on Heb. xiii. 17. The devotional exercises were conducted by the Rev. Messrs. Roane, Bincliff (Independents), Nott of Sutton Ashfield, and the Rev. W. Fletcher, the senior pastor of the Church at Swanwick. This venerable individual has now arrived at the 81st year of his age, and Swanwick is only *one* of the deserts that have blossomed through his laborious and persevering exertions. The Church, which consists of 110 members, has been raised to its present state, entirely through his instrumentality: the infirmities of age, and a conviction of the increasing necessity of ministerial activity, induces him to join with the Church in unanimously inviting Mr. S. to share with him the labours of that important district; and the interesting and crowded congregations that attended the services of this day, seem to promise that he will yet be permitted to see the church over which he has watched with more than parental solicitude, blessed with the increase of God.

MONTHLY REGISTER.

FOREIGN.

SPECIAL care has been taken by the Government of *France* to secure the orthodoxy (in the *papistical* sense of the word) of its future Sovereign. The *Bishop of Strasburg* has been appointed Preceptor to the young Duke of Bordeaux, the Heir Apparent, and he has chosen *two Ecclesiastics* as his assistants. But even priests have been outwitted before now.

The Session of the States-General of *Holland* was opened Oct. 16, by the King in person. His Majesty's speech gave a satisfactory account of the state of the kingdom. We quote with pleasure the following — "Public instruction is more and more adequate to the wants of society. The indigent class can every where enjoy it gratuitously. In some towns a beginning has been made, with success, to give to the working classes special instructions, with a view to increase their practical knowledge."

From *Spain* and *Portugal* but little intelligence has arrived, and that by no means of a gratifying nature. Popery is the curse of those kingdoms: neither peace nor prosperity can be enjoyed while that odious system retains its predominance.

Italy is much disturbed by banditti and the Carbonari. When the Pope lays hold on one of the latter class, he sentences him to nine days' prayers and three days' fasts, the prayers to continue two hours and a half each time! What an appropriate punishment! How truly ecclesiastic!

The *Turkish* Sultan seems to be proceeding with unusual vigour in restoring tranquillity to his capital A dreadful fire broke out in Constantinople *about* two months ago, which lasted 36 hours, and destroyed 25,000 houses.

We regret to state that the affairs of *Greece* wear a gloomy appearance. *Colombia* also is in an unsettled state.

Hostilities have commenced between *Russia* and *Persia*; the Persian troops, it is said, have been several times defeated.

The "Great American Diet," or "Congress," was opened at Panama, June 22, by the Representatives of Colombia, Guatimela, Mexico, and Peru. The object of this meeting is to secure the union of the South American States. We were gratified to observe, in the opening speech of the President, a distinct recognition of the principles of "free commerce," and "religious toleration." "Thirty-three millions of victims," said the President, "sacrificed by fanaticism, from the time of the Jews to the present age, should teach us to be humane, pacific, and indulgent to those who pursue a different path from ours. Let the foreigner come, and whatever be his worship, he will be received, respected, and protected, if his morality, which is true religion, does not belie that which was taught by our Saviour."

DOMESTIC.

The approaching meeting of Parliament, on the 14th inst. will excite great interest throughout the country, on account of the expected discussion of the Corn Laws.

The new Roman Catholic Association in Ireland is exceedingly active. It would be well if Protestants were a little more alert.

Communications have been received from the Arctic expedition, which state that Dr. Franklin and his party were in good health, and indulged sanguine hopes of effecting their object. We cordially wish them success.

IRISH CHRONICLE,

NOVEMBER, 1826.

aders of the IRISH CHRONICLE will, we doubt not, consider the corre-nce of the present month as peculiarly interesting; and but for want of would have been gratifying to have inserted additional communications, however, on this account, must, for the present be withheld.

To the Rev. Mr. Ivimey.

Ballina, Sept. 13, 1826.

DEAR BROTHER.

GH the divine goodness I have been to complete another inspection of eral Schools in my district, the re-te. of which I now enclose. I have he Schools in general well attended, children diligent in committing the res to memory, but I am very appre-that for a short time from this pe-ey, as well as all other Schools of the scription, will be but thinly attended —, the Popish Bishop of K—, who is B—, is travelling through his dio-n account of what they call the jubi-d exclaiming in every Chapel against ools, and forbidding the children to

But you will not I trust be discou-the Schools I am persuaded will soon l again; indeed already the children rning. I lately had an interview e Bishop, which arose out of the fol-circumstance. The house of a poor who lives near to us caught fire he was at mass, and myself, and a gen-in the neighbourhood, went round n to collect a few shillings in order to rate her for the loss she sustained, waited on the Bishop, to solicit his ich he cheerfully gave us. We were into a room where there were six men just going off to Maynooth. We a few minutes, when the Bishop made pearance, and as soon as he entered om, these six youths fell down on nees before him!!! O ' when will I be emancipated from the tyranny of superstition! The Priests in this are very much on the alert, especially riscoe's Priest, as I call him, who has *he parents solemnly vow not to send ildren to our Schools*; in fact they *g every effort. but our work is of d they cannot overthrow it.* Indeed, their very opposition does good: it excites the astonishment of the people, and makes them curious to ascertain the reasons of it; so that, in fact, they are promoting our cause, and destroying their own, by the reaction of their own efforts. So the Lord causes the wrath of man to praise him, and the remainder of wrath he will restrain.

By comparing the present "Return" with the last, you will perceive some alterations in the list of Schools, occasioned by removals which I have found it expedient to make. E. Wills, who used to teach in Ballinamuck, I have removed to Cloontakilla; and Pat. Diffly, formerly of Laughnaha, is now teaching in Carrowliamore, about three quarters of a mile from his former station. The School at Barnhill, No. 33 on the list, is a new School commenced the latter end of June last, and promises to do well. I wish you particularly to observe, that the number of Schools in my district is not increased, but exactly the same as when I first came here; I mention this lest you should think that I am unmindful of the state of the funds. I shall be glad to hear of their improvement, for I have many applications for Schools, which, of course at present I refuse, though I hope soon, I shall from the increase of the funds, be warranted to accede to them.

I was highly gratified with the Hammersmith School, at Creagh, No. 1, on the list. On the day previous to the inspection two ladies of the first respectability in the neighbourhood (Mrs. K. of R., and her sister Mrs. M.) called at the School, and heard that I was to be there the next day. The School is about three miles from Ballina, and, the day being fine, Mrs. B. and I walked over to the inspection. When we reached the place, we found the two ladies waiting our arrival, who remained during the inspection, which occupied me nearly three hours, and at the close, expressed their great satisfaction at the state of the School; and one of them, Mrs. M., presented th

mistress with a very handsome shawl. There is a girl in this School, that has committed to memory 200 chapters, and a little boy only six years old, who repeated to me five chapters, and who has done so for the last three quarters; his name is N. M. and he is certainly a prodigy. Indeed, as I before stated, the children generally are making a pleasing progress in committing the Scriptures to memory.

Since my last I have preached at Ballinglen, Easky, and Kilmacktige. At the former place, I preached under very interesting circumstances. I intended to have preached in the house of W. S., one of our Sabbath readers, but the place was too strait for us, and we adjourned to the top of a rock, at the foot of which his house stands. The evening was beautifully serene, and the delightful scenery of the glen was spread out beneath us. At a little distance, through an opening between the mountains, we beheld the Atlantic Ocean majestically rolling and spending its waves against the head of Down Patrick. On the top of the rock where I preached, at a few yards' distance, there were some poor deluded creatures performing a station at a holy well, by order of Bishop ——, because they did not know their catechism. Here then, with my congregation sitting on the grass, I preached from 1 Cor. i. 23, 24, and I think never with greater pleasure in my life. At Easky I preached to a numerous congregation, and at their earnest request I agreed to visit them regularly at stated times. They received me indeed with the greatest kindness, and have promised every accommodation in their power whenever I can visit them.

My congregations here are increasing, and I trust that my feeble efforts will not be fruitless.

Wishing that every blessing may attend you and yours, the committee, and all the agents of the Society, I am, dear Brother, yours very affectionately,

JOHN PAUL BRISCOE.

From the Rev. Mr. Wilson to the Secretaries.

Boyle, Sept. 14, 1826.

DEAR BRETHREN,

I HAVE just completed my quarterly inspections, and herewith transmit the returns to you, together with the Readers' Journals. I have seldom witnessed a summer's quarter that has been more satisfactory, either as to the number of children in attendance, their general proficiency, or as to the quantity of Scripture committed to memory. And with respect to the beneficial effects of this latter practice, I refer you to two of the Journals that accompany this.

In that of P. B. you will perceive the increasing attachment to the word of God, that accompanies a more extensive knowledge of it; and the determination to surmount difficulties, and to brave dangers, that is connected with this knowledge of and attachment to the Bible. You will not be surprised that opposition should be given to the School referred to, by a Priest that is hostile to the reading and committing the Scriptures to memory; when I tell you, that at the last inspection, the whole of the reading class, twenty-five in number, repeated five chapters; twelve of that number repeated twenty-one chapters; six of them thirty chapters; and one of them seventy-five chapters in the New Testament. This is the "Harlow" Female School, situated in a very retired part of the county of Leitrim.

In another Journal you have a pleasing account of two boys belonging to two of our Schools, in the same county, which account, as far as human judgment can go, is, I have no doubt, perfectly correct. To the first-mentioned I gave a Bible on my second interview with him, some months ago, having ascertained his love for the word of God; and I have since learnt that it is his constant companion in his leisure moments. Of the other boy I knew nothing until the last inspection, when on stating that he merited a premium, a gentleman present, rose and whispered to me to give him a Bible, for it was what he was anxious for, and I afterwards learned some of the particulars which O'B. has given: but I may add, that my informant was not either of the persons there mentioned. In this same School, there was a young man, who had previously been a scholar, but who had left school to go to business, who stood in the reading class, and repeated fifteen chapters, and on awarding the premiums he was entitled to a Bible. I found that he had entered his name, though he cannot continue in the school, and had committed three chapters for the sake of obtaining a Bible.

In another school a young man offered to commit several chapters to memory for the same purpose. Such is the increasing desire evinced by many to possess the word of God. Oh, that he, who has said, that "he will magnify it above all his name," may bless its circulation to the conversion of multitudes to himself!

Yours affectionately,

J. WILSON.

To the Rev. Mr. Wilson.

REV. SIR,

THIS day I returned from the county of Leitrim, where much good is doing through

ciety. Last Sunday the parish Priest spoke against one of our schools in hapel, and said, "if any of them send their children to the Free- s that he neither would anoint, nor eir confession." The evening of that e clergyman of that parish met one of ool girls, and he asked her was she as that day; she told him that she Well," said he, "what did the Priest ncerning the schools to day?" The girl m what the Priest said. "Well," said I suppose you will not attend your is consequence of that?" "Yes," said I will every day regularly, for I have ney to give any other Teacher, and had, I could not expect a better r than Mrs. R., who is capable of ting me in reading, writing, knitting, edlework; and I do not see the evil g to it no more than to the chapel." riest of that parish came in to one of rishioners, and said to him, "I am ed that your daughter has more of riptures committed to memory than Mr. meaning the parish minister, "and," he, "if you do not keep her at home, make an example of you in the ." The poor man being so much afraid at the Priest said, kept his daughter ne from the school for six or seven , during which time the girl felt great ness, for her father would not allow bring in her Testament to the house; hid it in some place where she would or three times in the day to commit ion of it to memory; and when she o go milking the cows, either evening rning, she would get four or five committed before she would return; n she came back to her school she ore committed to memory than any of hat attended regularly: "Betty," said stress, "I did not expect that you get on so well." "Ma'am," said she, e is not a morning since, but I would to God in order to have the young removed out of the parish, in hopes would get leave to come to this school " This is sufficient to show the of our Society that the power of is not able to prevail against them. avoured to do all the good that lay in wer in reading the word of God, in place that I got an opportunity. I yours truly, &c. &c.

t. 9, 1826. P. B.

To the Rev. Mr. Wilson.

Sept. 12, 1826.

EREND SIR,

day since the commencement of the month, I read the Irish Scriptures as usual, and endeavour to call the attention of all whom I addressed, to appreciate the glad tidings of salvation, and how God was putting it into the hearts of many to send his word in their own tongue, as the voice of instruction among them. Parson R. and Thomas Moore told me of two boys, who attend our schools, in D. and D., who by reading and hearing the Scriptures read, have been enabled through divine grace, to build their hopes of salvation on the merits of the Saviour, to discover the delusion and errors in which they were brought up, and to prefer the unerring word of God, to the corrupt and erroneous doctrines of men. One of those whose name is M., was beat and bruised by his brethren, for renouncing Popery, nevertheless he told them, if they were to murder him, that he never would renounce the religion of the Bible; the other, whose name is B., is sanctioned by his father, who is nearly cured of Popery by means of hearing his son read, and repeat Scripture tasks, but is much persecuted by his mother and her friends for consulting the Scriptures instead of the Priest, respecting the means to obtain eternal life. Wherefore they combined to send him to his grandfather's place, that he might forget the doctrine he learned in the school; but when he was going, he laid hold on the Testament (which they endeavoured to take from him), and said, "that he would not part with it, if they tore him asunder." I met with a schoolmaster whose name is T., in C., who accompanied me as far as the wooden bridge: he asked me many questions concerning religion: I answered him from the Scriptures, and published the Gospel in his hearing. When we were parting he told me, that he was then convinced that the Holy Scriptures were the source of divine knowledge, and that in time to come he never would place confidence in the dictates of the Priests. O'C. the schoolmaster, told me that it was after he quitted teaching for our Society, that he began to reap benefit from the Scriptures he read in the school, and the many lectures he heard from us; in comparing the doctrines of the Church of Rome with these, he was obliged to confess that the word of God was able to make wise unto salvation; he asked Priest D. if the soul was to be judged immediately after its departure from the body. "Undoubtedly," said the Priest: "And is that judgment irreversible?" said O'C. "Decidedly so," said the Priest, unthinkingly. "In that case," said O'C., "there is no necessity for purgatory." The Priest seemed confounded, and said, that these were matters too deep for them to pry into. I remain, &c.

J. O'B.

LITERARY RECORD.

New Publications.

1. *Sermons delivered at Beresford Chapel, Walworth, by Edward Andrews, LL.D. &c.* Part I. Palmer. Price 5s. 6d. These Sermons contain a little of the truth of the Gospel, but the truth is sadly disfigured by the author's want of good taste. His system is Ultra-Calvinistic; his imagination runs away with him, and his style is so pompous, gorgeous, and luscious, that we cannot anticipate much utility from the publication, unless it shall be found to serve as a book of rhetoric for young preachers, in which they may learn what they should pursue, by seeing what they should avoid.

2. *A Short Statement of the Reasons for Christian, in opposition to Party Communion, by Robert Hall, A. M. of Bristol.* 8vo. Price 2s.

3. *The Christian Contemplated; in a Series of Lectures, by the Rev. William Jay.* 1 Vol. 8vo. Price 12s. bds.

4. *The Mariner's Cabinet, by the Rev. G. C. Smith.* Complete in twelve sixpenny Parts. Westley. Within the twelve compartments of this "Cabinet," the reader will find, duly assorted, and distinctly labelled, many curious facts, anecdotes, dialogues, hymns, &c. &c. The collection displays considerable industry, some ingenuity, and much benevolence, especially in relation to a very numerous and important class of our fellow subjects: on their behalf, in particular, and all others who may open and inspect the various foreign and domestic curiosities which are to be found in this nautical museum, we sincerely hope that the labour and zeal of the author may not be in vain.

5. *A Narrative of the Loss of the Maria Mail-Boat, and the Melancholy Shipwreck of several Wesleyan Missionaries at the Island of Antigua.* pp. 23. Wakefield. On reading this distressing account we are disposed to inquire, "Who teacheth like him?" The excellent men whose affecting departure from this world is recorded in this tract, appear to have laboured as Christian Missionaries with zeal and success; but who can possibly calculate the amount of instruction which infinite Wisdom intends to convey through the medium of their remarkable death? Surely it must be said in this case, "The voice of the Lord is upon the waters; the God of glory thundereth." We trust that many will hear, and fear, and turn unto the Lord.

6. *The Infant's Guide to the Alphabet, &c. By Alexander Adam, Teacher, Edinburgh.* Price 6d. A very pretty little book, which may be given as a reward.

7. *An Analytical System of English Grammar, &c. By Peter Smith, A.M.* This may be very useful to a proficient, but it appears to us to be too minute and complicated for a beginner. The tables at the end are valuable; explaining abbreviations—synonymous titles in England and Scotland—law terms—forms of superscription—words and phrases borrowed from foreign languages.

8. *A System of Geography. By Thomas Ewing, Teacher of Elocution, &c.* Seventh Edition. Edinburgh. Very respectable and valuable. It appears to have deserved, at least, all the encouragement it has received.

In the Press, &c.

Memoir of the Rev. J. B. Jefferson. We are desired to state, in answer to many enquiries, that this publication has been delayed by reason of some severe domestic affliction, but that it may be expected early in the month of December. The friends of the late Mr. J. will be glad to learn, that his highly interesting and excellent *Lectures on Hebrew Prophecy*, will be published entire with the Memoir.

Early in November will be published, the Englishman's Library Manual, or View of a Library of Standard English Literature, with Notices, Biographical and Critical, including many curious original Anecdotes of eminent Literary men of the Eighteenth Century; with estimates for furnishing Libraries, and Lists of Books adapted for persons going abroad, Regimental Libraries, &c.

The author of The Gate to the French, Italian, and Spanish Languages Unlocked, is preparing The Gate to the Hebrew, Arabic, Samaritan and Syriac, Unlocked by a New and Easy Method, with Biographical Notices of celebrated Oriental Scholars, and interesting collections relative to Oriental Literature, for the use of Biblical Students.

Second Edition of Ellis's Tour through Hawaii or Owhyhee, with Additions.

Old English sayings, newly expounded, in prose and verse, by Jefferys Taylor, Author of Harry's Holiday, &c., will be published in the course of this month.

The Rev. B. Coombs, late of Ross, has in the press a volume of poems.

OBITUARY.

MRS. STEVENSON.

ıldnight, on the eleventh of May, , the wife of John Joseph Steven- ı Deacon of the Church at Thrap- was called forth to meet her Lord. previous illness had been only of ays' continuance; the crisis of her ler seemed to have passed; her ls were indulging their hopes, but ı, whose approach is emphatically of a thief, blasted these hopes, and er friends only to trace her flight aven, and to follow her faith and nce till they also shall inherit the ises.

e was the daughter of the late Mr. rt Rowles, of East Donyland, t, who with her pious mother were nous in early life to impress her with the importance of religion; were these efforts vain. She had e time of her death just passed her th year, and for thirty-nine of these s she seems to have felt the power at religion which directs the con- in every relation of life, imparts a ort, and sustains a hope peculiarly wn. A sermon, by the late excel- Mr. Hobbs of Colchester, on whose stry Mr. Rowles's family attended, 1 Peter iv. 18. was often men- d by herself as producing a very impression of the evil of sin, and ing her to him who saves from the h to come. At this time, and long rwards, she seems to have enjoyed h of peace, delighting in solitude, walking closely with God. Reli- s impressions, however, on the ds of persons so young, though real deep, are subject to many variations, suffer perhaps more from ignorance he nature of religion than from any er cause. Certain frames of mind, particular feelings are substituted the genuine exercise of faith and e. *Hence in many cases a false ort is enjoyed, or there is a great* exposure to temptation and evil. Nothing suffers more at such times than vigilance, and by a thousand methods the adversary gains access. Thus it was with our friend; and at an early stage in her Christian character she had to utter the language of complaint, "Alas! as I grew older, I became acquainted with giddy young persons, fell into sin, and forgot my God; then the judgments of God alarmed me, the fear of hell got hold upon me." The sudden death of a dear brother, who was killed by a fall from the mast-head of the vessel in which he sailed, with Lord Hood, was of eminent use in awakening her from lethargy, and stirring up her soul to seek God with more earnestness than she had been wont; and though much distressed for herself, it was her mercy again to lay hold by faith of the promises of God, and wash in the healing streams of a Saviour's blood. She had now learned more of the depravity of her heart, and the deceitfulness of sin, and was more watchful; the light of the divine countenance shone upon her, and she had peace. She seems at this time to have set apart the anniversaries of her birth, for the purposes of grateful review and renewed dedication of herself to God; and in one paper of this kind written in 1798, there is a strain of humble piety, which indicated that she was preparing for usefulness in the church on earth, or ripening for the glorious church above. In her letters written about the same time, a similar feeling is manifested. "It is the Lord who bringeth down to the grave and lifteth up. Satan has desired to have me, that he may sift me as wheat; but I hope and trust my blessed Lord hath prayed for me, and does pray for me. I may use the expression; it is Scripture; for he ever liveth to make intercession for us. Tell me, my dear friend, all the joys you feel, that I may rejoice with

you. God suffers our happiness here to be imperfect, that so we may be pressing on to that place where we shall be perfectly happy for ever. When the Lord shews his face let us love him; when our mountains stand strong let us praise him; when he withdraws himself, let us follow him; when his countenance is hid let us still believe that he loves us; under all our changes let our souls be always breathing, panting, longing and reaching after him. Though you cannot see me, yet God sees me. Yes, and I think sometimes it is my greatest happiness he does. Wait on the Lord at all times; it is not at this time, or that time only, but at all times."

It would be easy to multiply extracts of this kind, from which it is evident that she habitually walked with God. Her marriage, by introducing her to new engagements in the church, as well as in domestic life, gave an opportunity for the further development of her character, and it is no inconsiderable testimony to her excellence, that for twenty-one years of association with the church, she never occasioned the slightest uneasiness by those inconsistencies and follies, which are too prevalent even among professing Christians. Frequent illnesses interrupted her usefulness, but her place in the sanctuary, except when she was oppressed by disease, was never empty, and for prayer-meetings she always held a very high esteem. During her periods of illness she was generally joyful in the Lord, support equal to her day was granted, and she could look at death, which often seemed to be drawing near, with composure and joy.

Her last illness was so short, and of so distressing a nature (keeping her in an almost perpetual delirium), as to afford but few opportunities of conversation on her hopes and prospects. What we could have, however, left the cheering conviction that all was peace *within*. Her medical attendant was *describing*, on one occasion, the nature *of her disease*, and its probable sudden *termination*, when she interrupted him: "*Ah! how* delightful to die so, sweetly and suddenly to fall asleep in Jesus." On another occasion her afflicted husband bending over her couch, asked how she felt. "Oh!" said she,

> "Oh, if my Lord would come and meet,
> My soul would stretch her wings in haste;
> Fly fearless through death's iron gate,
> Nor feel the terrors as she passed."

The writer of this was desirous of ascertaining from her the state of her mind in the prospect of futurity, when she replied to his enquiries: "There have been times when I have had more joy and triumph than I have now, yet I am not afraid; God is my God still. I know in whom I have believed, and am persuaded, that he is able to keep that which I have committed to him against that day." It was remarked, that is a solemn day. "O yes," said she, "it is a solemn day indeed, but I hope by the blood of Christ I am prepared for it." She was reminded, that we cannot at any stage of our experience claim a higher character than that of sinners saved by grace through Christ. "No, no," she replied emphatically, "a guilty sinner indeed, I am; yet I trust I can say saved, a sinner saved by grace." The last sermon to which she had listened, was founded on 1 John ii. 1. on the advocacy of Christ. Of this her husband reminded her: it was difficult for either of us to ascertain her reply, she evidently felt a holy pleasure in the thought. Something like this escaped her, "All is safe, I have committed my soul to him, and he will not reject me. Blessed be his name."

Her end was peace. The family had retired to rest, she was apparently better. All but the midnight clock was hushed to silence and repose, when suddenly there was a voice heard, "Behold the bridegroom cometh, go ye out to meet him." Our friend obeyed the summons, and entered with him to the marriage.

> "So did she die,
> All bliss, without a pang to cloud it,
> All joy, without a pain to shroud it,

Not slain, but caught up, as it were,
To meet her Saviour in the air.
So did she die.
O how bright
Were the realms of light,
Bursting at once upon the sight."

Her pastor preached a funeral sermon to a very crowded audience, on the evening of her funeral, on the words last quoted from the Scripture. It was a solemn season. The suddenness of the event impressed every one with at least an occasional thoughtfulness and awe. There was, however, one other occurrence to take place in the congregation more impressive and solemn still. On the right hand of the preacher sat an aged friend and neighbour of the deceased. She was in good health, and heard, as she afterwards expressed herself, with much interest the admonitions given. She retired from the house of God and went to bed, as well, or better than usual: but at midnight, the voice of the bridegroom was again heard, and she was called without warning into the world of spirits. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

S. G. Jun.

REV. THOMAS TAYLOR, WITNEY, OXON.

On Wednesday, Sept. 27, died, at Witney, the Rev. T. Taylor, Baptist Minister, aged 67. He was born of respectable parents in the village of Upper Slaughter, near Bourton-on-the-Water, Gloucestershire. In early youth he was brought to the knowledge of Christ, under the ministry of the late excellent Dr. Ryland, when a pupil in the school of his Father, at Northampton. Mr. Taylor first joined the Baptist Church at Chipping Norton, whence he was dismissed to the Baptist Church at Middleton Cheney, by which church he was called to the ministry of the Gospel. After preaching occasionally for two or *three years, he was ordained pastor of the Church at Shipston on Stour*, which connection lasted five years. He was afterwards Pastor of the Church at Witney for upwards of eleven years. He resigned the pastorate at Witney in 1811, but continued to reside there till his death, preaching in the surrounding villages and in more distant places, and supplying destitute Churches, with decisive tokens of the divine blessing attending his labours. Several pleasing instances of his ministerial usefulness were mentioned by the Rev. T. Coles of Bourton-on-the-Water, who preached his funeral Sermon to a very large and deeply interested congregation, at Witney, on Lord's Day evening, Oct. 8, his remains having been interred, with those of his friends, at Chipping Norton, on Monday, Oct. 2. He was twice married, and has left a widow and two children. His health had long declined, but his last illness was short, and his departure to glory sudden. May his surviving brethren, his family, and friends, be enabled to regard his death as a renewed admonition to be faithful and diligent in the work of the Lord, and to be also ready when he shall come!

MR. PETER TARGES.

Died on the 28th day of August, 1826, in the 70th year of his age, Mr. Peter Targes, who for upwards of thirty years had been a member of the Baptist Church at Bovey Tracey; and was well known in the South of Devon, as a truly pious man, and a laborious and useful Village Preacher. In his last illness he was laid aside from his beloved work for a considerable time, and suffered much: but his faith was steady, his hope was bright, and he was favoured with great joy and peace in believing. He was buried in the Baptist ground at Newton Abbott, and a numerous assembly attended the funeral, who were addressed in a Sermon by Mr. Sprague of Bovey Tracey, on 2 Cor. iv. 17.

J. L. S.

INTELLIGENCE.

DOMESTIC.

ANNUAL MEETING OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this society was held at the Rev. J. Wallis's chapel, Commercial Road, London, on Wednesday June 28th. This society was formed at the annual Association of the New Connection of General Baptists held at Boston, Lincolnshire, in June 1816, and enjoys the support of nearly the whole of the hundred churches which now constitute this body of evangelical Christians in Britain. At each annual Association of the churches, three public services are held and collections made for the support of the Academy, the Home, and the Foreign Missions. At the late Missionary Anniversary the chair was taken by J. Heard Esq. of Nottingham. The meeting was opened with singing and prayer by Mr. Hobbs of Berkampstead; and after an abstract of the report had been read by the active and laborious Secretary of the Society, Mr. Pike of Derby, the assembly was addressed by Mr. Brand of Portsea, Mr. Sexton of Chesham, Mr. Goadby of Ashby de la Zouch, Mr. Peggs then an invalid Missionary from Cuttack in Orissa, Mr. Stevenson of Loughboro', and Mr. Stocks of Castle Donnington. The report stated that at Cuttack, the first station occupied by the Society, in Feb. 1822. Mr. and Mrs. Lacey, are labouring, assisted by Mr. Sunder, a native of Arracan, now Master of the English Free School supported by the European Gentlemen in the province. Sixteen Native Schools are established at this Station and the adjacent villages, which contained about 300 boys and 140 girls. Mr. and Mrs. Bampton are stationed at Pooree, where the great temple of Juggernaut stands, and are assisted by the Native Preacher, Abraham. This Hindoo was born in the Carnatic, converted and baptized in Calcutta in 1821, and tho' first engaged by the Missionaries in Orissa as a cook, has since been found very useful as a Native Assistant in the work of God among the heathen. Mr. Sutton, who arrived in India in Feb. 1825, and whose amiable wife died at Pooree in May, is expected to establish a third station at *Burhampore*, near Ganjam, about 70 miles *from Pooree*. Great facilities are afforded *by a pious* Gentleman at this place for the *accomplishment* of this important object. *About 60,000* Gospels, tracts and papers in Oorea, Bengalee, Telinga, Nagree, Goozurattee, &c. have been supplied from the Brethren at Serampore and Calcutta, the Independents, the Calcutta Bible Society and School Book Society. The people, even in the presence of Juggernaut on his car, are eager to receive books. The first four years of the Mission in Orissa have seen the four original members strengthened by four others from England; four have been added to them, baptized by their brethren in India; and four others have been baptized at Cuttack. But of this number Mr. and Mrs. Peggs have been compelled to return from ill health, Mrs. Sutton died at Pooree, and Mr. Rennell, the first fruits of the Mission, died in October at Cuttack. The funds of the Society it is hoped will realise 2000l. in the last year; another Missionary or two is expected to proceed to Orissa next year, and the hands of Mr. Hudson, the first Missionary in the West Indies, recently appointed to Jamaica, it is hoped, will soon be strengthened by additional helpers. Upon a retrospect of the dealings of God with their infant society, its friends are encouraged to "thank God and take courage," and to hope that if their resources and exertions be prosperous, the scripture will be fulfilled, "Though thy beginning were small, thy latter end shall greatly increase," and again—"they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

LONDON BAPTIST BUILDING FUND.

AT the Quarterly Meeting of this Society, held at the Mission House, Fen Court, Oct. 24th, the following sums were voted, viz. to

	£
Walsham-le-Willows, Suffolk...	30
Dover, Kent	100
Brayford, Devon.....	50
Gloucester	100

Though this Society has been supported beyond what some persons anticipated, yet it seems to be overlooked by many, who, before its formation, were regular and generous contributors to Country Cases. And is it not also probable, that many Donors and Subscribers to this Fund will find, by a reference to their Cash Accounts in the past years, that their present contributions to this object are not equal to what, upon an average, they formerly devoted to

it? If the friends of religion could be persuaded, at the present time, to combine their energies, and make one grand effort in favour of this Institution, the cases now on hand, might speedily be relieved. This is very desirable, that in future, without any extraordinary efforts, cases might meet with prompt attention, as they come to hand.

The Committee regret, that the circular lately addressed to our churches, in London and its vicinity, has *so very partially* accomplished the end they desired and anticipated. Probably the matter is yet under the consideration of some from whom contributions may soon be expected. The Committee are painfully impelled to state, that many of the trust deeds, which have recently come before them, have been unsatisfactory, either with regard to the form, the enrollment, or the power of the trustees. It is scarcely necessary to add, that persons employed to make trust deeds for dissenting places of worship, should be particularly careful in the construction of them.

The annual meeting of this Society, will be held in January 1827, of which due notice will be given in the Magazine.

ASSOCIATIONS, ORDINATIONS, &c.

SOUTH-EAST (WELCH) ASSOCIATION.

At Caerphilly, Glamorganshire, June 6, 7, and 8, Sermons were preached by Messrs. D. Roberts, W. Evans, D. Rees, D. Richards, D. Davies, F. Hilly, B. Coombs, J. Jones, J. Evans, J. Edwards, J. P. Davies, and D. Evans. The following is the state of the Churches during the last year:

Baptized.....	417	Died	96
Restored.....	93	Excluded.....	168
By letter.....	56	Dismissed.....	4
	566		268

Clear increase, 298.

CAERLEON, MONMOUTHSHIRE.

The Baptist meeting-house was re-opened, after considerable enlargement, April 19, 1826. Sermons were preached by Messrs. D. Saunders, J. Baynes, M. Thomas, and R. Pritchard.

BLAENAVON, MONMOUTHSHIRE.

A new meeting-house was opened, April 20, 1826. Sermons were preached by Messrs. T. Harris, D. Saunders, W. Richards, M. Thomas, D. Roberts, T. Jones, and W. Rogers.

ANDOVER.

On Wednesday, October 18, 1826, Rev. S. Whitewood, late of Stepney Academy, was ordained to the pastoral office, over the Baptist Church at Andover, Hants. Rev. J. Jefferison, *Independent Minister of Andover*, commenced the services of the day, by reading suitable portions of Scripture and prayer. Rev. W. H. Murch, of Frome, stated the principles of dissent, and asked the usual questions. Rev. H. Russell, of Broughton, offered the ordination prayer. Rev. T. Welsh, of Newbury, Mr. Whitewood's pastor, delivered the charge from Acts, xx. 28. Rev. J. H. Hinton, of Reading, addressed the church and congregation from Heb. xiii. 17.

In the evening, Rev. J. H. Hinton again addressed the congregation from Heb. vi. 15.

Rev. Messrs. Davies, Futcher, Burnett, Yarnold, George and Walcot, gave out the hymns, and engaged in the devotional exercises of the day.

SWANWICK, DERBYSHIRE.

Sept. 26, 1826. Mr. C. Stovel, of Stepney Academy, was ordained pastor over the particular Baptist Church at Swanwick, Derbyshire. The Rev. Mr. Jones, of Chesterfield, stated the nature of a Gospel Church, and asked the usual questions The Rev. J. Jarman, of Nottingham, offered up the ordination prayer, and then delivered an impressive charge, from Rev. ii. 10, (last clause.) In the evening, the Rev. Caleb Birt, A. M., of Derby, addressed to the Church, a discourse founded on Heb. xiii. 17. The devotional exercises were conducted by the Rev. Messrs. Roane, Bincliff (Independents), Nott of Sutton Ashfield, and the Rev. W. Fletcher, the senior pastor of the Church at Swanwick. This venerable individual has now arrived at the 81st year of his age, and Swanwick is only *one* of the deserts that have blossomed through his laborious and persevering exertions. The Church, which consists of 110 members, has been raised to its present state, entirely through his instrumentality: the infirmities of age, and a conviction of the increasing necessity of ministerial activity, induces him to join with the Church in unanimously inviting Mr. S. to share with him the labours of that important district; and the interesting and crowded congregations that attended the services of this day, seem to promise that he will yet be permitted to see the church over which he has watched with more than parental solicitude, blessed with the increase of God.

MONTHLY REGISTER.

FOREIGN.

SPECIAL care has been taken by the Government of *France* to secure the orthodoxy (in the *papistical* sense of the word) of its future Sovereign. The *Bishop of Strasburg* has been appointed Preceptor to the young Duke of Bordeaux, the Heir Apparent, and he has chosen *two Ecclesiastics* as his assistants. But even priests have been outwitted before now.

The Session of the States-General of *Holland* was opened Oct. 16, by the King in person. His Majesty's speech gave a satisfactory account of the state of the kingdom. We quote with pleasure the following—"Public instruction is more and more adequate to the wants of society. The indigent class can every where enjoy it gratuitously. In some towns a beginning has been made, with success, to give to the working classes special instructions, with a view to increase their practical knowledge."

From *Spain* and *Portugal* but little intelligence has arrived, and that by no means of a gratifying nature. Popery is the curse of those kingdoms: neither peace nor prosperity can be enjoyed while that odious system retains its predominance.

Italy is much disturbed by banditti and the Carbonari. When the Pope lays hold on one of the latter class, he sentences him to nine days' prayers and three days' fasts, the prayers to continue two hours and a half each time! What an appropriate punishment! How truly ecclesiastic!

The *Turkish* Sultan seems to be proceeding with unusual vigour in restoring tranquillity to his capital A dreadful fire broke out in Constantinople *about* two months ago, which lasted 36 hours, and destroyed 25,000 houses.

We regret to state that the affairs of *Greece* wear a gloomy appearance. *Colombia* also is in an unsettled state.

Hostilities have commenced between *Russia* and *Persia*; the Persian troops, it is said, have been several times defeated.

The "Great American Diet," or "Congress," was opened at Panama, June 22, by the Representatives of Colombia, Guatimela, Mexico, and Peru. The object of this meeting is to secure the union of the South American States. We were gratified to observe, in the opening speech of the President, a distinct recognition of the principles of "free commerce," and "religious toleration." "Thirty-three millions of victims," said the President, "sacrificed by fanaticism, from the time of the Jews to the present age, should teach us to be humane, pacific, and indulgent to those who pursue a different path from ours. Let the foreigner come, and whatever be his worship, he will be received, respected, and protected, if his morality, which is true religion, does not belie that which was taught by our Saviour."

DOMESTIC.

The approaching meeting of Parliament, on the 14th inst. will excite great interest throughout the country, on account of the expected discussion of the Corn Laws.

The new Roman Catholic Association in Ireland is exceedingly active. It would be well if Protestants were a little more alert.

Communications have been received from the Arctic expedition, which state that Dr. Franklin and his party were in good health, and indulged sanguine hopes of effecting their object. We cordially wish them success.

IRISH CHRONICLE,

NOVEMBER, 1826.

THE readers of the IRISH CHRONICLE will, we doubt not, consider the correspondence of the present month as peculiarly interesting; and but for want of room it would have been gratifying to have inserted additional communications, which, however, on this account, must, for the present be withheld.

To the Rev. Mr. Ivimey.

Ballina, Sept. 13, 1826.

MY DEAR BROTHER,

THROUGH the divine goodness I have been enabled to complete another inspection of the several Schools in my district, the return, &c. of which I now enclose. I have found the Schools in general well attended, and the children diligent in committing the Scriptures to memory, but I am very apprehensive that for a short time from this period, they, as well as all other Schools of the same description, will be but thinly attended for Dr. —, the Popish Bishop of K—, who resides in B—, is travelling through his diocese, on account of what they call the jubilee, and exclaiming in every Chapel against the Schools, and forbidding the children to attend. But you will not I trust be discouraged; the Schools I am persuaded will soon be filled again; indeed already the children are returning. I lately had an interview with the Bishop, which arose out of the following circumstance. The house of a poor woman who lives near to us caught fire while she was at mass, and myself, and a gentleman in the neighbourhood, went round the town to collect a few shillings in order to remunerate her for the loss she sustained, and we waited on the Bishop, to solicit his aid, which he cheerfully gave us. We were shown into a room where there were six young men just going off to Maynooth. We sat for a few minutes, when the Bishop made his appearance, and as soon as he entered the room, these six youths fell down on their knees before him!!! O ! when will Ireland be emancipated from the tyranny of popish superstition! The Priests in this town are very much on the alert, especially Mrs. Briscoe's Priest, as I call him, who has *made the parents solemnly vow* not to send *their children to our Schools*; in fact they *are using every effort*, but our work is of *God, and they cannot overthrow it.* Indeed, their very opposition does good: it excites the astonishment of the people, and makes them curious to ascertain the reasons of it; so that, in fact, they are promoting our cause, and destroying their own, by the reaction of their own efforts. So the Lord causes the wrath of man to praise him, and the remainder of wrath he will restrain.

By comparing the present "Return" with the last, you will perceive some alterations in the list of Schools, occasioned by removals which I have found it expedient to make. E. Wills, who used to teach in Ballinamuck, I have removed to Cloonsakilla; and Pat. Diffly, formerly of Laughnaha, is now teaching in Carrowliamore, about three quarters of a mile from his former station. The School at Barnhill, No. 33 on the list, is a new School commenced the latter end of June last, and promises to do well. I wish you particularly to observe, that the number of Schools in my district is not increased, but exactly the same as when I first came here; I mention this lest you should think that I am unmindful of the state of the funds. I shall be glad to hear of their improvement, for I have many applications for Schools, which, of course at present I refuse, though I hope soon, I shall from the increase of the funds, be warranted to accede to them.

I was highly gratified with the Hammersmith School, at Cranagh, No. 1, on the list. On the day previous to the inspection two ladies of the first respectability in the neighbourhood (Mrs. K. of R., and her sister Mrs. M.) called at the School, and heard that I was to be there the next day. The School is about three miles from Ballina, and, the day being fine, Mrs. B. and I walked over to the inspection. When we reached the place, we found the two ladies waiting our arrival, who remained during the inspection, which occupied me nearly three hours, and at the close, expressed their great satisfaction at the state of the School; and one of them, Mrs. M., presented

mistress with a very handsome shawl. There is a girl in this School, that has committed to memory 200 chapters, and a little boy only six years old, who repeated to me five chapters, and who has done so for the last three quarters; his name is N. M. and he is certainly a prodigy. Indeed, as I before stated, the children generally are making a pleasing progress in committing the Scriptures to memory.

Since my last I have preached at Ballinglen, Easky, and Kilmacktige. At the former place, I preached under very interesting circumstances. I intended to have preached in the house of W. S., one of our Sabbath readers, but the place was too strait for us, and we adjourned to the top of a rock, at the foot of which his house stands. The evening was beautifully serene, and the delightful scenery of the glen was spread out beneath us. At a little distance, through an opening between the mountains, we beheld the Atlantic Ocean majestically rolling and spending its waves against the head of Down Patrick. On the top of the rock where I preached, at a few yards' distance, there were some poor deluded creatures performing a station at a holy well, by order of Bishop ——, because they did not know their catechism. Here then, with my congregation sitting on the grass, I preached from 1 Cor. i. 23, 24, and I think never with greater pleasure in my life. At Easky I preached to a numerous congregation, and at their earnest request I agreed to visit them regularly at stated times. They received me indeed with the greatest kindness, and have promised every accommodation in their power whenever I can visit them.

My congregations here are increasing, and I trust that my feeble efforts will not be fruitless.

Wishing that every blessing may attend you and yours, the committee, and all the agents of the Society, I am, dear Brother, yours very affectionately,

JOHN PAUL BRISCOE.

From the Rev. Mr. Wilson to the Secretaries.

Boyle, Sept. 14, 1826.

DEAR BRETHREN,

I HAVE just completed my quarterly inspections, and herewith transmit the returns to you, together with the Readers' Journals. I have seldom witnessed a summer's quarter that has been more satisfactory, either as to the number of children in attendance, their general proficiency, or as to the quantity of Scripture committed to memory. And with respect to the beneficial effects of a latter practice, I refer you to two of the Journals that accompany this.

In that of P. B. you will perceive the increasing attachment to the word of God, that accompanies a more extensive knowledge of it; and the determination to surmount difficulties, and to brave dangers, that is connected with this knowledge of and attachment to the Bible. You will not be surprised that opposition should be given to the School referred to, by a Priest that is hostile to the reading and committing the Scriptures to memory; when I tell you, that at the last inspection, the whole of the reading class, twenty-five in number, repeated five chapters; twelve of that number repeated twenty-one chapters; six of them thirty chapters; and one of them seventy-five chapters in the New Testament. This is the "Harlow" Female School, situated in a very retired part of the county of Leitrim.

In another Journal you have a pleasing account of two boys belonging to two of our Schools, in the same county, which account, as far as human judgment can go, is, I have no doubt, perfectly correct. To the first-mentioned I gave a Bible on my second interview with him, some months ago, having ascertained his love for the word of God; and I have since learnt that it is his constant companion in his leisure moments. Of the other boy I knew nothing until the last inspection, when on stating that he merited a premium, a gentleman present, rose and whispered to me to give him a Bible, for it was what he was anxious for, and I afterwards learned some of the particulars which O'B. has given: but I may add, that my informant was not either of the persons there mentioned. In this same School, there was a young man, who had previously been a scholar, but who had left school to go to business, who stood in the reading class, and repeated fifteen chapters, and on awarding the premiums he was entitled to a Bible. I found that he had entered his name, though he cannot continue in the school, and had committed three chapters for the sake of obtaining a Bible.

In another school a young man offered to commit several chapters to memory for the same purpose. Such is the increasing desire evinced by many to possess the word of God. Oh, that he, who has said, that "he will magnify it above all his name," may bless its circulation to the conversion of multitudes to himself!

Yours affectionately,

J. WILSON.

To the Rev. Mr. Wilson.

REV. SIR,

THIS day I returned from the county of Leitrim, where much good is doing through

our Society. Last Sunday the parish Priest of N. spoke against one of our schools in the Chapel, and said, "if any of them would send their children to the Free-Schools that he neither would anoint, nor hear their confession." The evening of that day the clergyman of that parish met one of the school girls, and he asked her was she at Mass that day; she told him that she was "Well," said he, "what did the Priest say concerning the schools to day?" The girl told him what the Priest said. "Well," said he, "I suppose you will not attend your school is consequence of that?" "Yes," said she, "I will every day regularly, for I have no money to give any other Teacher, and if I had, I could not expect a better Teacher than Mrs. R., who is capable of instructing me in reading, writing, knitting, and needlework; and I do not see the evil of going to it no more than to the chapel." The Priest of that parish came in to one of his parishioners, and said to him, "I am informed that your daughter has more of the Scriptures committed to memory than Mr. B.," meaning the parish minister; "and," added he, "if you do not keep her at home, I will make an example of you in the parish." The poor man being so much afraid of what the Priest said, kept his daughter at home from the school for six or seven weeks, during which time the girl felt great uneasiness, for her father would not allow her to bring in her Testament to the house; so she hid it in some place where she would go two or three times in the day to commit a portion of it to memory; and when she used to go milking the cows, either evening or morning, she would get four or five verses committed before she would return; so when she came back to her school she had more committed to memory than any of those that attended regularly: "Betty," said the mistress, "I did not expect that you would get on so well." "Ma'am," said she, "there is not a morning since, but I would pray to God in order to have the young Priest removed out of the parish, in hopes that I would get leave to come to this school again." This is sufficient to show the friends of our Society that the power of Satan is not able to prevail against them. I endeavoured to do all the good that lay in my power in reading the word of God, in every place that I got an opportunity. I remain yours truly, &c. &c.

Sept. 9, 1826. P. B.

To the Rev. Mr. Wilson.

Sept. 12, 1826.

Reverend Sir,

Every day since the commencement of the present month, I read the Irish Scriptures as usual, and endeavour to call the attention of all whom I addressed, to appreciate the glad tidings of salvation, and how God was putting it into the hearts of many to send his word in their own tongue, as the voice of instruction among them. Parson R. and Thomas Moore told me of two boys, who attend our schools, in D. and D., who by reading and hearing the Scriptures read, have been enabled through divine grace, to build their hopes of salvation on the merits of the Saviour, to discover the delusion and errors in which they were brought up, and to prefer the unerring word of God, to the corrupt and erroneous doctrines of men. One of those whose name is M., was beat and bruised by his brethren, for renouncing Popery, nevertheless he told them, if they were to murder him, that he never would renounce the religion of the Bible; the other, whose name is B., is sanctioned by his father, who is nearly cured of Popery by means of hearing his son read, and repeat Scripture tasks, but is much persecuted by his mother and her friends for consulting the Scriptures instead of the Priest, respecting the means to obtain eternal life. Wherefore they combined to send him to his grandfather's place, that he might forget the doctrine he learned in the school; but when he was going, he laid hold on the Testament (which they endeavoured to take from him), and said, "that he would not part with it, if they tore him asunder." I met with a schoolmaster whose name is T., in C., who accompanied me as far as the wooden bridge: he asked me many questions concerning religion: I answered him from the Scriptures, and published the Gospel in his hearing. When we were parting he told me, that he was then convinced that the Holy Scriptures were the source of divine knowledge, and that in time to come he never would place confidence in the dictates of the Priests. O'C. the schoolmaster, told me that it was after he quitted teaching for our Society, that he began to reap benefit from the Scriptures he read in the school, and the many lectures he heard from us; in comparing the doctrines of the Church of Rome with these, he was obliged to confess that the word of God was able to make wise unto salvation; he asked Priest D. if the soul was to be judged immediately after its departure from the body. "Undoubtedly," said the Priest: "And is that judgment irreversible?" said O'C. "Decidedly so," said the Priest, unthinkingly. "In that case," said O'C., "there is no necessity for purgatory." The Priest seemed confounded, and said, that these were matters too deep for them to pry into. I remain, &c.

J. O'B.

sonable, as the receipts on account of Female Education have been much less of late than usual, while increased operations in this department abroad call for augmented resources.

A few Ladies of the Baptist Denomination having proposed to aid the Funds of the Calcutta Female Schools, by sending out to India various Articles of Fancy Work for Sale, will be most happy to receive the assistance of any other Friends, who may be willing to unite with them in contributing to so laudable an object.

The articles mentioned in the subjoined list are particularly recommended. Whatever is prepared for the purpose should be ready by the end of April next, when due notice will be given where they are to be sent; and it is probable the whole may be forwarded to India at a very trifling expense.

Work Boxes, Work Bags, Card Racks, Fan Mounts, Netting Cases, Purses, Portfolios, Charade Cases, Pincushions, &c. &c.

N. B. Fire Screens will *not* be useful articles.

FOREIGN INTELLIGENCE.

DIGAH.

It is with much concern that we announce the death of a truly valuable female Missionary at this station: Mrs. Burton, wife of the Rev. Richard Burton, who had arrived not long before from Sumatra. It has been doubtless felt, by her widowed partner, a merciful arrangement of Divine Providence, that this afflictive stroke was delayed till himself and family had been removed from their hazardous and solitary abode among the Bataks, to a spot where civilized and Christian society were not unknown. May ample consolation be afforded to him, *and to his* diligent Missionary brother, who, in a very few days afterwards, had to drink of the same bitter cup! The following particulars of his affecting loss are given by Mr. Burton in a letter to a relative, dated

Digah, April 13, 1826.

Fearing that the sad tidings I have to communicate should first reach you from some other quarter, I cannot longer delay writing, though I feel very unfit for the task. You already dread that I am about to add, that our beloved Mary is no more! Alas! my dear brother, it is too true—she is no more here, she is "before the throne." On Saturday, the first instant, just at midnight, she sweetly fell asleep in Jesus. She had been ill about two months, but for a length of time, indeed, almost to the last, we did not think much of the disorder. Her strength, however, gradually declined, and during the last month of her illness, she was almost constantly confined to her bed. Her medical attendants pronounced the disorder to be an organic affection of the stomach, which was beyond the reach of human aid. Our kind friend, Dr. King, senior civil surgeon at Patna was with us constantly for the last forty-eight hours, and Dr. Dickson, superintending surgeon of the Dinapore station, who lives next door to us, shewed us every possible attention, as did also two other medical gentlemen belonging to the military. Nothing was wanting that human skill or kindness could supply.

You know that dear Mary's piety and devotedness to her Saviour, as well as her natural abilities, were of the first order. She was, however, remarkably humble, thought meanly of herself, and seldom spoke freely on religious subjects to any, I believe, but to me. Her hopes all centered in Christ, and the prevailing feeling of her heart, for years, has been that to depart and be with him is far better. She only valued life for the sake of being useful to others, and on this object, wherever she was, in whatever society she mingled, she kept her eye steadily fixed. The Malay language was as familiar to her as the English, and many of the poor females of that depraved people have heard the Gospel from her lips. Her last strength at this station was spent in teaching a day school at Dinapore of boys and girls belonging to invalided European troops. Her daily aim was to impress their minds with the truth as it is in Jesus, and I trust it will yet appear that her labours were not in vain. She was the means of bringing many of the parents of her poor scholars regularly to attend the preaching of the Gospel. She felt at one time an anxiety for life for the sake of her dear children, which she thought inordinate, but from the time of dear Phœbe's death, her mind was wholly delivered from care on this head. That stroke loosened her hold surprisingly on every thing earthly. As she told her self

ıg, her composure and resignation markable. On the day before her re, as I was leaning over her, she in- f we were alone, and finding that we be instructed me where I should find articles after she was gone, what I do with regard to her clothes, and I should deposit her precious re- with as much composure as if she e leaving us only for a few days. She id, " I have much to say, much to r brothers, much to dear S., much to iss C. L, and the dear Miss B—, but not breath ;" she could add no more. ag twice at different times asked her mind was composed. Her answer ıth times the same ; pointing to me, id, " I have not a care upon earth, r that dear husband." She once me, " I do not feel *ready* to die—it to die, and to have shewn no more Christ." On my replying, " My dear you are ready, inasmuch as you feel ependance to be wholly on Christ, sdom, righteousness, sanctification, demption." She answered, " *true*,

A few hours before her death, see- it her end was drawing near, I said, Mary, are you willing to depart?" eplied, " Willing, willing." She sed to enjoy the use of her faculties last. As Mrs. Rowe and myself were ing texts of Scripture and hymns to bout two hours before her death, she ıtly and ardently said, " Come, Jesus , come, Jesus Christ ;" and these her last words. My dear brother, Mary sleeps in Jesus. Her happy beholds his glory, and she is like for she " sees him as he is." Pre- precious Gospel ! what price shall fix to " a hope full of immortality ?" ıave not long to remain behind. May e the followers of our beloved Mary, now, through faith and patience, in- the promises. The second day after leparture, I had a severe attack of , brought on by long continued ıing and anxiety, which reduced me low. On the third day of the fever, Rowe (of whose kindness and attentions ı dear departed, myself, and children, not speak in terms sufficiently strong), ı for brother Leslie to come up from ;hyr with all speed, as she feared the L. On the day we expected him, we ved a letter from Mrs. Chamberlain, in- ng us of the death of dear Mrs. Leslie. vas seized with that dreadful disease the ra, on Saturday morning at 10 o'clock, died on Sabbath afternoon at 4 ! As *as the fever left me, I* accepted a kind *ıtion from Dr. and Mrs.* King, to spend *days with them at Patna* with my dear *m. Through the blessing* of God, on these means, I am now pretty strong again, though not yet able to preach. My dear babes are quite well, and too young to know their loss.

May the Lord abundantly sanctify to us all this trying event, and prepare us for his coming !

MONGHYR.

THE very cheering prospects at this station, have been darkened by an event equally painful and unexpected, of which we have received intelligence since our last publication. We refer to the decease of Mrs. Leslie, which took place on Lord's day, the 9th of April last, in the 22nd year of her age.

On the day preceding, when the children of the three Native Schools attended as usual for examination, she heard them all repeat the catechism, while Mrs. Chamberlain and Mr. Leslie heard them read.' After the examination was over, she felt exhausted, and took a little refreshment ; but as this was not retained on the stomach, fears were entertained of an attack of the cholera, and medical aid was immediately resorted to. All, however, was in vain ; the unfavourable symptoms increased, and at four in the afternoon of the next day, she expired, exchanging an earthly sabbath for that " nobler rest," for which, through infinite mercy, she had long been prepared.

Though her removal was so sudden, the frame of her mind in the immediate prospect, was tranquil and serene ; and, when asked what message should be conveyed to her mourning parents, she begged they might be told that she had never for a moment repented leaving all that was dear to her in her native land, and that she considered her union with Mr. Leslie the happiest event of her life.

Three years have scarcely elapsed since the designation of Mr. Leslie took place at Coventry ; than which the writer of this article never attended a service more pleasingly impressive. There is good reason to hope that some individuals derived advantages of the highest nature from the engagements of that memorable day. Not a few of those who were then present, have in the month now closed, listened to the funeral discourse delivered on the occasion of Mrs. L.'s decease by an amiable servant of Christ, once a Missionary himself, but who has long been one of th

resident ministers in that City.* May the latter service prove yet more useful than the former, and many be constrained henceforth so to consecrate themselves to the Lord, that, when they quit this world, the text then chosen, may be as applicable to them as it was to the dear deceased; "*Blessed is that servant whom his Lord, when he cometh, shall find so doing.*" It is not improbable, that the funeral sermon, with some brief account of Mrs. Leslie, may be published.

BURMAH.

American Baptist Mission.

AFTER a long season of anxiety and suspense, we have great pleasure in stating that authentic intelligence has been received of the welfare of Dr. and Mrs. Judson and their companions, the Missionaries to this extensive empire.

Dr. Price, one of this little band, was employed in the negotiations between the Emperor, and Sir Archibald Campbell, Commander in Chief of the British Army, and he has since visited Calcutta as Envoy from the Golden-footed Monarch. While in that city, he gave our brethren an affecting account of the hardships and sufferings they underwent during a long and rigorous confinement, some interesting particulars of which we hope shortly to be able to lay before our readers. It should appear that Mrs. Judson was not so closely confined as her husband, and a letter has appeared in the public papers, warmly expressing the gratitude of the English prisoners for her unwearied good offices on their behalf, and adding that the Burman monarch and his ministers were induced to come to terms with the British, earlier than they otherwise would have done by her representations and remonstrances. What credit is due to this statement, we shall probably soon have better means of judging. In the mean while, it will be regarded as a token for good that these devoted servants of the Redeemer have been preserved in safety amidst scenes of such imminent peril. They have doubtless been re-inforced, ere now, by Messrs. Wade and Boardman, who have been waiting at Calcutta, some months, with that intention; and the friends of Missions *will unite* in earnestly desiring that they *may be rendered* extensively useful in the *barbarous region* selected as the sphere of *their labours.*

* Rev. J. Jerard.

PORT ROYAL—(JAMAICA).

UNDER date of the 8th August, Mr. Coultart gives the following account of a visit paid to this town, the ancient capital of Jamaica, where preaching has been maintained for several years, by our Missionaries from Kingston.

Last Saturday week, Messrs. Tinson, Knibb and myself, took a row to Port Royal, in the cool of the evening, that we might be ready at an early hour on Sunday morning to baptize a few people there, who had been waiting some considerable time for the administration of that ordinance. A few of the number had told their simple and acceptable tale in Kingston years before, but could never obtain leave at the times of baptism to be present with us, and consequently were obliged to remain as they were. Others had given a very pleasing account of the change of heart they experienced to Mr. Knibb and some of our deacons who had at various times waited upon them for that purpose. Many of our people had preceded us on the Saturday to erect tents at the sea side, for the accommodation of the baptized. These were completed when we got down, and also two lines of posts and ropes were run into the sea to guide us to a suitable depth, and to keep off the spectators. We understood that the white inhabitants were highly pleased with the preparations made and that a gentleman of influence there had furthered the work as much as in his power by lending sails, ropes and posts. Some of the most respectable inhabitants of the town were very desirous of being present in the morning at the administration of the ordinance, and we believe, did not go to bed at all, but sat up and intreated the people to sing hymns to keep them awake.

At five o'clock on Lord's day morning, we got into a canoe, and were soon at the appointed place, when there were present canoes and spectators beyond our numbering. Mr. Knibb stood on a bench at the edge of the water, and gave out the hymn, "Jesus, and shall it ever be," &c. The great majority of the people were as still as death, and the sea itself, as far as we could see, appeared hushed and listening to the unusual song. Mr. Tinson prayed, after which, I went into the sea until I found suitable depth and good standing. There, after speaking a few words to the very respectable audience crowded into the canoes which formed a complete crescent before me, I baptized seventeen persons in the name of the adorable Trinity. Our hopes, and our prayers are, that they may endure to the end

This we know, that God, who we hope called them out of darkness, can ensure, though they live in a spot once, if not now, notoriously depraved. The whole scene around us was exceedingly pleasing. The broad and still expanse of water had a fine effect upon the mind, as it lay shewing on its mirror-like surface, the various features of that peaceful day — the day of God. The fort upon our right, which looks fiercely over the sea, was *manned with ladies*, or with the sons of peace, who came to satisfy their curiosity, and bid us God speed, in the labours of the Missionary field.

The report of our Sabbath morning labours having got abroad for some days previous, curiosity was excited to such a degree as would have induced you to suppose either the old inhabitants had arisen to witness a scene so novel, or that Jamaica was come with her many-coloured population to spend the Sabbath in Port Royal. We hope to go down next Lord's day to form the members there into a little church, as many are servants, and cannot attend in Kingston above two or three times a year, if at all. There are now in Port Royal about 150 members that we shall dismiss from our church in Kingston, with the hope that Mr. Knibb chiefly, and some one of us, when he cannot, will be able to supply the spiritual necessities of these poor people.

Amidst much that is painful, there is some little of what is cheering. When I arrived in Kingston first, we had but one small church, and one place of worship, small and inconvenient, on the *whole island*, Moses Baker's excepted, which was 117 miles or more distant. Now I bless God that I have lived to see *nine* decent places dedicated to his service, and *four* promising, *very promising* places where great numbers are waiting with prayers and tears for some good men to instruct them in the kingdom of God.

Yesterday we baptized 45 in our chapel. The chapel was crowded to excess at an early hour, and we had many very respectable people present, who with the rest, were remarkably attentive and still during the service. All classes here behave with unspeakably greater decorum than many of the lower classes in England. I have never seen an indecorous act in the West Indies on such occasions. I think both the coloured and the black people manifest great veneration for religion.

MONTEGO BAY.

DURING the past month, the following statement, in reference *to the necessities* of this *important station, has* been put into circulation; and, we rejoice to add, not without success. Though the contributions, hitherto, have been almost wholly confined to London and its vicinity, it will be seen, by a reference to the list at the end of the present number, that they amount already to more than £400. We trust that such a commencement will encourage other friends to unite in this labour of love; and would especially remark that as the presence of Mr. Burchell is urgently required at his post, *promptitude* will render donations increasingly valuable.

Occasions like the present often elicit testimonies of Christian feeling and zeal which it is a luxury to witness. Without referring, more particularly, to such illustrations of this remark as the list before mentioned will supply, we may be excused for introducing the following extract of a letter from an esteemed ministering brother in the metropolis ——

One of our members, a female servant, has been so much impressed by the appeal in behalf of Montego-Bay, that she is willing to contribute one pound towards commencing a subscription from Christian female servants. She thinks, if that class of persons were distinctly addressed, urging the matter upon them, from their superior situation to that of Negro-slaves, it would produce a considerable sum towards this object.

We are convinced, that this worthy Christian female will not be suffered to stand alone in her benefaction.

But we must no longer detain the attention of our readers from the "statement."

Perhaps there are no stations in connexion with the Baptist Missionary Society, which have been so remarkably blessed by the Great Head of the Church, as those which have been established in the Island of Jamaica. The prospects they present, are truly encouraging, and form a very urgent claim on the friends

of Missions for continued support and encreased exertion. Not only is the harvest great, while the labourers are very few; but, in the most emphatic sense, it may be affirmed, that the fields are white already unto the harvest. The poor Negroes, hungering for the bread of life, most earnestly exclaim to their fellow-christians in Britain, "Come over and help us."

These remarks apply with peculiar force to the station mentioned at the head of this paper. Montego Bay is, in commercial importance, the second town on the Island. The estimated population is 6,000, and the Parish of St. James's in which it is situate, contains no less than 25,000 Negroes. Some of the proprietors are desirous, and more are willing, that their slaves should enjoy the privilege of religious instruction. About three years ago, the Rev. Thomas Burchell, from the Baptist Missionary Society, was sent to this town. At that time there was not a congregation of twenty persons, but such was the interest excited among the Negroes to hear the gospel, and so suitable did they find its doctrines to their circumstances, that, after a few weeks, the room at first occupied for worship became much too small to admit those who were anxious to attend. It was necessary to procure a larger, and this has been enlarged at different times, so that it is now capable of accommodating 500 persons. Such, however, is the eager disposition of the Negroes to attend the worship of God, that the congregation has encreased to five times that number; so that 1,000 persons crowd themselves into this room, while every other part of the house where the Preacher's voice can be heard is equally thronged, and even then, hundreds are frequently obliged to go away disappointed.

That under such circumstances a place of worship is needed, must appear evident to all, especially when it is added, that many of these poor Negroes travel after their week of labour, five, ten, fifteen, and even a greater number of miles, in the hope of hearing the word of God. They leave their homes at one, two, three, and four o'clock in the morning, according to the several distances they have to come, that they may be present at the morning service at six o'clock, and when once they have entered the chapel, many will remain there till public service re-commences, lest, if they should leave it, they should be unable to regain admittance.

The effect of such a crowded attendance, in an upper room only 12 feet high, under a vertical sun, may be easily conceived. The Negroes themselves, inured as they are to the climate, often faint with the heat; what then must the condition of the minister be, after forcing his way through the dense throng to the pulpit, an operation, which, of itself, frequently requires fifteen or twenty minutes to perform? Under such circumstances health falls a certain sacrifice, and even the life of the Missionary is placed in the most serious and imminent hazard.

If it were necessary to make any addition to the above recital of facts, it might be stated that, inadequate as the present accommodations are, the tenure by which they are held is very uncertain. The estate to which the premises belong is now for sale; and whenever it is disposed of, the congregation must immediately leave, while there is no other house in the town half so capacious. Meetings in the open air, or in any place not regularly licensed, are illegal, so that, in the case supposed, which may happen to-morrow, these hundreds and thousands of Negroes so destitute of religious knowledge, and so desirous of obtaining it, would be entirely scattered, and deprived of all opportunity of attending divine worship.

Since the commencement of the mission, a church has been formed, which consists at present of more than 300 members. Many were waiting for admission, when the ill health of Mr. Burchell constrained him to leave them; and above one thousand individuals, under the designation of "Enquirers," were evidently concerned for the salvation of their souls, and anxious to know him, "whom to know is life eternal."

The Negroes themselves are wholly unable to meet the expense of building a place of worship, but out of their poverty they most freely contribute what they can. The sum necessary, on the lowest calculation, is two thousand guineas, of which, it is supposed, they will, by strenuous and continued exertions, raise one half. The funds of the Missionary Society with which Mr. Burchell is connected are altogether inadequate, and therefore for the remainder they must appeal to the liberality of the Christian public, and it is earnestly hoped that the appeal will not be in vain.

London, 29th Sept. 1826.

tributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
hester Auxiliary Society, by Mr. Richard Patmore *	15	17	2
ocester, Friends, by Mr. G. B. Drayton *	2	16	0
chinhampton, &c. by Rev. Thomas Burchell	4	1	3
th Wales Western Association, by Rev. D. D. Evans	96	0	0
vich, Weekly Subscriptions, by Miss Sibly	3	0	0
TZERLAND, Mennonite Churches, by M. Jacob Moser, Petit Champoz..	14	14	10
borough and Hunmanby, Subscriptions and Collections, by Mr. C. Hill	75	14	0
den Bridge, Ladies' Quarterly Subscriptions, by Mr. Foster	4	18	7
pston Auxiliary Society, by Rev. Samuel Green	20	0	0
rdeen Auxiliary Society, Friends at Garmond, &c. by Mr. W. Thomson	19	15	10
lton, Collection, by Rev. Mr. Gray	10	10	0
sey, Collection, by Mr. George	8	12	0
rth, Subscriptions, &c. by Mr. John Hartley	20	0	0
ley, Ditto, by Rev. I. Mann	13	0	0
ney Academy Chapel and Missionary Box, by Mr. Jenkins	1	17	6
stern District, by Rev. Richard Horsey, viz:			
Bradninch	11 0 0		
Chard	1 1 0		
Hatch	7 0 0		
Prescot	1 11 7		
St. Hill	1 1 0		
Tiverton	9 16 9		
Upottery	1 14 0		
Uffculm	2 11 6		
		35	15 10
ordshire Auxiliary Society, in part:			
Abingdon (including Translations £17 17s. 5d. and Female Education £10 13s. 2d.)	69 8 7		
Oxford, St. Clement's	2 0 9		
Campden	2 19 2		
Blockley	12 2 3		
Burford	5 15 10		
Naunton and Stow	8 3 6		
Hook Norton	4 4 0		
		104	14 1
lton (Somerset), Collected by Rev. T. Clarke	5	0	0
d (Northampton), Weekly Contributions, by Rev. W. Gray	6	9	2
ey, Subscriptions, &c. by Mr. W. Wilson	10	0	0
ghton, Half Year's Missionary Association, by Rev. S. Brawn	4	19	8
well Road Auxiliary Society, by R. Cox, Esq.	31	9	6

* *Omitted* by mistake in our Number for September.

TRANSLATIONS.

Thornhill, near Dumfries, N. B. Branch Bible Society, by Rev. W. Rogerson	4	0	0
North Staffordshire Auxiliary Society, by Mr. Kennedy	20	0	0

SCHOOLS.

James Gorst, Esq. *Somers Town* .....Donation.	20	0	0

FEMALE EDUCATION.

Lyme Half Years' Subscription for School at Digah, under the care of Mrs. Rowe, by Mrs. Flight	5	0	0
Buchan Female Society, &c. by Mr. W. Thomson	5	10	0

Erratum. In the Report for 1826, just published, there should have been inserted a Donation of £10 to the Mission, from James Taylor, Esq. of Stoke Newington.

FOR MONTEGO BAY.

Contributions already acknowledged	81	15	0	Ebenezer Maitland, Esq.	10	0	0
Gloucestershire, Friends, by Mr. Burchell	38	1	0	Mrs. Bradney	5	0	0
Great Missenden, Friends, by Rev. S. Allem	2	0	0	Mrs. Horseman	5	0	0
Thomas Preston, Esq.	1	0	0	Mrs. Gosse	2	0	0
Mr. P. Millard	2	2	0	Perpeval White, Esq.	3	0	0
Friend to the Cause	2	2	0	A little Girl at School	1	0	0
J. B. Wilson, Esq.	100	0	0	Rev. Isaiah Birt	1	0	0
Mrs. B. Wilson	15	0	0	Rev. John Dyer	1	1	0
John Deacon, Esq.	50	0	0	Rev. C. T. Mileham	1	1	0
Samuel Salter, Esq.	25	0	0	S. N. Hollingsworth, Esq.	10	0	0
A. Gordon, Esq.	25	0	0	Edward Kemble, Esq.	5	5	0
Mrs. Ware	10	10	0	Henry Kemble, Esq.	5	5	0
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The thanks of the Committee are returned to Miss Huntley of Bow; Rev. Moses Fisher of Liverpool; and Mr. Robert Bellis, Aldgate High Street, for parcels of Magazines for the Mission.

Our Friends, who forward Books, &c. to the Mission House, are respectfully reminded that their parcels should either be *carriage paid*, or reserved till some opportunity offers of *gratuitous* conveyance. A reference to our Number for March last, p. 18, will shew what description of books is principally wanted. If Magazines are sent, they should be in *good condition*; and if bound, or in boards, it would be more convenient.

Littlewood and Green, Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

DECEMBER, 1826.

Sketch of the Character of Mr. David Bligh;

Being the outline of a Funeral Sermon preached at the Meeting-House, Prescot-street, Goodman's-Fields, Aug. 6, 1826, by the Pastor of the Church. *

"And Israel said unto Joseph, Behold I die: but God will be with you." — *Gen.* xlviii. 21.

Of this sermon the following is an outline: —

We are all subject to the dominion of death: and when this event takes place, we should behold in it the hand of God; and his truth and justice. Each one should say, with holy grief at the remembrance of sin, and with prayer for pardon and life—"I know thou," O Lord, "wilt bring me to death." Jacob, who was pious, useful, and greatly beloved of God, must die. No enemy of man is so determined, and unceremonious as death: the huts of the savage, and the mansions of the opulent he enters with equal courage. Like a fire kindled in the heart of a forest, which burns in every direction, consuming equally the humblest plants and most lofty trees, death ravages: sparing neither sex nor age; infancy, youth, and manhood fall: he strikes down both the enemies and the children of God. There is a moment in which each of us must die: as we infer from what is recorded in Gen. xlvii. 39. The state of the patriarch's health might have indicated this: but we think there is allusion to the divine appointment. The Lord of all has fixed for each of us the moment when we must for ever leave the world we now inhabit. There is a general limit of human existence in the present life; and the intimation of this must have been very useful. Seventy years it is allowed but few of our race to exceed much, in their continuance on earth: but, if no such law existed, it is easy to perceive that not a few would calculate on living for ages in their sin and folly, and be more unholy and injurious than they are.

We are all advancing, every moment, toward that in which we must enter eternity. The aged cannot live here much longer: the young may very soon expire: and we should all be ever ready to meet our God.

The death of Jacob was both serene and useful. He now gratefully reviews the kindness of the Lord, the manifestations of which had felicitated his life. Gen. xlviii. 3—5, 8—11. 15, 16.

Here he resembles one, who having attained an elevation, that gives a view of his past journey, reflects on that divine aid through which he has been enabled to cross in safety many a wild, and to climb mountains of no small difficulty.

Jacob has reached the end of his travel, and he dies in peace: affectionately regarding his family, believing in God, and predicting

* Mr. David Bligh, late of Gutter-lane, London, who died July 27, 1826, was the eldest son of Mr. Michael Bligh, many years pastor of the Baptist church at Sevenoaks, in Kent. He was born April the 14th, 1748, and joined the church in Prescot-street, London, *in March 1770, of which* he became *a deacon on the 7th of February*, 1814.

future good to those he loved. In some respects, the decease of Mr. David Bligh, the providence we are assembled to improve, resembles that of Jacob. These servants of God were in character alike. In opposition to Esau, who was cunning and restless, "Jacob," it is said, "was a plain man, dwelling in tents." He was guileless, orderly, and pious: and such was our departed father. We stay not to prove what no one here will deny. Both Jacob and David were serene, and in possession of their faculties in their latter end. The patriarch uttered the text in his last moments: and our glorified friend transacted necessary business a few hours before he was called from all below, and conversed with as much good sense as usual. Nor was he in any alarm respecting the consequences of dying, but firmly trusted in God.

Just before he expired, with much serenity and kindness in his countenance, he looked on his endeared relatives, and said, as utterance had failed, by his features: "Behold I die, but God will be with you." And if David Bligh was not a prophet, as Jacob was, he had faith in God, and believed what the prophets have said.

The subject of our Sermon is, the special regard and gracious conduct of God to his people, the best support under the loss of pious relatives. When a pious relative expires, the Lord lives to bless those he has left on earth. It was thus when Jacob died: and so it is now, and in the present case.

I. Jacob was about to die when he uttered the text. And our brother Bligh was expiring when *his* countenance uttered similar *sentiments*.

Jacob felt death was within him: *indeed*, he might have been inspired to know this. And all who are much enfeebled, and all who are considerably advanced in age, should deem death at no great distance: and it will be wise to use this for piety, and preparation for eternity.

The interjection which is employed in our text apparently indicates that the event anticipated deserved, and would reward attention. Jacob seems here to say: "Consider well what is to transpire, prepare for it, and let it be wisely improved." And, surely, the relatives of one so wise and pious, as was our deceased father, will not fail to make a good use of the present providence. You will reflect on what the Lord effected for him you have lost, and be grateful: and you will pray that you may all have grace to resemble so excellent a man.

In the spirit of all this we shall now notice what is included in death; what has subjected us all to mortality; what is required in anticipation of this event; and what duties it imposes on survivors.

First, What is included in death. It is natural to make this inquiry, especially as we observe this event overtaking persons in all conditions, and of every variety of character. Both the impious and the sanctified die. That a worthless, or an injurious life should be terminated, is in no degree marvellous: in mercy to mankind it may be done. And that God should reduce to great weakness and suffering an unholy person, is not astonishing; but the wonder is, when the pious and useful are thus visited. In the present instance, a wise, holy, useful, and much esteemed man is brought to debility, pain, and death. It is natural to ask what is included in death, which subdues all men.

Sound reason would almost, we think, reach the conclusion, that death cannot be annihilation. In all ages, since the Christian era, do we not find the riches, and honours, and power of this world mostly in the possession of the unholy? And have not millions who have feared God lost their liberty, property, and lives for their piety? Now, if death be annihilation, reason asks how the enemies of God are to be punished, and his children rewarded? And, yet, she concludes, that a righteous ruler will treat differently the disobedient and the upright: and thus she expects a future state. With the divine word this conclusion harmonizes. See Mal. iii. 16—18. Rev. xxii. 12. Matt. xxv. 31—34. 41. 46.

The body does not perish. We beheld the last ordinance Sabbath but one, the wasted form, and placid countenance of brother Bligh in this place. He is now in the grave: but it is a bed of dust, in which he will safely sleep until "the heavens are no more." His children may visit his tomb, and say, "He is not dead, but sleepeth." "He shall rise again." But his soul does not even sleep. The spirit never closes her eyes. There is no grave in the whole dominions of the immortal God for a soul. Even the ungodly are immortal; for, as their punishment is said to be everlasting, we conclude they will live for ever to endure it. The believing are "absent from the body and present with the Lord." And we are told, that the righteous "shall see God;" be "made perfect," and "be for ever with the Lord." None of our departed friends, who believed, are lost to us, if we believe. They are all safe, and all of them is so. Death is, therefore, no more *than the separation of* body and mind for a season, the material part to be reduced to dust; and the spiritual to live in paradise, or the eternal prison. The millions who have left our world, are all still living in spirit, and will live again in body.

Secondly, What has subjected the whole human race to the dominion of death?

We have all reason to conclude that it was not for death that man was made. He was clearly immortal while obedient, and of this the tree of life was an assurance to him; as appears from Gen. iii. 22. Jehovah reared the human structure for continuance, not demolition: and, in Eden, man was immortal. Nor did man die because his Maker was unable to continue his existence. Surely, he who continued some for nine centuries could have done so for ever. And who can deem him without power to continue man in endless life, who has sustained the worlds above in their stations and splendour from the days of Adam until our times? Nothing is too hard for God; if Abraham Booth, the once holy and able pastor; and if David Bligh, the late pious and prudent deacon of this church, as well as millions more, are dead, none has ceased to live because their Maker was unable to continue them longer on earth. The hand of God has taken our friend away; he lived, and he died as the Lord pleased. Nor can it ever be said that we expire because our Maker is not present. It is certain that when David Bligh breathed his last, the God he adored for more than half a century was near. In the divine presence the unholy, and the sanctified alike expire, "Do not I fill heaven and earth? saith the Lord." No one of all the human race can reach a wrong destiny, into heaven no sinner can

obtrude himself: nor can a believer be degraded to the place of torment. God is present always, whose knowledge is perfect, and he will prevent all error in relation to the eternal abode of each individual of every generation. But, if man was not made for death; and if God was able to continue him eternally; and if all die under the divine eye; how is death to be accounted for? Not in the unkindness, but in the holiness of the Lord. He who rules all is just, and "God is love." He said, that man should die if he sinned: and the events of all past generations have proved the divine holiness. Man sinned by an abuse of his liberty, and he dies under the displeasure of God at his unholy conduct. If we were now hovering over a plain, on which the bodies of all who have expired were piled, and were to ask who had slain all these, the answer would be, "Sin hath done it." The universality of sin hath made death universal. O, let us all ever detest every form and degree of sin. Disobedience to the law dooms us to the grave, and to an eternity of woe: and disobedience to the Gospel keeps us out of heaven. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Faith, which unites us to the Saviour, is the gift of God: let us pray for it more than for all riches. Because he was a sinner, brother Bligh died: and because he believed in Jesus Christ he is alive in heaven. "Blessed are the pure in heart: for they shall see God."

Thirdly, What have we to do in anticipation of their death whom we esteem? Anticipate acute distress when you follow them to the grave, if your present unkindness is hastening their journey toward it. Do all you are able in the promotion of their salvation. It will be tormenting, if we have any power of feeling, or any habit of reflection, to follow an endeared relative to his last home, if nothing has been done to forward, under divine influence, his deliverance from the dominion of sin, and a state of condemnation. Derive from the living all the good you are able to obtain without delay. The wise traveller expects the sun soon to set, and uses the light while it shines. While a wise, and holy pastor, parent or friend is living, we should be determined to profit as much as is possible from their presence: and this is the more pressing, if they are aged, or feeble. Thus, I trust, they have done who have lost a wise and pious parent, and that they will recal him to recollection, and get all the good that is to be derived from his example and remembered opinions.

Fourthly, What duties are imposed on survivors when death removes those they esteemed?

Each of us should contribute, to the full measure of his ability, to make up for his loss who is removed. If there be "a willing mind," circumstances and good sense, and scripture, will direct how this is to be accomplished. Each of us should copy the example, which is finished at death, as far as it is good. Nothing more will be added to that holy pattern which the life of him who is now in heaven exhibited.

Did he depend on the work of Jesus Christ only for acceptance with God? Thus let us all do, "for other foundation can no man lay than that is laid, which is Jesus Christ."

Did he whom death has removed from us habitually use the means of grace? Did he peruse the divine word; did he pray daily

for the influence of the Holy Spirit that he might be in a greater degree conformed to the image of God; was he a regular attendant on the public ordinances of religion; did he keep the Lord's-day holy; did he employ much time in meditation on the divine word, and live on what he read? O, that we all resembled him in these habits! The influences of the Divine Spirit created and sustained this character and these exercises: and the same holy agent is able to sanctify us. Remember the promise which gives us hope of receiving sacred aid, when we pray for it: and ask this benefit until it is obtained. Each of us should be grateful to God for all the kindness and mercy that was exercised toward our friend, who is now in heaven. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Much more should we praise God for his kindness to his children, since it is much greater. And still more, than in ordinary cases, when these believers are united with us in Christian fellowship; are our endeared relatives; and have been peculiarly correct in all their demeanour, and during a long period useful.

It surely becomes us to give the Lord praise that our brother Bligh truly repented of his sins: that he depended on the sacrifice and perfect obedience of Jesus Christ for his acceptance with God: that he held on his Christian way for more than half a century, and that he died in faith, and lives in heaven. He who, latterly, breathed on earth with much difficulty, now inhales the pure air of heaven, and is for ever at rest. He who so lately wasted, and declined into death, is now vigorous and holy. The *Lord hath done this,* let him *receive honour.* In the way we have represented, we should consider the death of the faithful man who is now with God.

The relatives of Mr. Bligh are, perhaps, inwardly saying, we need not be exhorted to remember him we have lost. We shall long enough lament his departure from time, on our own account. He is for ever safe and happy in the land of uprightness, but, we have lost that which we very highly valued.

II. It is proper to remind you that the Lord lives to regard and bless those whom the pious have left to his affection and care. "Behold," said Jacob, "I die: but God will be with you." So said the prayers, and hopes, and admonitions, and expiring looks of David Bligh, to those he loved, and was leaving.

First, We will enquire what is the import of this prediction.

God will be your guide, by his word and his Spirit. And he was this to the Hebrews, as the Old Testament evinces. Thus God is with us; indeed we have a more complete guidance, for, beside what the family of Jacob possessed, we have the New Testament. Nor can it be doubted that we have the promise of the Spirit to be fulfilled when we pray for his aid, and the existence of believers in our times proves that we have his operations among us. Again, this prediction means that Jehovah would be their protector, and all their history illustrates the truth and value of this privilege. Thus the Lord is surely with us, to defend us from death as long as it is needful; from the want of what is necessary for temporal support while we are industrious and prudent; and from apostacy and spiritual ruin, if we are believers, and in the diligent use of the means of grace. In answer to our con-

stant prayers, he will be with us, as a protector.

Again, Jehovah here engages to be with them in his benevolent regards, so as to fulfil all the promises he had made. And so well did the divine conduct accord with this sense of the prediction, that when Joshua died, he solemnly appealed to the whole Hebrew nation for the fulfilment of the divine promises, Joshua xxiii. 14. And we shall find that God will be with his children and his churches. And he will be with you who are the believing relatives of him who inhabits the celestial Canaan, and with us with whom on earth he was united in Christian communion. "The Lord will not forsake his people," he will accomplish all he has promised, and we shall reach the heavenly land. The Lord is faithful, "God is love," and "he is able to subdue all things unto himself."

Secondly, On what evidence does this assurance of the divine presence and aid rest?

Jacob above all things desired it, and depended on God for the accomplishment of his wish. And we are certain that David Bligh supremely desired that God would be with his bereaved friends. He who has enjoyed the divine guidance, protection, and gracious aid to the gate of heaven, is sure, when he gives his final view to his friends, to desire above all things that God may be with them, as he has been with him.

Jacob constantly prayed for it, and trusted that the Lord would grant his request. This did our departed father. We have often heard him thus pray, and the God of all grace has heard him, when *we have not.*

Jacob heartily recommended his *family to value*, and pray for this *blessedness*, and he hoped they would regard his last advice. As if he had said, "Let God be with you. Pray for this, and live so as that you may rationally expect it." Thus did our departed friend. He recommended to her so soon to be a widow, and to his children, God as a portion. All his sentiments, and his prayers, said this, "O, that the bereaved may all pray for the affection, guidance, protection, and aid of the Lord, until they are all in heaven!" Say, children, grand-children, and relatives of David Bligh, his "God shall be my God."

Jacob inferred that God would be with those he left behind, because there was piety among them. Joseph was very pious, and we trust that in this he was not alone: so the patriarch knew the Lord would be with his people. This felicity our departed father had. The associate of his life, and his children trust in God; and he believed God would be with them. The husband and parent is gone, but the Lord is still "in his holy habitation," and he is the "father of the fatherless," and the "judge of the widow." And lastly, Jacob was inspired to predict it. This patriarch was a prophet; as the chapter next to that which has furnished our text clearly proves.

And, although he was not a prophet, whose loss we, on our own account, this day lament; he knew what the prophet, in the name of God, had said. Thus he was able to announce that God would be with his pious wife, and believing children, and holy connections.

In conclusion. Let all the members of the church which has lost so much in the death of a wise and holy deacon, be doubly diligent in the duties they owe to the communion unto which they belong. Elijah was taken up to heaven; and Elisha requested a double por-

tion of his spirit. He did this that the Hebrew church might not suffer loss, but that he singly might be equal to what both he and the departed prophet were, when both served God on earth. He wished to have twice as much information, and benevolence, and holy courage, and faith, as Elijah possessed, that he might the better serve God. In this spirit should all the members of this church act under the present providence. Let the whole congregation value evangelical religion. Brother Bligh is not here to day, "for God hath taken him." Had he died possessing all that is deemed good, but without faith and holiness, he had been now in the regions of misery. See the inconceivable worth of religion, and pray; O, let all pray for it! Do this without delay; and daily do it. In the name of the Redeemer ask this blessing, without which no child of Adam is blessed: without which eternal agony is certain, and in the possession of which immortal happiness is sure. Value faith in the only Saviour, and acceptance with God through him; or, value nothing contained in the universe of God.

Let each relative of him who is before the divine throne, remember that he is now separated for ever from him, if he do not possess the same religion as the deceased had. David Bligh is in heaven, but his unbelieving connections will sink to hell, if they expire in their sins.

Let the widow trust in the Lord, and may she have grace to exercise holy faith and fortitude, until she is before the throne of God, to acknowledge, with her glorified husband, the divine faithfulness and grace, which were manifested to them during an union of more than fifty years.

The following account of Mr. Bligh cannot be better introduced than by a note which was received, after his death, by him who preached that discourse, of which an outline has been given.

DEAR SIR,

I have enclosed for your perusal a few particulars relative to the last days of our late venerable and excellent parent. But I am sure you will agree with me that such things are better under than over done; and certainly yours has not been the pulpit from which the dead have been extravagantly eulogized within the last fifty years.

What our beloved relative was, as a church member, *you*, Sir, know, and your predecessors knew. What he was as a private Christian, and in his domestic relations, his mourning widow and children, and grandchildren, and servants know, for they are *real* mourners. What he is now, we firmly believe, yet faintly discern, because we see through a glass darkly: but we are assured that he was a believer in Jesus, whom the Lord will bring with him.

A Christian Friend from the country gave the following statement:

July 20. "Early this morning I had conversation with Mr. Bligh, while sitting up with him. I said, 'What a mercy to have a good hope in time of affliction!' Mr. Bligh said, 'Yes, it is, as the apostle has declared, an anchor to the soul:' he repeated the whole of the passage. He said, 'he did not know how it might be with him in the trying hour: but there was a time to be born, and a time to die; that he thought his time was nearly come; that his weakness and oppression were great; and that he was almost worn out through want of sleep.' He observed, that Christ prayed that his disciples might behold his glory. He said the disciples had seen his glory, 'as of the only begotten of the Father, full of grace and truth,' but that was nothing in comparison 'with the glory which should be revealed.' He quoted 2 Cor. iv. 17. 'For our light affliction,' &c. He

seemed to dwell on the eternal weight of glory with delight, and observed, that he could now say, 'Thy will be done.'"

The following was stated by his pastor as his own opinion of Mr. David Bligh.

"Both in his general habit of thought through life, as well as in his last hours, he seems to have been a close student of his Bible. He had a retentive memory, and a clear judgment, and ever deemed it of great importance to understand, and remember, and believe, and obey, the divine word. He always appeared to me to desire a full conformity to the revealed will of God. The very last conversation I had with him, two or three days before he died, much related to the divine word: and his remarks were very pious and solid. He had a firm dependence on the work of Jesus Christ; and believed that God was faithful: and ascribed all that was good in him to the influences of the sacred Spirit. He was serious, composed, and submissive to the divine will. Indeed, as long as I have known my departed friend, his character and habits have been such as we have now represented.

"One who was with him not long before he departed out of this life, says, 'he alluded, in a most pleasing way, to two portions of scripture, on which, it was very evident to me, his mind must have dwelt much in meditation. I never heard him speak with more clearness and emphasis in my life, on any passage, than he did on Hebrews vi. 17, 18. and 2 Thess. 2. 16. It seemed as if he were expounding to a few friends.' 'As to myself,' he said, 'I have no reason, that I know of, for painful anxiety about the consequences of death, yet, when I look back on my whole course, I see nothing to depend upon arising from myself. He said he felt much solemnity in the thought of for ever closing his eyes on this world: that the ties of *nature* were very strong: and, that we *could not* but feel much in parting from *those* we loved.' 'He was,' he said, '*favoured* with a good degree of tranquillity.'"

Meditations on the Second Coming of the Saviour.

When he shall come to be glorified in his saints, and to be admired in all them that believe. 2 Thess. i. 10.

In some measure the Saviour is glorified in his people while they are on the earth. Their faith, their holiness, and their zeal, attest the power of his grace and the efficacious influence of his truth, applied to the heart by the power of the Holy Spirit. Yet is the glory of the Lord Jesus very imperfectly promoted by them in the present life. Their excellencies are shaded by lamentable and numerous defects. Devotion is too frequently languid, love is cold, and motives are mixed. "The flesh lusteth against the Spirit, and the Spirit against the flesh;" grace contends with sin; the world allures; Satan tempts; and the Christian character, like the sun when hid in a mist, and "shorn of his beams," is but partially and faintly developed. Oppressed and sorrowful, we "groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

But the time of the "manifestation of the sons of God" is drawing nigh. Let us still struggle on, though "faint, yet pursuing." A little longer conflict, and then—the crown—the palm of victory—the white robes of triumph—the song of the redeemed.

"Cease, ye pilgrims, cease to mourn,
Press onward to the prize;
Soon your Saviour will return
Triumphant in the skies.
Yet a season, and you know,
Happy entrance shall be given,
All your sorrows left below,
And earth exchanged for heaven."

Yes—the Saviour will come again. He will come in majesty and in power. He will be "revealed from heaven with his mighty angels, in flaming fire."

And then he will be "glorified in his saints, and admired in all them that believe:"—he will gloriously bless his people, and in blessing them he will be glorified.

How will the Redeemer dignify his church at his second coming! "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." We shall be "glorified," both in body and in soul. Here, the tabernacle of clay is a great hindrance to mental and spiritual exercises; weakness, weariness, and pain affect it; and the soul, tied to an earthly frame, and strangely sympathising with its partner, is enfeebled and borne down. But Jesus will "change this vile body, that it may be fashioned like unto his own glorious body." What a surprising alteration will then take place—when the body, become active, pure, and ethereal, shall be a fit vehicle for a perfected spirit, and shall no longer prevent, but probably assist its aspirations! And the soul, too, will have experienced a mighty transformation. Placed out of the reach of evil and danger, freed from all propensity to sin, with its powers fully disclosed and rightly directed, and every facility given to their exercise—what freedom, what elevation shall be enjoyed! No more wanderings and backslidings—no more carnality—no more forgetfulness of God—no more languor and coldness of heart. Oh! the pleasure of being emancipated and enlarged! What bliss will be ours, when we shall "see face to face," and "know even as we are known;" when we shall enjoy, and love, and serve, without the consciousness of imperfection—and gaze on the ineffable glory—and range through the bright fields of the blessed—and pluck the fruit of the tree of life—and under its shade hold intercourse with patriarchs, prophets, and apostles—and join the "general assembly and church of the first-born"—and "be for ever with the Lord!"

"Oh glorious hour! oh bless'd abode!
I shall be near and like my God;
And flesh and sin no more controul
The sacred pleasures of the soul."

Such honour "have all his saints;" theirs shall be "eternal life"—eternally living to God, in happiness, perfection, and glory unspeakable. Thus the Redeemer prayed when on earth—"Father, I will that they whom thou hast given me be with me where I am"—and his prayer shall be answered. "*All* them that believe;" all the church shall be there; not one shall be missing; and when he who loved and died for them shall behold that vast assembly, he will "see of the travail of his soul, and be satisfied," and regard the "joy set before him" as a fit reward and ample compensation for the sorrows and pains endured while he was on earth.

When the Saviour shall gloriously bless his people, he himself will also be "glorified in his saints;" for the designs of redeeming love will be fully accomplished, and complete victory will be obtained over all his foes.

The will of God is "done in heaven." For any thing we know to the contrary, this planet is the only rebellious district in the dominions of the Most High. Other worlds are inhabited by sinless, and therefore happy beings; only devils and men oppose the Great God. It was to quell the revolt, and thus to restore harmony and order to the divine government, that the Word was made flesh. For this he lived and died, and

sent his Spirit: for this a system of means and dispensations has been in active operation from the beginning till the present day. And it must be confessed that much has been done, though much less than Christian benevolence desires, much less than the promise of God includes. "We see not yet all things put under him."

But "glorious things are spoken of thee, O city of God." Brighter days are in reserve for the despised flock of Immanuel. The time is coming when the church shall be more numerous than the world: "the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills." God will yet be loved and served on this earth, so long contaminated by sin: it shall form one great temple for his praise, "and in every place incense shall be offered unto his name, and a pure offering."

Let us not presume to fix the limits of the latter-day glory, nor the period when the Lord himself shall appear "the second time, without sin, unto salvation." But while we patiently wait, let us rejoice that he will come, and come in triumph. And when he shall ascend his great white throne, summon the nations before him, and adjudge to all their final destiny, he will be "glorified in his saints, and admired in all them that believe."

That immense assembly will consist of individuals collected from all nations that ever dwelt on the face of the earth. They will come "from the east and the west, from the north and the south." It will be found that no province was unblessed by the Redeemer's Gospel, or unvisited by his grace; that no language was ignorant of the message of heaven; that no people could say the word of God had not reached them. And what delightful concord and fellowship will exist among the saved! On earth, their customs, their languages, their opportunities, privileges, and opinions, were various: but now, they think, and feel, and act alike; they have "one heart and one soul;" one spirit animates them; redeemed by the same blood, rescued by the same grace, transformed into the same image, and participating the same felicities, they raise their united hallelujah, "saying, Salvation to our God which sitteth on the throne, and to the Lamb."

Nor must it be forgotten, that at that great day it will be seen that the triumphs of redeeming love were co-extensive with the ravages of sin. The glorified church will be collected from the victims of every form of Satanic delusion. In all the varieties of paganism, superstition, error and infidelity, invented by the god of this world to deceive the sons of men, he will find that he was overmatched and defeated—that he created no darkness which the Saviour could not penetrate, forged no fetters which he could not break. Jesus will see "all enemies put under his feet."

Then shall moral order and beauty prevail in all the provinces of Jehovah's empire. Rebellion will be put down for ever. Angels will no more lament the iniquity of man; the happiness of the saints will be no longer marred by the sight and the knowledge of sin. When the Judge shall have pronounced the sentence—"depart ye cursed"—all the enemies of the Eternal, both devils and men, shall be thrust into prison, no more to come out: the dungeon of hell will contain all the evil that shall then exist, and sin will be nowhere found, except in a state of just punishment. Angels and glorified

l find nothing to offend
the ear, wherever they
ge, throughout all the
of God. Creation will
and travail in pain" no
will be the grand jubilee
verse — the final Sabbath
id his church.
en will the Saviour be
l in all them that believe."
of that blessed company
lisposed to magnify his
dness. Every one will
the grace of God I am
."" Every one will think
y. All eyes, all hearts
xed on him who "bore
in his own body on the
d all will say, as they
is glory, "Thou art
for thou wast slain, and
emed us to God by thy
How will his power and
e admired when their
ness on earth is con-
rith their glorified state
. Once they were "alien-
enemies in their minds
ed works;" degraded in
exposed to all misery by
"hateful and hating one
But observe them now
, holy, honoured, shining
ie brilliance of heaven,
even by the angels them-
Do we ask *how* is this,
? "They have washed
es, and made them white
ood of the Lamb; *there-*
they before the throne."
k! they sing — listen to
g: "Worthy is the Lamb,"
— "Worthy is the Lamb
slain, to receive power,
hes, and wisdom, and
and honour, and glory,
sing." Nor do *they* only
e angels join them: yea,
inspired apostle, "every
which is in heaven, and
arth, and under the earth,
as are in the sea, and
all that are in them, heard I saying Blessing, and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Am I a believer in the Lord Jesus Christ? Has his grace changed my heart? Is his will my law — his word my guide — his glory my aim? Then I also shall be there; and I shall join in that song, and be as happy as the happiest in all that blissful assembly.

Will it be so? Have I a "good hope through grace?" Shall I see thee as thou art, O thou adorable Redeemer, in all thy loveliness and thy majesty? Wilt thou then smile upon *me*, an unworthy, hell-deserving sinner? And shall I dwell with thee and enjoy thy presence for ever? May I glorify thee now! May I be permitted to do some good in a sinful world! Let thy love be shed abroad in my heart, that I may not live to myself, but to thee — for thou didst die for me.

R.

On the best Means of checking the Progress of Antinomianism.

To the Editor of the Baptist Magazine.

Sir,

I have observed that the minds of many of my Christian brethren are deeply affected by the progress of Antinomianism. It seems to be a prevailing opinion, at least among those with whom I have intercourse, that this moral pestilence is greatly on the increase. How far that opinion is well founded, I shall not now stay to inquire. It is not to the fact itself, but to the best mode of conduct in reference to it, that I am anxious to direct the attention of your readers, and more particularly the junior pastors of our churches.

In abhorrence of Antinomianism I will yield to no one. The ignorance, the pride, the littleness of mind, and, above all, the daring and treacherous rebellion against the divine authority, which distinguish the system, justly expose it to the detestation of all who love and fear the Most High. Nor can it be doubted that a genuine Antinomian is the most awful character in the universe—Satan himself not excepted: for he makes even the goodness of God the occasion of sin; his presumed forgiveness, instead of softening and sanctifying his heart, only emboldens him to transgress with a high hand, that grace may abound; he fights the devil's battles under the pretence of superior regard to the Redeemer; Judas-like, he acts the part of the friend and the traitor at the same time; and while he professes to receive the blessings which Christianity proffers, aims a deadly blow at its very existence. For such persons, dying in such a state, is reserved the blackness of darkness for ever.

But I cannot help remarking, that the term Antinomian is far too indiscriminately applied. Many good and useful men are thus branded, for no other reason than, because in their ministry the *doctrines* of the Gospel are made more prominent than the *precepts*, and *privileges* are more largely dwelt upon than *duties*. That they run into a blameable extreme is readily admitted; and perhaps they have unconsciously aided the progress of the system now under consideration, if not by entirely omitting, yet by failing to press on their hearers, with sufficient frequency and earnestness, the practical part *of the* Christian scheme. The deficiencies of such ministers are much to be deplored; nevertheless, the charge of Antinomianism ought not to be brought against them; nor ought their brethren to stand aloof from them, or treat them in a cold or harsh manner, but rather endeavour, in gentleness and love, to lead them to a more comprehensive and just view of divine truth.

Permit me to observe further, that one very common mode of opposing Antinomianism, where it really exists, is open to very serious objection. In the warmth of their zeal for practical piety, some ministers seem to have judged that they could not so effectually resist the ungodly heresy, as by urging on their people, with more than usual vehemence, the claims and obligations of the Gospel, while its doctrinal peculiarities were in a great degree neglected. They have thus fallen into the opposite extreme to that just noticed; they have sunk as much too low as the others have risen too high, and in their concern to avoid and expose Antinomianism, have well nigh gone into the Arminian system. Allow me to say, Mr. Editor, that this is the very worst measure that could be adopted. The doctrines which are almost exclusively treated by Antinomian preachers, and by them so mischievously perverted from their original design, are those which, properly understood, minister to the peace, and life, and joy of the Christian, and are the food of personal religion, the motives to all pious activity. We cannot expect that true godliness will flourish if these be concealed from view, or kept in the back ground. Let us not then cease to *use* a good thing, because it is liable to *abuse*. Let the distinguishing doctrines of the Gospel be put forward in as prominent a light as they are presented to us in the Holy Scriptures: let us not fear to expatiate on the

ches and freeness of divine grace, ne unchangeableness of the love f God, the stability of his pur-oses, and the assured safety of is people; while on the other and, we ever state these important ruths in their practical bearings nd connection, and shew how the ' grace of God which bringeth alvation teacheth us to deny un-odliness and worldly lusts." In his way we may hope success-ully to check the progress of Antinomianism, by convincing hose who are in danger of being leluded, that soundness in the aith is something more than ring-ng changes on certain technical hrases, generally ill understood nd unskilfully used, and that he s the best advocate of free and overeign grace, who is most trenuous in exhorting to holy bedience, as the fruit of gratitude nd love.

I have taken the liberty to offer hese remarks as an introduction o some very useful statements nd observations on this subject, contained in Cecil's Life of the Hon. and Rev. W. B. Cadogan, and which, with your permission, I will here extract. Mr. C., it will be remembered, was Vicar of St. Giles's, Reading.

"About the year 1790, Mr. C. was to undergo a trial of another sort. An Antinomian preacher attempted at Reading to disseminate his pernicious principles; of whom I shall take more notice than, perhaps, such characters deserve, in order to place Mr. C. as an example before the eyes of young minis-ters; especially such, as may have to encounter difficulties of the like kind.

"To be intelligible to every reader, it may be necessary first to observe, that Antinomianism is an error, which sets up the *grace* of God in opposition to his *government:* accordingly, it makes light of the evil of sin — the necessity of repentance — and the evidence and excellence of holiness; and all this upon the specious pretence of exalting and glorifying the work of Christ. But the work of Christ was not only to die *for* the sins of his people, but also to save his people *from* their sins; and to fulfil his great evangelical promise of putting *his law into their hearts, and writing it in their minds,* and *causing them to walk in his statutes, and keep his judgments, and do them. The truth,* therefore, *as it is in Jesus,* respects what he does *for* them and what he does *in* them: but as half the truth is a lie, so this is the lie called Antinomianism; that mystery of iniquity of which we are speaking.

* * * * * * *

"But to return to the Preacher who came to Reading: I ought, from the account I have received, to clear him from any attempt at dissembling his principles, as many others have done: he spoke out, and thereby became less dangerous. Nothing, however, that he could say or do diverted Mr. C. from the straight line and scriptural course he had been pursuing; and my design, in dwelling on this period of his life, is, to call the attention of my Brethren in the ministry to the wise and successful method which he took in subverting error by establishing truth.

"I could name more than one honest and zealous minister, who, when he has seen his flock in dangers of this kind, has, indeed, been anxious to secure them from the mischiefs, but has erred greatly as to the *right way.* For, while the Fanatic has been setting aside all practical godliness by his way of establishing two or three doctrinal points, the regular Pastor has endeavoured to counteract the error, by insisting so much on *practical* topics and obligations, as seemingly to abandon the foundation upon which alone they can be success-fully built. But this is attempting to remove error of one kind, by errors of another. The meanest peasant might perceive, that, however firm a hold his minister had taken of the end, or prac-tical part of St. Paul's Epistles, he had delivered up the full possession of the

beginning, or doctrinal part, to be mangled by the fanatic. Nothing can establish error, more than such a practice as this: yet this is a mistake into which even men of eminence have fallen.

"But He, from whom 'all holy desires, all good counsels, and all just works do proceed,' preserved our Brother from turning out of the narrow path he had to keep, either to the right hand or to the left. Whatever separate part of God's counsel an erroneous teacher was exclusively adopting, Mr. C. wisely determined to preach the *whole* counsel of God. He would not quit the foundation because another was building *wood, hay, stubble*, upon it. He was too well instructed to blindly advance the Arminian error as the only specific to cure the Antinomian. Heresy is not to be cured by heresy, but by truth. He maintained firmly the Doctrines of Grace, though another was perverting them; and ceased not to preach as fully and freely as before, *Redemption through the blood of Christ*, as many hundreds now living can testify. And they can testify too, that he did not stop there: he preached also *Sanctification by the Spirit of Christ*, and the peculiar obligations which the doctrines of grace lay Christians under *to deny ungodliness and worldly lusts, and to walk soberly, righteously, and godly, in this present world.*

"Does any sincere Preacher of God's word, now labouring under such difficulties as our Brother had to struggle with, wish to know what success is to be expected from such a steady perseverance in the *doctrine which is according to godliness* — a course which will no more countenance carnal gospellers and mad evangelists, than dead formalists or hardened profligates? — I will endeavour to strengthen his hands, by informing him that it was attended with the following good effects.

"1. The appeal, which his consistent conduct lodged in the consciences of his people, kept the greater part of them from wandering, and recovered others *who had* wandered. His congregation *increased*: God set his seal to his word; *and afforded* his power and presence to the genuine administration of it. Many were awakened; others established in the whole truth. Such, indeed, was the effect felt by many who were brought under the Minister of St. Giles's, that it reminds us of such assemblies as are described 1 Cor. xiv. 25, where, if *there should come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.*

"2. The effect was felt by the false Apostle. His congregation declined: serious enquirers perceived that this teacher could urge no evangelical doctrine or privilege, which their own Pastor did not as firmly maintain. Mr. C. was none of those, who fear to give the Children bread lest the dogs should catch at it; or, if they give it, give it so sparingly and with so much caution, that the Children are afraid least it should poison them. — But, like a true Parent, he gave his Children not only their *food*, but their *work* also, and their *medicines* too when they needed them. (Oh that every Preacher would consider this!) The Children knew the Father, and crowded round him, till at length the Antinomian not being able (as Mr. M— of Reading informs me) to raise a subsistence, left them in 1796, and the place was afterwards shut up.

"3. The good effect of our Brother's conduct was visible throughout Reading. If all did not love him as a faithful witness (and where, and when, did the world love a faithful witness?) yet all had marked the steady and devoted Minister. In walking with him at different times through the town, I could not but observe the kind of respect paid to him; and, though part of this may be placed to the account of his family having resided so long on the spot, yet how many high-born Clerks have droned away their lives in sight of their family mansion, and at length ceased to cumber the ground, without producing a single sigh of *Alas, my brother!* — On the contrary, how many, whose births could scarcely be traced, have, on taking their

flight, wrung, like our Brother, the cry from a thousand hearts of *My Father, my Father, the chariots of Israel and the horsemen thereof!*" *

Allow me to express my hope, that by the insertion of this paper in your valuable Miscellany, the important instruction contained in the above extract may be beneficial to many of your readers. I am, Sir, yours truly,

Nov. 1826. A.

A HINT TO PASTORS OF CHURCHES.

To the Editor of the Baptist Magazine.

SIR,

I BEG leave to call your attention to an evil, that in more instances than one, I have seen to exist in our Denomination. I trust that in mentioning it I shall not be accused of a disposition to find fault, as I assure you, it is done from a pure regard to the best interests and scriptural prosperity of the church of Christ. I allude, Sir, to the too great readiness of some of our ministers to engage in the Ordination of men as pastors of our churches, of whom they know very little, or perhaps nothing. I knew a case three or four years ago, where a young man left one of our churches in deep disgrace, removed to a distant part of the kingdom, and within three months was ordained Pastor of a new but promising church, by some of the most respectable ministers in the Denomination. Once or twice since then I have witnessed similar proceedings. If the very respectable gentlemen, whose presence and services are afforded on the day of Ordination, are remonstrated with on the subject, their reply invariably is, they knew of nothing improper, and that if they had heard of such and such things before, they would have declined taking part in the proceedings. Now, Sir, my enquiry is, how far it is right in the Pastors of our churches to ordain those to the ministry of whom they know but very little? Should they not previously enquire concerning them of those to whom they are well known? Is not engaging in the ordination of strangers violating the apostolic direction, "Lay hands suddenly on no man?" If Deacons should "first be proved," does it not become us to know those who by our means become the presidents of our churches? Have not many churches been ruined, by having men as their pastors who have afterwards proved a disgrace to the cause? None of us would engage in the ordination of a man unless we knew something of his creed, and ought we not to have, at least, an equal acquaintance with his life?

It may be said, that the fault of having such men for Pastors rests with the churches. This is partially true: but be it remembered, that some churches are newly formed, and their Deacons are inexperienced and easily imposed upon; and some churches in important stations are small, and have a leaning to some favourite sentiment; designing men know how to act with them; and if two or three respectable ministers will come to their ordination, all parties for *the present* are well satisfied. *But*—by and bye the cause is ruined.

Hoping that in some form or other you will give a hint on the subject. I am, very truly yours,

A PASTOR.

DISSENTERS' REGISTERS OF BIRTHS.

SIR,

AN opinion has been given (I think from the Bench), that the Regis-

* *Cecil's Works, vol. i. p. 232—239.*

ters of Births, kept and attested by Dissenting Ministers, or Teachers, are not valid evidence in a court of law. This opinion, I cannot think to be correct, until I receive satisfactory answers to the following enquiries. Such answers may possibly be given by some of your correspondents, though at present I see not any ground to anticipate them.

Did not Dissenters within the last century pay a duty, or tax, for every child registered by them?

Was this duty imposed by Civil, or Ecclesiastical authority, or by both?

If it was imposed by Civil authority, did it not legalize and render valid, in point of law, such Registers for which that duty was paid?

When the law, which made this tax or duty obligatory, was repealed (as it was about the year 1793 or 1794), was there any particular clause inserted, in that repeal, to render nugatory, or to invalidate the subsequent Registers of Dissenters? If there was not, and they were legal before, are they not legal still?

Besides, if the Registers kept by Dissenting Teachers be not recognized as legal, on what ground does the Bishop of Chester (and, as I should presume, other Bishops), require an account from Dissenting Ministers of the Births and Burials registered by them?

You will oblige me, and I dare say many of your readers also, if you will call the attention of your correspondents to the above enquiries, by an insertion of them in the Baptist Magazine. I am, Sir, yours, &c.

29, *Charles Street*, J. H.
City Road, London.

POETRY.

PSALM CXXXVII.

By Babylon's broad river,
In hateful bondage kept,
We sate—and thought of Zion ever,
And bitterly we wept.

With sorrow on the willows
Our tuneless harps we hung,
They droop'd above the sparkling billows
Forsaken and unstrung.

For there our foes, disdaining,
And sneering at our wrongs,
Asked—while our thoughts were sad and paining,—
To sing them Zion's songs.

How, amid mocking strangers,
Shall we her anthems sing?
How, in captivity and dangers,
To gladness tune the string?

If I—whilst with me lingers
A spark of vital fire—
Forget thee, Zion—let my fingers
Forget to strike the lyre.

Or if thine altar broken
I love not more than song,
By me no more may note be spoken,
But stiffen'd be my tongue.

Mark, Lord, how Edom shouted
In Zion's troublous days,
When the fierce foe her sons had routed,
"Rase Zion—Rase it—Rase!"

Oh, Babylon's proud daughter,
Made but to be o'erthrown!
Blest shall he be who comes to slaughter,
And dash thy children down.

36, Castle Street, G. L.
Holborn.

REVIEW.

A Popular Introduction to the Study of the Holy Scriptures for the use of English Readers; by William Carpenter. Illustrated with maps and plates. pp. 656. 8vo. Wightman and Cramp. Price 16s.

WORKS which are undertaken with a particular design to help the biblical student, especially when they are executed with tolerable correctness and ability, are justly entitled to a more than ordinary share of public approbation and encouragement. The inconceivable value of the Holy Scriptures to the human race, in relation both to the present and the future state, and the unfathomable mines of wisdom and knowledge which they contain, abundantly justify the labours of those whose time and talents have been expended in illustrating their principles and verifying their statements.

Every publication which proposes to improve the health, to increase the property, or even to add to the amusement of the reader, is sought after with eagerness, and perused with avidity. In what estimation, then, ought those attempts to be retained, whose immediate object is to facilitate our progress in attaining that knowledge which is not only superior to every other, but without which the relative worth of subordinate information and pursuits can never be correctly ascertained? The best answer that can be framed to this inquiry will be found in the enlarged circulation, the careful examination, and the practical influence of such works as that which we have now the pleasure of introducing to our readers.

Our author very properly makes honourable mention of Mr. Horne's more elaborate work, but justly remarks, that "its necessarily high price places it, in very many instances, beyond their reach," by whom its possession would be regarded as a considerable acquisition. To fill, therefore, an unoccupied niche in that department of instruction, which relates to the knowledge of Jewish and Christian theology, in a manner that may be most extensively accessible, and, at the same time, including information on all the most essential articles of inquiry, comprehended in a devout investigation of revealed religion, is the design of the present volume, which object appears to us to have been diligently pursued, and respectably accomplished.

Mr. Carpenter divides his plan into two parts. The first is entitled, "Directions for reading the Bible." This part, after some judicious "Introductory observations," is subdivided into two chapters: the first treats "Of the disposition and habits of mind which are required for a profitable perusal of the Bible;" and the second suggests "Rules for reading the Holy Scriptures." The second part, which comprises nearly the whole of the volume, is presented to the reader under the title of "Helps towards a right understanding of Scripture;" commences with "Introductory observations on the nature and sources of these helps," and contains eleven chapters, the subjects of which are "Prefatory observations on the several books of Scripture.—A sketch of Sacred Geography.—Political antiquities of the Jews.—Sacred laws of the Jews and their sanctions.—Sacred festivals of the Jews.—Sacred places of the Jews.—Sacred things of the Jews.—Members and Officers of the Jewish Church.—Of the corruption of Religion among the Jews.—National and domestic customs of the Jews.—Scripture allusions to various customs and opinions." These chapters are again divided into sections, each conveying valuable instruction, but too much diversified for us minutely to specify. The work concludes with an "Appendix," in which the reader will find, "The outlines of a Scripture Cyclopædia,"

and "Scripture lessons for daily reading in historical order." The plates and maps amount to seven; as to the latter, whatever criticism may have to object, after reading the following remark, it cannot be severe. "Of the maps accompanying this chapter, the author will only say, that upon them he has bestowed no trifling labour; and, yet, after all, he sees much reason to solicit the indulgence of those who may inspect them. They who know the difficulties of the subject will not be surprised that he should sometimes have erred." In several sections of the volume, the reader will meet with much that may assist him in the tabular and analytical form; and as a specimen of the author's style and sentiment we quote as follows.

"We have been repeatedly reminded of the sentiments of Socrates, Plato, Cicero, and others, who by the mere exercise of reason, it is said, discovered that the present is not the only state of being—that the existence of man does not terminate with this life, but that there remains a state where virtue will be rewarded and vice punished. Granting that such discoveries as these have been made, and which, indeed, we have no disposition to deny, we ask those who vaunt of philosophy, for the purpose of derogating from the value of revelation—we ask such persons what it cost those individuals in the pursuit of the knowledge in question ere they could triumph in its possession? Did the oppugners of revelation ever follow these master spirits in their mental excursions? Did they ever make an effort to discipline their own minds to the same severe and laborious course of investigation, which these were obliged to prosecute through toilsome months and years? We fear they have not so done, and they are therefore incompetent to determine how many there are who would have attained to the same degree of assurance, on this topic, as the worthies to whom we have referred. The process by which the truth was thus to be arrived at, was too complex to engage the attention of the great proportion of men, and therefore, God in his infinite compassion made known a shorter way. That way is to be found in the Scriptures: and we are prepared for the sneer and laugh of the witling when we say, that the most illiterate man who can read his Bible, and *avail himself* of the information therein *contained*, knows more about a future state of *existence* than either Socrates or Plato. *And* what is of infinitely more value than *the* knowledge of the former is both more influential and more satisfactory than that of the latter. So dubious did the evidence, upon which the conclusions of philosophy rested, appear to the minds of the persons to whom we have been referred, that they were far from satisfied of the doctrines which they endeavoured to impose on others. In circumstances when the support of such principles was most needed, the confidence of the philosopher forsook him, and in the contemplation of death he viewed the existence of a future state as a problem not to be solved. Even Cicero speaks of this doctrine as doubtful, and in his treatise on Old Age, he introduces the elder Cato mentioning it as an opinion he was fond of, rather than as a doctrine he could demonstrate; and comforts himself, after enumerating all the arguments he could think of for it, with this reflection upon the whole; that if the soul dies with the body, the petty philosophers, who oppose themselves to the opinion of the soul's immortality, ceasing to be, as well as himself, would not laugh at his credulity. Plato, in his *Phædon*, makes Socrates speak with some doubt concerning his own arguments, and introduces Simmius saying to him, 'We ought to lay hold of the strongest argument for this doctrine, that either we ourselves, or others can suggest to us. If both ways prove ineffectual, we must, however, put up with the best proofs we can get, *till some promise or revelation shall clear up the point to us.*' The wisdom of Socrates and Plato united, did, in fact, only produce such arguments, for their favourite opinion, as they themselves were dissatisfied with. Cicero, being so attached to the same opinion, that, as he says, he would rather err with Plato in holding it, than think right with those that deny it, poorly echoes the arguments of his master, adds little to them himself, and at the conclusion virtually giving up the point, with all the arguments brought to support it, endeavours to comfort himself and others, against the approach of death, by proving death to be no evil, even should the soul perish with the body. Such were the conclusions of philosophy, and such was the very doubtful evidence on which these conclusions were built. We turn, however, to the Holy Scriptures, and every doubt is removed—every objection is silenced. What, indeed, appeared as probable, and devoutly to be wished for, is, by this revelation, rendered indubitably certain. The speculations of philosophy give place to the certainties of revelation, and 'life and immortality are rendered manifest by the gospel.' 2 Tim. i. 10," p. 7—9.

In fine we are not aware that this interesting and useful volume will require any apology, but should this be

the case, the author has anticipated the exigence by adopting, as his own, the words of Lightfoot, with which Mr. C. concludes his preface.

"What I have done, I leave with all humbleness, at the reader's feet. If he accept it, it is more than I can deserve; if he censure it, it is no more than I shall willingly undergo; being most ready ever to submit to others, and to acknowledge my own infirmity, and owning nothing in myself but sin, weakness, and strong desires to serve the public." p. viii.

Should this work be generally received by those persons for whom it is principally prepared, and to whom it is well adapted, who may not be able to procure more learned or expensive assistance on this subject, as we sincerely hope it will, the worthy author will not have laboured in vain, nor have spent his strength for nought.

Letters to a Friend; containing the Writer's objections to his former work, entitled, "Dialogues on Important Subjects," published in 1819; together with his Reasons for believing in the proper Deity of the Son of God, and the Divine Personality of the Son of God, and the Divine Personality of the Holy Ghost. By James Harington Evans. 12mo. pp. 139. 1826. London; Nisbet. Price 2s. 6d. bds.

Mr. Evans, it will be remembered, was once a Minister of the Established Church, and seceded several years ago, in company with five other Clergymen, of whom one has since died, and the rest, we believe, have either returned to their former communion, or ceased to be preachers of the Gospel. Mr. E. became a Baptist, and settled in London, where he soon raised a considerable congregation. Shortly afterwards a change in his sentiments took place, which materially affected his acceptance and usefulness. Forsaking the doctrine of the Trinity, as generally received in our Churches, he adopted the Sabellian hypothesis, or rather the indwelling scheme, which, as our readers scarcely need to be informed, though specious and plausible, involves a denial of the true and proper Deity of the Son and the Holy Spirit. His thoughts on this subject were presented to the public in 1819, in his work entitled "Dialogues on important Subjects." Since then he has been led, after much reflection and prayer, to retrace his steps, and has now published the volume before us, containing a retractation of his error, and a statement of his present and more matured views of divine truth.

We sincerely congratulate Mr. Evans on his restoration to "soundness in the faith," and cordially unite with him in thanksgiving to the "God of all grace," by whose heavenly guidance, we doubt not, he has been brought back to the right way. The perusal of this work has been attended with much satisfaction and pleasure; particularly because we feel assured, from Mr. E.'s spirit and manner, his serious, humble, and pious statements, that he is not likely to be again "tossed to and fro with every wind of doctrine." Surely no real Christian can read the following extracts without feeling an affectionate and sympathetic regard to the writer: —

"Sorrow and myself, my dear Sir, are not entirely strangers to each other. I am not wholly unacquainted with those trials which are sooner or later the portion of our common humanity. The cup of anguish is not entirely foreign to these lips, nor am I without some little experience that man is born to trouble, as the sparks fly upward. I have known what it is to lose, one after another, friends once near and dear to my heart. I have known what it is to follow, and that lately, a father to his grave. I have known also, what was more bitter than even that bitterness, to have been classed, by some of the friends of my Lord and Master, among his very enemies, among those whose principles I never held, nay, whose principles I cordially and entirely rejected. But I can in sincerity assert, that to have holden the opinions contained in the Dialogues, in the first place, and in the next to have published them to others, is, and I believe ever will be, considered by myself as the most afflicting circumstance of my life." p. 21, 22.

"Perhaps when the pulpit hears this voice no longer, and this hand shall guide the pen no more for ever, when the soul may have passed into that world where darkness and error, and sin, the cause of both, shall be known no longer, it may not be

without a blessing to some individual or another, as his eye glances over these pages, to observe how God can by his grace withhold a man from himself, preserve even in the midst of his own delusions, and that too while he severely chastens, in order to restrain from future evil. Perhaps it may not be without its instruction to such an one to be told, that as long as those erroneous opinions were retained, a most manifest withering was experienced in the ministry, and no little evil effect in my own soul. Nor may it be without its use to remark, that the grace of God can so far overcome the mortification arising from an avowal of error, as to make a man consider the moment of the most public acknowledgment of it as one of the most peaceful of his life." p. 34.

Mr. Evans's volume comprises twelve Letters, in which he states, concisely and satisfactorily, his views of the doctrine of the Trinity, and especially of the Deity and personality of the Son and the Holy Spirit. It will be gratifying to our readers to learn, that his sentiments entirely accord with those commonly termed orthodox, and that he is now a Trinitarian and a Calvinistic Baptist. The observations contained in the twelfth letter are so important and useful, that we cannot refrain from extracting the whole.

"MY DEAR SIR,

"ALTHOUGH the unreserved declaration of my opinions, on the subjects contained in these letters, be but the payment of a debt, and the fulfilment of a promise, as it regards yourself, yet as the medium by which I address you is a public one, and as these pages may arrest the attention of some one whose mind may be perplexed with difficulties on the Trinitarian question, I would, as one that has once suffered what he is now suffering, especially consider his situation, and with all affection and humility offer him that advice which I conceive such a situation requires.

"*And, in the first place, I would desire such an one to reflect, that whatever difficulties may be supposed to exist on the subject of the doctrine of the Trinity, yet that it is a creed in which the holiest, the most reflecting, and the wisest among men have lived and died.*

"Whatever ingenuity may be displayed to evade the force of this observation, it is *one which*, on calm reflection, must have *great weight* on every considerate mind. It *is no answer* to reply that numbers make *not error* to be truth, that the proportion of *Catholics* greatly exceeds that of the Protestants, and that truth may for a time stand alone. All this meets not the remark. That the far greater part of mankind will choose error rather than truth, is what the Scriptures prepare us to expect, while every day's experience abundantly displays it to our observation, and as long as this is the case, the mere consideration of numbers, as generally applicable to the world, cannot possibly decide any question. But I am addressing myself to one, of whom I would hope, that he has himself some perception of, and relish for, the truths of the Gospel, who may have been convinced by the Eternal Spirit of the plague of his own heart, and have been led to the cross of Immanuel for life and salvation, and whose desire is to surrender himself up to God; although his mind be for the present entangled, he must pardon me if I add, in the mazes of a delusive sophistry.

"And it is for such an one to consider what are the probabilities that men, who have denied the doctrine of the atoning sacrifice, the necessity of regeneration, who have been strangers alike to the spirituality of the law and the grace of the Gospel, who have denied, in fact, all that in reality is peculiar to the religion of Jesus Christ; what are the probabilities, I repeat, that such men should have been *right* in their rejection of the distinction of persons in the Godhead, while those who have found the great and distinguishing truths of the Gospel their meat and their drink, their medicine in sickness, their strong wine in trouble, their support in life, their comfort in death, should have been so generally, one might almost say, so universally *wrong?* Let him look at Calvin, Luther, Melancthon. Let him look at our reformers, our martyrs, our confessors. Let him look at those whose works live in the hearts of those who live for God, who speak though dead, and warn us from the grave. What would be their concurrent, what would be their one testimony? On this creed we lived, on this creed we died. This foundation was our foundation, and upon this we built all our hopes for eternity. In our modes of explanation on some points we may have differed, but our mind was substantially the same. For we believed the Father to be God, the Son to be God, the Holy Ghost to be God, personally distinct from each other, essentially one. Seriously and affectionately would I entreat him to reflect how utterly inconceivable it is, how directly opposed to the declaration of God's word, that the church of God, which is 'the pillar and ground of the truth,' 1 Tim. iii. 15. should be thus grossly deceived, *believing* that to be a fundamental truth, which *in fact* is, according to that view, no truth at all.

"In the next place, I would entreat him

to consider, *whether the difficulties which present themselves on the Trinitarian side of the question, are not those only which are to be expected on any and every question of divine truth* — whether there does not appear, in every revealed doctrine, a certain point, beyond which we are instantly lost in uncertainty and confusion.

"In the consideration of sin, in its first introduction into the world, in its cause and effects, as perfectly consistent with the unsullied holiness of God — in describing the invincible energy of the Holy Ghost, so needful to the final salvation of every saint, yet without destroying the free agency of the believer, and the responsibility of the unbeliever — in maintaining the doctrine of the entire corruption of man, without denying the testimony of the natural conscience against sin — in speaking of God's free and sovereign choice of a people unto life eternal, yet leaving sin upon the sinner, and representing man's destruction as wholly of himself — in the glorious doctrine of substitution — in marking the limits between godly and slavish fear — presumption and unbelief — antinomianism and legality; in these, and a variety of other questions, the man who has considered much, will not aver that difficulties will not at times offer themselves, however satisfied and convinced he may be as to the general issue. The comprehension of the human mind, even of the mind illumined with the rays of divine light, is, in fact, but exceedingly limited. 'We see through a glass darkly.'

"Spiritual truth is a glorious and lovely fabric. How can it be otherwise? Its architect is God. The foundations of it are deep as eternity; its elevation high as the throne of Jehovah itself, while its dimensions are boundless as the Divine mind that formed it. In the contemplation of the building, therefore, it is no wonder if we are soon lost. We can, through grace, discern something of its design, its strength, its symmetry. Some of its parts, all indeed needful for us to know, are revealed according to the proportion of faith; but its extreme points lie infinitely beyond us, and are quite hidden from our sight.

"I embrace, therefore, the Trinitarian side of the question, not because it has no difficulties, for, on that plea, I should believe nothing, but because I see it revealed in the Bible. This is enough. I believe it because God reveals it; and, as to the difficulties, I find it attended with far less difficulties than any other system, while the difficulties themselves are more immediately connected with the consideration of the divine essence, of which I can really know nothing *but as God is pleased to reveal himself.*

"*I would, in the next place, caution him against deciding from detached portions of the Word.* The comparing Scripture with Scripture, the consideration of one part with another, and the looking at the whole together, fairly, very slowly, and with much prayer to be kept from deciding in his own spirit, is the track I would, in all affection, advise him to pursue. Although Gospel truth be a system, yet it is not systematically revealed in the Scripture. The Holy Ghost is oftentimes pleased to unfold a truth of the highest importance, where we are the least prepared for its disclosure. And it is in reading Scripture as a whole, that this will be seen and felt. Partial readings of the word lead to certain error. It is the entire of Scripture, the analogy of faith, which must decide every controversy. And I would entreat him to reflect, that if, on the whole, he shall, through grace, be settled on that truth, which I have briefly given him my reasons for embracing, it will be enough, even if he should still see many things in it deep, mysterious, and hard to be understood. It often seems good to the infinitely wise God to exercise the faith and patience of his creatures in this very way. If the removal of the difficulty be needful, he will not withhold the blessing to the soul led humbly to wait for it. But the removal of it may be in a mode we but little expect. Trials, temptations, and sorrows, may be the way through which he may graciously burst in upon the mind, and communicate of his own inexhaustible fulness. In the use of every appointed means, it will be good for the soul thus situated, to hope and quietly to wait — to wait upon, and to wait for the Lord.

"Lastly, *I would beg him to weigh well the tone and temper of spirit with which he is investigating the subject.* Men often take a state of mind to the Bible, which neutralizes every truth which is presented to them. Receiving 'as new born babes,' 'in meekness,' 'at the feet of Jesus,' the ingrafted word, is our only right frame and posture. The page of Scripture may as easily be converted into a stage, on which the pride of our nature may love to exhibit itself, as any where else. Let him watch here, as well as pray, that he enter not into temptation.

"And now, my dear Sir, I conclude. I would hope that what I have written may appear satisfactory to you, as a general answer to my own book. I have endeavoured, as far as lay in my power, to shew the fallacy of its argument, and the danger of its tendency. I take my leave, with earnest prayer that the Holy and Eternal Spirit would condescend to bless this lowly attempt to undo what I so much regret was ever done, and so to overcome the evil, as may be to the good of my fellow creatures.

and to the manifestation of the divine glory. I am, my dear Sir, yours affectionately,

"J. H. EVANS." p. 128—130.

We are informed that Mr. Evans's ministry is attended by a large and increasing congregation, and that the divine blessing manifestly accompanies his labours. May that blessing long continue, and be abundantly vouchsafed!

We may be permitted to remark, in conclusion, that Jones's "Scripture Doctrine of the Trinity" is one of the best *human* publications on this important subject—particularly because the testimonies of the Inspired Writers are there collected and arranged, without any attempt at explanation. It is a work which may be safely recommended to the thoughtful and inquiring.

Sermons on various Subjects, by the late Rev. John Hyatt, one of the stated Ministers of Tottenham Court Chapel, and the Tabernacle, London, edited by his Son, Charles Hyatt: to which is prefixed a Memoir of the Author, by the Rev. John Morison, Minister of Trevor Chapel, Brompton. pp. 366. Westley. Price 10s. 6d.

FEW preachers, since the days of Whitfield, have addressed larger auditories, or have been listened to with more attention than the lamented author of these discourses. Multitudes, from their personal attendance on his ministry, are well qualified to bear witness to his faithful admonitions, his earnest appeals, and his affectionate invitations. Numerous, also, and satisfactory are the instances which abundantly justify the conclusion that he laboured not in vain, nor spent his strength for nought.

It must have been obvious to all who heard him, that his public exercises drew as largely upon his physical powers as his mental resources, insomuch that the intervals of labour were inadequate to repair the waste occasioned by the excitement and energy of his pulpit addresses, and to protect the constitution from the invasion of a disease, whose influence, after having repeatedly interrupted his valuable services, was permitted, in the commencement of the present year, and in the sixtieth year of his age, to terminate his useful life. If, however, the continuance of life were to be measured by the usefulness of it to others during its progress, then perhaps, few ministers have lived to a more advanced age than Mr. Hyatt.

Those who knew the man and his communications, will not expect to find in this posthumous volume elaborate arguments, splendid imagery, nor critical discussions: for they must be aware that to such attainments the author made no pretensions. Indeed, he appears to have formed a very correct estimate of the miscellaneous character of his numerous hearers; and to have been much more concerned that they might be deeply affected with the reality and importance of divine truth, than to stud his discourses with rhetorical ornaments; which, if not designed, are more adapted to embellish the speaker than to commend him "to every man's conscience in the sight of God."

The Sermons before us are plain, serious, evangelical, and discriminating; but, when we consider the additional interest which was communicated to them by the appearance of the preacher, the power of his voice, and the animation of his delivery, we are conscious that the reader, who is altogether unable, by recollection, to supply the absence of these, will be likely to peruse them with less advantage than those persons who have received the benefit of the author's living instructions. To the numerous friends of the deceased, this work will be highly acceptable; nor can it be seriously examined by any reflecting mind without some beneficial result.

The volume contains nineteen Sermons, on the following subjects: The Duty of Secret Prayer.—The Certain Disclosure of Sin.—The Value of the Soul.—Reflections on Death.—Divine Glory displayed.—The Duty of Patience.—Christian Privilege and Duty.—Universal Peace.—Supreme Delight in God.—The Last Day.—Certain Triumph of the Gospel.—Simplicity in Preach-

ing. — Discriminating Mercy displayed. — Love to Christ. — Ministerial Fidelity. — Christian Consistency. — Advantages of Afflictions. — Decision of Character. — Design of the Christian Ministry.

We involuntarily linger on the dying words of a Christian instructor; their being the last he publicly uttered, seems to impress upon them an irresistible force and solemnity. On this account we shall present our readers with an extract from the last of these discourses; which, the Editor informs us, was the last his departed Father delivered; and was addressed but a few days before his death, to the congregation assembling in Tottenham Court Chapel.

"If the Church of Christ is his body, and every real believer is a member of that body, how important the question, Are we members of the body of Christ? Millions have been taught to say, that in baptism they were made members of Christ, who have given indubitable proof that they uttered falsehood. The members of the body of Christ are united to him as the head, and there are no dead, no unsanctified members. All are useful, active, and obedient. Ah, my hearers, beware of deception — beware of substituting the name for the reality — the form of godliness for its power. Surely, licentious characters present cannot presume that they are members of the mystical body of the Son of God. A holy head and impure members — a pure fountain, and corrupt streams — a good tree and bad fruit — these are anomalies. If you are united to him you are of one spirit with him.

"If Christians are members of the body of Christ, how ought they to love one another, to sympathize with one another, and to bear each other's burdens. How concerned should they be to supply the necessities of their needy fellow members, remembering the word of their great head, 'Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it to me.' 'I was hungry, and ye gave me meat, thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me, I was in prison and ye came unto me.' Exercise tenderness towards any who are fallen, restore them in the spirit of love, and consider yourselves lest ye be tempted. Above all, let Christians, as members of the body of Christ, *watch and pray against sin.* Sin in a *member of the body dishonours* the head." p. 363.

Mr. Morison, in a well written Memoir, extending to about ninety pages, and forming an interesting introduction to this volume, has paid respectful attention to the memory of Mr. Hyatt, and has thus considerably enhanced the value of the work. On several accounts we cannot help hoping that its sale may be very enlarged.

A Sermon preached at Thaxted, August 29, 1826, at the Interment of the Rev. John Jennings, Pastor of the Independent Congregation in that Town. By William Chaplin. To which is prefixed the Address delivered at the Grave, by Joseph Morison, pp. 24. Holdsworth. Price 1s.

This tribute of regret and esteem for departed excellence deserves to be gratefully and extensively received: it possesses the substantial claim of being affecting and instructing. The name of Mr. Jennings of Thaxted, has been long familiar to our recollection, and has always been associated in our minds, with sincere respect and Christian regard. This good minister of Jesus Christ has, however, in the sixty-fourth year of his age, finished his important, labours, and entered on the heavenly rest. To improve this impressive occurrence, Mr. Chaplin selects the words of David, "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." "In this passage," the preacher observes, "we have — an instance of mortality,—an example of resignation,— and an expression of assurance." This outline is filled up in a very sensible and edifying manner.

We have marked two paragraphs to present to our reader. The first, while it records a most pleasing event, shews, also, how naturally the painful duty of delivering this discourse devolved upon Mr. C.

"Of the reality and strength of his personal religion, there can be no doubt. His life was replete with its fruits. It began early, under the pious care of his excellent parents, and the pastoral instructions of my venerated predecessor and colleague, the

OBITUARY.

MR. MICHAEL WOOD

Died at his house in Stratford, Essex, on Friday, October 13, 1826, in his 48th year.

On the preceding Tuesday evening he was at the Vestry of the Baptist Meeting House in Bow, engaged in business with his brethren, and appeared very comfortable and cheerful when he went home. On the road as he returned, he said to one of the members, "There are fifteen persons ill (including men, women, and children), in a few houses near mine, and it is very remarkable that I have escaped." But it appears now that he is the only person who has not escaped, for all the individuals referred to are recovering.

On Wednesday morning, about two o'clock, he was seized with apoplexy, and on the Friday morning following, at half-past ten, his spirit fled to join the spirits of just men made perfect. He died without a struggle or a sigh!

During some intervals, our departed brother expressed his humble confidence in the Saviour whom he adored, in a very tranquil and edifying manner. "What a mercy," he exclaimed, "that I have not a Saviour to seek now. He is all my salvation and all my desire. I know that my Redeemer liveth. I have sought the Lord more than twenty years, and he will not forsake me now."

Our much lamented friend had been a member with us more than twenty-three years. He was baptized on the first of May in 1803, and was introduced to the church by the brethren Ephraim Burford, Senr. and Challis, who had been appointed messengers on his application for communion.

When he was an Overseer in West Ham, he was a benefactor to the parish; *and while* he united with others in *correcting* abuses with a strong hand, he was a father to the poor, and caused *many* a widow's heart to sing for joy.

"Before honour is humility." For many years, Mr. Wood, absorbed in the cares of extensive and increasing business, was comparatively unknown in the church. But in June last, he was elected with two other valuable members, to the Deacon's office — and also to be the treasurer of the church. Affectionately attached to the Pastor and to the church, he entered into this business with all his heart. And in the midst of a series of very important services, in which he cordially co-operated with his brethren, he was arrested by the stroke of death. The shock was sudden, and violent, and will be severely felt, and long remembered, not only by the numerous members of the family to which he belonged, but through the whole circle of his connections.

His funeral took place on Friday afternoon, October 20, and he was buried in the presence of a large concourse of spectators, in the burying ground belonging to the Baptist Church at Bow.

Like Stephen — one of the seven deacons — it may be said of our dear brother, that his career of usefulness in office was very short, not extending to more than a few months; that his death was premature, but it was sweetly falling asleep in Jesus; and that his removal has awakened one common sentiment of deep regret through all the extent of this populous neighbourhood. He has left a mourning widow and two daughters. May the Lord multiply their consolations in these dark and dreary days of their adversity!

A Funeral Sermon was delivered on Lord's day afternoon, October the 22d, by Dr. Newman, his pastor, to a very crowded audience, from Acts viii. 2. "And devout men carried Stephen to his burial, and made great lamentation over him."

GLEANINGS.

TRAITS OF MOHAMMEDANISM.

The following extracts are taken from Denham and Clapperton's "Travels in Central Africa."

"Boo-Khaloom had been a great traveller, and was extremely liberal in his religious opinions for a Mussulman; more so than he dared to acknowledge to those bigotted followers of the Prophet. The Kashella's fighi [charm-writer], Malem Chadily, had always eyed me with a look of suspicion, and had once said, when the whole army halted, at dawn: 'Do you watch and pray?' 'Yes,' said I. 'Where?' rejoined the fighi; 'In my tent,' I replied. This fighi, who continued throughout my mortal enemy and annoyance, now asked Boo-Khaloom, 'what these English were? were they Hanefy or Maliki?' still believing, that as we appeared a little better than the Kerdies, or savages, that we must be Moslem in some way or other. Boo-Khaloom answered, with some hesitation, 'No: that we were mesquine (unfortunate); that we believed not in the book, the title always given to the Koran; that we did not *sully*, or pray, as they did, five times a day; that we were not circumcised; that we had a book of our own, which did not mention Saidna Mohamed, and that, blind as we were, we believed in it; but *in sh'allah*' [please God!] added he, 'they will see their error, and die Mussulmans, for they are *nas sein yassur* (beautiful people, very beautiful.') This account was followed by a general groan; and the fighi clasped his hands, looked thoughtful, and then said, 'Why does not the great bashaw of Tripoli make them all Mussulmans?' This question made Boo-Khaloom smile: 'Why!' replied Boo-Khaloom, 'that he could not very well do, great as he is; these people are powerful, very powerful, and an affront to even one of these might cost the bashaw his kingdom: — they are also rich, very rich.' 'May it please the Lord quickly to send all their riches into the hands of true Mussulmans,' said the fighi; to which the whole assembly echoed 'Amen.' 'However,' continued Boo-Khaloom, 'there are *insara yassur fi denier* (a great many Christians in the world), but the English are the best of any; they worship no images; they believe in one God, and are almost Moslem.' This was as much *as he could say, although it raised* me but *little in the fighi's estimation*; and as he decided, so every body was obliged to think."— *Octavo Edition*, vol. i. p. 148, 149.

"I this morning ventured to make two attempts at sketching, but my apparatus and myself were carried off without ceremony to the sultan. My pencils marking without ink created great astonishment, and the facility with which its traces were effaced by India rubber seemed still more astonishing. My old antagonist, Malem Chadily, was there, and affected to treat me with great complaisance; he talked a great deal about me and my country, which made his hearers repeatedly cry out. 'y-e-o-o-u!' (wonderful), but what the purport of his observations were, I could not make out. I endeavoured, however, to forget all his former rudeness, took every thing in good part, and appeared quite upon as good terms with him as he evidently wished to appear with me. Several words were written, both by him and the others, which the rubber left no remains of; at length the fighi wrote *Bismillah arachmani aracheme*, (in the name of the great and most merciful God), in large Koran characters; he made so deep an impression on the paper, that, after using the Indian rubber, the impression still appeared legible: "This will not quite disappear; said I. 'No, no!' exclaimed the fighi, exulting; 'they are the words of God, delivered to our Prophet! I defy you to erase them!' 'Probably so,' said I; 'then it will be in vain to try.' He shewed the paper to the sultan, and them around him, with great satisfaction; they all exclaimed, '*ye-o-o-u! La illah el Allah! Mahommed resoul Allah!* (There is but one God, and Mahommed is his prophet) — cast looks at me expressive of mingled pity and contempt, and I was well pleased when allowed to take my departure.

"The whole of this scene was repeated to Barca Gana in his tent in the evening, and they all exclaimed 'Wonderful! wonderful!' and as I did not contradict any part of his account, the fighi thus addressed me: 'Rais, you have seen a miracle! I will show you hundreds, performed alone by the words of the wonderful book! You have a book also, you say, but it must be false. — Why? because it says nothing of Saidna Mahommed, that is enough — *Shed! shed!* turn! turn! say, God is God and Mohammed is his prophet. Sully (wash) and become clean, and paradise is open to you: without this, what can save you from

eternal fire? Nothing! — Oh! I shall see you while sitting in the third heaven, in the midst of the flames, crying out to your friend Barca Gana and myself, *Malem Saherbi!* (friend), give me a drink or a drop of water! But the gulf will be between us, and then it will be too late!' The Malem's tears flowed in abundance during this harangue, and every body appeared affected by his eloquence.

'I felt myself, at this period, extremely uncomfortable, and Barca Gana, who saw my distress, called me into the inner tent, where nobody accompanied him, except by invitation. 'The fighi,' said he, 'is a *rajal alem*' (clever man). 'Very likely,' said I; but he surely might leave me to my own belief, as I leave him to him.' *Staffer Allah!*' (God forbid), said he, 'Do not compare them.' 'I do not,' said I, 'God knows; but you, Kashella, should protect me from such repeated annoyances.' 'No,' replied Barca, 'in this I cannot interfere, Malem is a holy man. Please God! you will be enlightened, and I know the sheikh wishes it: he likes you, and would you stay amongst us, he would give you fifty slaves of great beauty, build you a house like his son's, and give you wives from the families of any of his subjects you choose!' 'Were you to return to England with me, Kashella, as you sometimes talk about, with the sheikh's permission, would it not be disgraceful for you to turn Christian, and remain? Were I to do as you would have me, how should I answer to my sultan who sent me? 'God forbid;' said he; 'you are comparing our faiths again. I propose to you eternal paradise, while you would bring me to————.' 'Not a word more,' said I.—'Good night!' 'Peace be with you! I hope we shall always be friends,' said he—'Please God!' returned I. 'Amen!' said the Kashella.'—Ibid. p. 169—172.

ANTIENT SALARIES OF CLERGYMEN.

To the Editor of the Baptist Magazine.

SIR,

IF the following remarks are admissible in your Magazine, you will oblige me by their insertion.

By a constitution of archbishop Islip, "*curates serving a cure shall be content with six marks a year;*" but by a constitution of archbishop Sudbury this is enlarged to "*eight marks, or their board and four marks, by reason of the difference of the times;*" which constitutions, although become obsolete by the decrease in the value of money, yet inform us in general of the proportion thereby intended, which is, that the curate shall receive double of what would reasonably pay for his board. From whence also we may collect, in some degree, the value of money at the time of these constitutions, (the latter of which was made in 1378,) as the ordinary price of a man's board by the year, at that time, was estimated at four marks. Thus it appears that the charge for a minister's board by the year, at the time when the constitution of archbishop Islip was made, which was about the year (say) 1330, was £2. of our present money; little more than five farthings per day; and his whole year's salary for all purposes was £4. By a constitution of archbishop Stratford, who immediately preceded Islip, twelve-pence, and no more, was to be taken for writing letters of induction; and Dr. Bunn, in his Ecclesiastical Law, observes that this sum was considerable in those days, being nearly equal to 20*s.* now. If this observation is correct, then £2. at that time was nearly equal to £40. now. Archbishop Sudbury's constitution was made in the second year of Richard II. 1378; he raised the annual salary of the curates, "by reason of the difference of the times," to eight marks (£5. 6*s.* 8*d.*) or four marks (£2. 13*s.* 4*d.*), besides his board, which also came to the like sum of £2. 13*s.* 4*d.*

The famous and reverend W. Tyndal, who was the first translator of the New Testament into English, and which was first published in 1526, being disappointed in his expectations from the bishop of London, Mr. Humphrey Monmouth, a wealthy citizen, who favoured the Reformation, finding that Tyndal was resolved to go abroad, for greater security in translating the New Testament, enabled him to do so, by giving him an exhibition or annuity of £10. a year. This it seems was as much as Tyndal desired to have to live with; and therefore, having this encouragement, (says Mr. Lewis, in his History of English Translations,) he transported himself to Antwerp, in Flanders, where he translated the New Testament.

By a charter of Henry VIII. in 1544, (a copy of which now lies before me,) the king granted to the rector of the parish of St. Bartholomew the Great, London, hereditaments of the yearly value of £11. (no tithes being paid by this parish), for the support of himself and all future rectors of the said parish. By the rule adopted in the constitutions above, we may conclude that about £5. or £6. per annum was a sufficient sum for a clergyman's *board* in 1544.

From a constitution of archbishop Parker, in 1571, it appears that £10. per annum was then a sufficient *salary* for a single clergyman.

By an Act of Parliament, in 12 Ann. in 1713, it is enacted, that a curate, employed by any incumbent, shall have a sufficient certain stipend or allowance, not exceeding

£50. a year, nor less than £20. a year, for his support and maintenance. As this £20. is the entire salary, by the above rule we may conclude that £10. per annum, or 4*s.* per week, was sufficient for the *board* of a single person in 1713. By applying the arithmetical proportion of Sir George Shuckburgh's table to the value of the pound sterling, we find that, in 1710. 8*s.* 9½*d.* was equal to a pound sterling of 1800. I think we may fairly conclude, that £10. per annum in 1713 was equal to about £40. in 1826. Your's, sincerely, T. J.

Bartholomew-close.

INTELLIGENCE.

ORDINATIONS, &c.

MAZE POND, LONDON.

On Tuesday, Nov. 14, the Rev. I. Mann, A.M., late Pastor of the Baptist Church, Shipley, near Bradford, Yorkshire, was publicly recognized as Pastor of the Baptist Church meeting in Maze Pond, Southwark. This union has been formed in a manner which seems to promise happy results to both the minister and the people. The church having heard Mr. Mann preach while on a visit to London in May last, resolved (without one dissentient) to invite him to become their Pastor; and it appearing to him to be his duty to accede to their request, he most cordially and affectionately did so. The services of this day were intended to recognise this connection, and implore the divine blessing upon it. In the morning the Rev. E. Steane of Camberwell, read the Scriptures and prayed; the Rev. Thomas Griffin of Prescot-street, delivered a discourse on the principles of religious liberty, and the nature of a Christian Church; the Senior Deacon, Mr. Avery Benham, detailed the measures taken by the church with respect to the important union; and the members of the church, and the lately elected pastor, severally testified their assent to it by lifting up their hands.* Dr. Newman then engaged in prayer, and the Rev. Joseph Kinghorn of Norwich, preached from Nehemiah xiii. 31. "Remember me, O my God, for good." Illustrating this brief, but earnest petition, by observing its importance to the Jewish Ruler himself in his peculiar circumstances, to private Christians — to deacons of churches — to ministers — and to churches in a collective capacity; and the Rev. Geo. Collison of Walthamstow (Independent), concluded with prayer. In the evening, after prayer by the Rev. James Upton of Church-street, Blackfriars, the Rev. Joseph Ivimey preached from 1 Kings viii, 51—61; and the Rev. Joseph Hughes, A.M. of Battersea, one of the Secretaries to the Bible Society, concluded the interesting services of this day by imploring that favour which can alone ensure prosperity. The attendance during the day was good, we were favoured with the company of a very considerable number of our ministering brethren of different denominations, and the most happy and serious feeling appeared to pervade the whole assembly: and it is grateful to record that on Lord's day the meeting house is comfortably filled with a truly attentive and serious audience.

* Mr. Mann having been previously ordained, and the church at Maze Pond being well acquainted with his views of religious truth, he was not required on this occasion to state them: otherwise he could have felt *no objection whatever to* such a measure, *had it been deemed requisite.* I. M.

WATFORD, HERTS.

On Thursday the 28th of Sept. last, the Rev. John Edwards was publicly recognized as Pastor of the Baptist Church in the above place. The Rev. F. A. Cox, LL.D. of Hackney, addressed the Minister, and the Rev. E. West of Chenies, preached to the People, the former from 1 Kings iii. 1, and the latter from 2 Cor. xiii. 11. Rev. Messrs. Snell of Bushey, Tomlin of Cheshunt, and other neighbouring Ministers were engaged in the devotional parts of this interesting service.

Contributions for the Widow and Family of the late Rev. P. M'Farlan of Trowbridge.

A few Friends in London and at Watford, by the Rev. J. Edwards £20. 1*s.*

ELDON STREET, FINSBURY.

The Seventh-day Baptist Church, formed in the reign of Charles II. at Devonshire-square Meeting-house, and lately under the pastoral care of the Rev. Robert Burnside, A.M. deceased, was removed from the above place to Eldon-street, Welch Chapel, Finsbury Circus, on Friday Evening, Nov.

10, when a Sermon was delivered by the Rev. W. Shenston of Little Alie-street, from John iv. 24. and two Sermons on the following day, that in the morning by the Rev. J. B. Shenston, Minister of the place, and of the First-day Baptist Church, Crouch End, Hornsey, from Isa. li. 10, and that in the afternoon by the Rev. J. M. Cramp, Secretary to the British and Foreign School Society, from Rom. xiv. 10.

Divine Worship will be carried on at the above Chapel, every Seventh-day (Saturday), commencing in the morning at eleven, and afternoon at three o'clock.

A Lecture every Friday evening by different Ministers, at seven o'clock.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

THE Committee of this Society desire to acknowledge, with devout gratitude to Almighty God, the very seasonable aid which they have received since the publication of the last number of this Register. It was there stated, that a kind friend at the annual meeting was so deeply affected at the low state of their funds, that he proposed raising the sum of ONE HUNDRED GUINEAS by extra donations of *twenty Guineas each;* and we have now the pleasure of stating that the whole sum has been generously contributed, as will be seen by the list at the end of this number.

During the last year an aged female residing near Battle Bridge, St. Pancras, London, having occasionally attended a *local* prayer-meeting, and also the annual meeting of an Auxiliary Missionary Society in connexion with one of your Secretaries, in that neighbourhood, felt such an interest in the Home Missionary cause, that she left by will TWO HUNDRED POUNDS "to be applied towards carrying on the benevolent and pious purposes of this Society." Thus hath "He whose we are and whom we serve," mercifully provided for the pressing wants of his own cause; and the committee will be enabled to fulfil their engagements at the end of the present quarter, by resources which they did not expect: to their friends they tender unfeigned gratitude, and call upon their agents to "thank God and take courage."

AUXILIARY SOCIETIES.

Extract from the Eighth Annual Report of the Auxiliary Society for the County of HEREFORD.

This district Society supports two Missionaries, who are entirely devoted to the work, besides an assistant who is always engaged at some of the stations every Lord's day.— Including a donation from the Parent Society of 30*l.*, this Auxiliary raised nearly 140*l.* during the last year; and the public who have kindly assisted them, have reason to be well satisfied that their contributions are carefully and judiciously expended.

"Your Committee feel peculiar pleasure in assuring you, that your Missionaries appear truly to be servants of God, and have applied themselves with assiduity to their important work, and though their labours have not been so eminently successful as to equal the ardour of their *desires*, yet they have doubtless been *made useful*. The soil they have to cultivate, is indeed of a sterile and barren *kind*, yet the retrospect of past efforts presents evidence the most conclusive, that through the blessing of God on the word preached by his servants, it is capable of becoming fruitful as the Garden of the Lord; and evidence at the same time that urges the mind forward by an assured hope, that in due season we shall reap if we faint not. The following is a list of the stations at present occupied: —

1. *Withington.* This is the central station, and here the little church gathered from the surrounding wilderness, meets regularly for divine worship in the chapel erected for their accommodation. Both the congregation and the sabbath school have increased; one backslider has been restored, and many appear to be seriously inclined.— 2. *Lugwardine.* The cause here, we regret to say, appears at present stationary and unproductive.— 3. *Westhide.* Here the Missionaries preach weekly to about thirty persons.— 4. *Preston.* This is a new station; from forty to fifty persons attend the means, and a hope is presented that good will be done.— 5. *Yarkhill.* At this station the hearers have increased. The congregation generally consists of

about sixty persons. — 6. *Ashburton.* This station is well attended, there are generally from eighty to a hundred hearers. Several persons among them appear to have been seriously impressed by their attendance on the Gospel, and that so manifestly as to excite a lively hope that they will soon appear to be the decided followers of the Saviour, and shine as lights in the world.— 7. *Scutmill-lane*, near Hereford. From twenty to thirty persons attend here, but we have not as yet perceived a shaking among the dry bones; may the Lord quicken them by his spirit, that they may rise up and live to his praise!

"Your Committee are again constrained to solicit your continued pecuniary encouragement and support, as without these means it will be impossible to continue to employ the Itinerants: your fervent prayers are also requested on behalf of the Institution, as without the special influences of the Holy Spirit, all human efforts to convert the souls of men must prove abortive.....Signed on behalf of the Committee, W. WILLIAMS, Sec."

The annual meeting of the Clapham Auxiliary Baptist Home Missionary Society was held in the Baptist Chapel, on Monday evening, Oct. 23. Rev. J. Ovington in the chair. — A report was read and approved, and the officers elected for the year ensuing. — It being thought preferable to have a sermon instead of a public annual meeting, the REV. J. EDWARDS (one of the Secretaries of the Parent Society) preached in the same place, Sabbath evening, Oct. 29th; when a collection was made on behalf of the Society: including the donations obtained the following day by the Secretary, his Auxiliary has raised nearly 30*l.* during the last year, making altogether upwards of 130*l.* since the formation of the Auxiliary in 1820.

Auxiliary Baptist Home Missionary for part of the western district.

The third annual meeting of this Auxiliary was held in the Baptist Meeting house, LYME REGIS, Dorset, on Monday the 9th of October, 1820, in connexion with the annual meeting of the Lyme Regis Baptist Missionary Association. — The Rev. Thos. Winter of Bristol kindly attended on the behalf of the Parent Society, and the Rev. O. Clarke of Taunton, as the representative of the Auxiliary. — The Rev. A. Wayland occupied the chair. The report of the Lyme Regis Association, which afforded a pleasing evidence of the interest felt in the Missionary cause by the friends in that town, was read; and the officers of the Society re-elected. — After which the Rev. O. Clarke read the report of the Auxiliary Society. — The several resolutions embracing the business of the meeting were then moved and supported by Opie Smith, Esq. of Bath, Rev. Thos. Winter of Bristol, Rev. Mr. Gleed, Independent Minister of Lyme, Rev. B. Jeans, Independent Minister of Charmouth, James Edwards, Esq. and others.

Public meetings in connexion with this Auxiliary, were held at EXETER, Oct. 3rd, when the Rev. S. Kelpin presided, and was kindly supported by several of the Ministers of Exeter, and by the Rev. Messrs. Winter and Clarke; — at BARNSTAPLE on the 4th; and at GREAT TORRINGTON on the 5th; attended by the Ministers of the North of Devon, and by the Rev. C. Sharp of Bradninch, and O. Clarke of Taunton. Sermons advocating the claims of the Society, were preached by the Rev. T. Winter of Bristol, at *Crediton*, *Thorveston*, *Newton-Abbott*, *Bradninch*, *Collumpton*, *Chard-Hatch*, *Crewkerne*, and *Montacute*; by the Rev. C. Sharp of Bradninch, at *Brayford*; by the Rev. J. Baynes of Wellington, at *Taunton* and *Wellington*; by the Rev. J. B. Cox of Bridgewater, at *Perriton* and *Wedmore*; and by the Rev. O. Clarke of Taunton, at *Croyde*, *Honiton*, *Loughwood*, *Stoynmber*; *Watchett*, *Highbridge*, *Isle-Abbotts*, and *North Curry*.

The amount collected in this district during the last year is nearly 140*l.*

It is pleasing to add, that throughout this district, the importance of Home Missionary operations appears to be more deeply felt, and in several places this has been proved by an increase of exertion in the cause: much praise is due to the ladies and other friends who have been occupied as collectors of weekly sums at Exeter, Lyme Regis, Crewkerne, Montacute, Yeovil, Isle-Abbotts, North Curry, Bridgewater, Taunton, Chard, and Loughwood. In the visits paid to the different stations, much cause for gratitude also appears. The Missionaries continue to labour with indefatigable ardour in the sacred work. One of them, in the course of about seven years, supported by the Parent Society, has been enabled to introduce the Gospel into near thirty different villages, several of which form the scene of his present labours, while the remainder are occupied by some of the other agents of the Society. Another of the Missionaries preaches eight times a week, and during the last year has walked upwards of 1750 miles. A few years since, and there was not a single meeting house in connexion with this denomination in the North of Devon; it is grateful to remark, however, and the thought is suggested by no sectarian feeling, that six or seven Chapels are

now every Lord's-day occupied by congregations of attentive hearers.—May "the little one become a thousand, and the small one a strong nation?"

On Tuesday, Nov. 14, the First Anniversary of the East Kent Auxiliary Baptist Home Missionary Society was held at Dover. In the morning, after reading and prayer by the Rev. Joseph Burton of *Canterbury*, the Rev. John Edwards (one of the Secretaries of the Parent Society) preached from Ezek. xxxvii. 9, and the Rev. W. Lavers, Wesleyan Minister of *Dover*, closed with prayer. In the evening the Chair was occupied by Joseph Hanson, Esq. Treasurer of the Parent Society; a report was read of the proceedings of the Auxiliary during the last year, in which was included an interesting account of the Station in Romney Marsh; about £60. was reported to have been raised in the District, and hopes were entertained of increasing prosperity. A. Flint, Esq. of *Canterbury*, was re-elected *Treasurer*, and the Rev. Joseph Belcher of *Folkestone*, *Secretary*; interesting addresses were delivered by the Rev. Messrs. Giles of *Eythorne*, Clarke *of Folkestone*, Burton of *Canterbury*, Lavers and Wittwer of *Dover*, Jackson of *Ashford*, Paine, Home Missionary of *New Romney*, Scott of *Ashford*, and Belcher of *Folkestone*: also by the Chairman and Secretary of the Parent Society. The evening meeting was commenced with prayer by the Rev. J. Giles, and closed by the Rev. D. Crambrook, Minister of the place where the meeting was held. Considerable interest was excited, and it is earnestly hoped that the exertions of the ensuing year will correspond with the feeling which appeared to pervade the Annual Meeting.

MISSIONARY CORRESPONDENCE.

Extract of a letter from Mr. Leng, dated Stockton, Nov. 6, 1826.

"My Dear Sir,

"It is with pleasure I can inform you, that the work of God with us is making visible progress. The encouragement with which I have met with in the villages, in which I regularly or occasionally preach, has exceeded my most sanguine expectations. In some places where prejudice seemed to have reared an insuperable barrier, in the way of evangelical preaching, now, numerous and attentive congregations are collected; and in several instances, which have come to my own knowledge, the Word appears to have been peculiarly blessed. At *Stockton* we have three services on the Sabbath, and one during the week, all of which are well attended. The Sabbath School, consisting of about forty scholars, is conducted entirely by the young people in the congregation. The establishment of the Sabbath School has been productive of very happy consequences to our interest at Stockton. The children are not the only individuals who have derived advantage; both the teachers and the Church have derived incalculable benefit from it. Some of the teachers have become members of the church, and of the piety of others, who, from various causes, have not yet united with us, we have no doubt. At *Sedgefield* a very considerable town, but very destitute of the means, I frequently preach. Here three of our members reside, and, at their desire, I visited the place, not without having previously intimated my intention to the Missionary connected with another society, who is accustomed to visit Sedgefield once a month. With this valuable Missionary I was intimately acquainted, and he welcomed me as a fellow-labourer in the field, where there was so much need of exertion, and upon which, in consequence of numerous other engagements, he could bestow so little. The congregations at this station are always very good. At *Seaton* and *Elwick*, in Durham; and at *Thornaby* and *Martin* in Yorkshire, I have preached to considerable congregations. Thornaby, the least interesting place, I have been under the necessity of giving up for the winter season, as I can only collect a congregation there on a Sabbath evening; at which time I am now required at home.

"Since I wrote to you last, I have made a tour through *Bilsdale* in Yorkshire, about ten miles in extent, and containing a population of between two and three thousand souls. This dale, in consequence of many local disadvantages, has been much neglected since the days of the celebrated Metcalf, who laboured like an apostle in it, and whose memory is still most fondly cherished by the people. My attention was first directed to this place, through an Old Disciple, who is now a member of our church, and who, for upwards of half a century, has been an ornament to the different churches, with which, during that long period he has stood connected. At his request I resolved to make a trial: the inhabitants gladly came forward and offered me their houses to preach in. For four successive evenings I preached in different parts of the Dale to crowded congregations; the third part of which could not obtain admittance to the largest room we could obtain. Having seen the great anxiety of the people to obtain the means of religious instruction, I resolved to do all that lay in my power for them; and accordingly, soon after, I paid them a second visit, and on the Lord's day I preached in the centre and at the w

extremities of the Dale; so that nearly the whole of the inhabitants had an opportunity that day of hearing the gospel; and it was delightful to see the crowds of people collected together, whilst their serious behaviour and fixed attention showed the interest they felt in those truths which they heard spoken. It is impossible but to feel interested in such a people. I greatly lament that I am at so great a distance from them, and that the season is approaching that will preclude the possibility of my visiting them frequently. A more interesting opening I scarcely ever knew for a Missionary, could one be supported."

General Account of Monies received since Midsummer last.

Received at the Annual Meetings	147	16	6
Collected in South Wales and Herefordshire by Messrs. Coombs and Phillips.....	90	7	7
Ditto by Messrs. Clarke and Franklin at *Birmingham*....	16	18	0
Do. by Mr. Franklin at *Leicester*	24	16	6
Do. by the Rev. Tho. Price of *London*, at *Cambridge*, and places adjacent, viz. at *Cambridge*, (Rev. T. Edmonds.)..	19	3	3
At Do. Rev. Mr. Thodey's....	5	3	6
Blunsham (Rev. Mr. Green's)	6	0	1½
Ladies' Weekly Society, at Do.	5	0	0
Donation sent from *Swasey* ...	2	0	0
A Friend at *Cambridge*	1	0	0
Shelford (Rev. J. Heafford's)	3	7	8
Collected at *Isleham* (Rev. J. Reynold's)	4	2	6
Do. at *Cottenham* (Rev. Mr. Meekin's)	4	0	3
Do. at *Haddenham* (Rev. Mr. Pinsard's)	3	0	0
Thos. Key. Esq. *Fulford*, near York, per Rev. J. Edwards, don.	50	0	0
Jno. B. Wilson, Esq. Do.	50	0	0
Sundry Extra Donations, and Subs. per Rev. T. Price and Secretaries in *London*.....	33	0	6
Auxiliary Society, *Bond Street Birmingham*.....	20	0	0
Mr. John Deakin, Do.... Sub.	2	0	0
Auxiliary Society at *Clapham*, by Mr. Steele, (Expenses deducted).	19	18	6
Donations by several Friends to the Parent Society, per Mr. Edwards.....	10	5	0
East Kent Auxiliary Society, paid on account	25	0	0

The following sums received by Mr. Dyer, at the Missionary Rooms.

G. F. Angus, Esq. ..... Sub.	1	1	0
Friends at *Ilford* by Mr. Smith	0	9	0
Friend at *Edinbro'*, per W. B.	5	0	0
Mr. Adkins of *Cropardy Farm*, near Banbury, Oxon	1	0	0
Sheeps Head Penny Society, per Mr. Christian.....	5	0	0
Tewksbury, Do. per. Rev. D. Trotman	2	12	6
Thrapston Association in aid of Missions, per. Rev. S. Green	5	0	0

Collected in SUFFOLK *by the* Rev. JAS. UPTON of LONDON, and Rev. JAS. UPTON Junior of POPLAR. .....

ALDBRO', Collection.....	1	10	6
Mr. Studd, Annual.....	0	10	6
BURY, Collection	2	15	0
Added by Friends at Do.....	1	15	0
DISS, *Norfolk*, Collection....	2	15	0
Friends at Eye.....	1	3	6
GRUNDESBURGH, Collection..	4	0	0
HORAM, collected	3	13	6
Mr. Darbey of *Wilby*.....	1	0	0
IPSWICH, STOKE CHAPEL ...	3	0	10½
Salem Chapel, Do.....	1	0	4
Friends at *Ipswich*.....	3	13	6
STOW MARKET, collected....	4	4	10
Added by Friends at Do...	0	16	0
STOKE ASH, Collection.....	2	0	6
TUNSTAL, Do.....	0	6	6
SUTTON, Do.	1	8	2½
WEST ROW, Do.....	2	3	8

Donations occasioned by the depressed state of the funds, according to the generous proposal made at the last annual meeting.

The kind Friend who proposed the measure.....	21	0	0
Richard Foster, Jun. Esq. Cambridge	21	0	0
Rev. Dr. and Mrs. Newman each £10 10s.....	21	0	0
Sam. Salter, Esq.....	21	0	0
Jno. B. Wilson Esq.....	21	0	0
Mr. Pooley and Mrs. Walker Executor and Executrix of the late Mrs. *Rebecca Lamport* as bequeathed by her will *Two Hundred Pounds* less by duty £20.	180	0	0

*** *Subscriptions and Donations for this Society will be thankfully received by* SAMUEL SALTER, *Esq.* 56, *Newgate Street, also, at the Missionary Rooms, Fen Court, Fenchurch Street, (where the Committee Meetings are now held, on the* second *Tuesday in every month, at* Six *o'clock precisely P.M.)* By JOSEPH HANSON, ESQ. *Hammersmith*, (Treasurer); the Rev. F. A. Cox, LL.D. Hackney, and the Rev. JOHN EDWARDS, *21, Thornhaugh Street*, LONDON (Secretaries); of whom may be *had, by all persons desirous of collecting for* the Society, Annual Reports and *Quarterly Registers, &c. &c. All Communications* respecting the Spread of the *Gospel at Home, that are thought adapted for* this Work, may be addressed to the *Secretaries, as above, and will receive as early attention as possible.*

MONTHLY REGISTER.

FOREIGN.

The Popish Missionaries are very busy in *France*. They are particularly fond of getting up splendid processions for the purpose of planting crucifixes in places of resort. On a late occasion of this kind, at Brest, upwards of 12,000 men formed the "guard of the Sacred symbol."—Several regimental bands of music attended; all the authorities, civil, ecclesiastical, and military, were present; and an immense multitude followed, shouting, "Long live the cross, long live Jesus, long live his religion!"—Alas! they venerate the cross, but care little for Him who was crucified.

Spain is still in a disturbed state.

There have been commotions in *Portugal*, which, however, are happily suppressed. At the opening of the Portuguese Cortes, October 30, the Infanta Regent delivered a long speech, in the usual strain of such addresses. We insert an extract:—"Your attention will, doubtless, be directed with particular care towards education and public instruction, which contribute so much to purify the morals of nations, which times of trouble have corrupted, and the establishment of which, founded on the principles of the holy religion which we profess, and shall ever defend, will strengthen the stability of the monarchy, and produce that perfect harmony in which the members of the great family ought to live." We shall be most happy to hear of the progress of education in Portugal; but if it be "founded on the principles" of Popery, the Infanta will look in vain for "stability" and "harmony." Knowledge and superstition are incompatible with each other, and the attempt to form a coalition between them must ever be unsuccessful.

It is said that the differences between *Russia* and the *Porte* have been adjusted, and that in the war with *Persia* the Russians have obtained important advantages.

The accounts received from Greece are somewhat more favourable.

War still continues between Buenos Ayres and the *Brazils*.

The Court of Cassation at Paris has lately decided that persons making preparations for carrying on the Slave Trade are liable to the same punishment as they would incur if actually engaged in that horrible traffic.

The Bailiff of Stade, in *Hanover*, has issued the following notice, "with the approbation of the Cabinet Ministry."—"That *Foreign Missionaries* are prohibited from holding religious meetings, or delivering religious discourses; and that none but the parochial clergy and superior ecclesiastical authorities shall be permitted to distribute religious writings." This requires explanation: we hope his Majesty *the King of Hanover* will look into it.

DOMESTIC.

Numerous meetings have been held by the Agriculturists and the Manufacturers on the subject of the Corn Laws, and petitions to Parliament agreed upon, in accordance with their respective views and interests.

Nov. 14. The new Parliament assembled. The Right Hon. Charles Manners Sutton was re-elected Speaker. 21. The King in person opened the business of the session, by a speech from the throne: we quote that part of it which referred to the state of trade.—"The depression under which the trade and manufactures of the country have been labouring, has abated more slowly than I had thought myself warranted in anticipating. But I retain a firm expectation that this abatement will be progressive, and that the time is not distant, when, under the blessing of Divine Providence, the commerce and industry of the United Kingdom will have resumed their wonted activity." May his Majesty's expectation soon be realized! At present, the prospects of the country are very gloomy and distressing.

Accounts from Ireland state, that numerous conversions to Protestantism have recently taken place. It is said that in the County of Cavan, sixty-five individuals renounced Popery, in the space of six weeks.

IRISH CHRONICLE,

DECEMBER, 1826.

THE Committee are happy to find their Ministers assisting at Meetings of the Bible Society in Ireland: the following speech of the Rev. Mr. M'Carthy, at the Anniversary of the "Westmeath Bible Society," will be read with pleasure.

THE second Resolution, "That while the Report of the last year's proceedings furnishes, matter of congratulation for the friends of the Society, it at the same time proves the necessity of active co-operation on the part of others, in promoting a cause so beneficial and important," was seconded by the Rev. Mr. M'Carthy, who spoke as follows:—

Mr. Chairman, in looking on the resolution, which I hold in my hand, an anecdote occurs to my mind, related of the Rev. Rowland Hill, who was once asked to preach by a person peculiarly orthodox and methodical, and who said just after he had given out his text, that he designed first to come to his text, second, to go round about his text; and lastly, to go into his text; and if he had the abilities of that Rev. Gentleman, he should endeavour to act thus with the resolution which had been entrusted to him to second; to come to it, to go round about it, and to go into it. First, in coming to it, he found that it mentioned the friends of the Society, and on his first view he thought this must mean the ladies, who so kindly came forward to assist in the work; but on reflection, he thought it must mean all that were engaged in circulating the Scriptures, who were thereby shewn to be friends to him whose book it is: "ye are my friends, if ye do the things which I command you." If the term be applied in the common affairs of life, it is to those who strive to assist others, and promote their happiness; how much more to those who are indefatigably engaged in giving men that word which liveth and shall abide for ever! It is indeed a peculiar honour which is conferred on the friends of this cause, even the high honour and great glory that they are the friends of Christianity. The world may mock them, and ridicule them, and despise them; but their honour and happiness, I repeat, is, that they are the friends of Christianity, *by circulating the* word of the *eternal God. And as to* the co-operation *of others in a cause so* beneficial and so important, allow me to say to you, who have not yet entered into the field, you cannot engage in a cause which will confer on you such honour, in which you can do so much good, and which will bring such happiness to your own minds. If you are Christians, you must know that the Gospel has been made the power of God to your own salvation, and that Gospel is alone to be found in the word of God; why not instantly send it to others also? By so doing, you cannot tell how extensively useful you may be made. I know a young man in this country, when a Bible was first put into his hands, he trembled lest it should become his ruin. But he is now a preacher of the glorious Gospel. Before I second this Resolution, allow me, Mr. Chairman, to go into it, and then shall I be better able to assign my reason for so doing. It has for its object the circulation of the written word of God, that word which surpasses the word of men and of angels. All Scripture is given by inspiration of God: and holy men of God spake as they were moved by the Holy Ghost. And I shall most gladly do so, because the word of the Lord is perfect, converting the soul. Here is a double reason. It is perfect, needing no addition. We are told by one of our modern divines, that it is mute, without the aid of human tradition! Has it nothing to say to the profane and impenitent sinner? Does it not declare that the wicked shall be turned into hell, and all the nations that forget God? And while the voice of the Lord in his word threatens vengeance on the head of transgressors and unbelievers, does it not come in the most soothing, cheering, and consolatory way that is possible to be conceived, to the soul that is seeking redemption in the blood of Jesus? Let such penitents hear the words of the Lord Jesus: 'Come unto me all ye that labour and are heavy laden; and I will give you rest,' Matt. xi. 28. 'Incline your ear, come unto me, hear and your soul shall live.' Isa. lv. 3. And to those who through grace

kingdom of God. Our object in the dissemination of the word of God is, not to change the name of a man's faith, and leave him in a state of unrighteousness; but to change his heart, to open his eyes, and to turn him from darkness to light, and from the power of Satan unto God. And what else but the word of God, accompanied by the divine Spirit, can effect this great change in the human mind? without it, all our pretensions to the Christian name is vain. Before I sit down, I would farther impress it as an important truth. While we preach the Gospel, distribute the sacred volume, and use every other means the Lord has appointed for the conversion of sinners, we must pray for the influence of the Holy Ghost to crown our efforts with abundant success. For the Gospel came not in old time, in word only, but also in power, and in the Holy Ghost.

The Resolution also calls for co-operation, and this reminds me of some meeting which I attended some time ago in England, at which, after some interruptions, a gentleman stepped forward and said, Mr. Chairman, have the goodness to put down my name for £100. — shortly after a poor shoemaker came forward and said, put me down for £1. His friends objected to this, that it must be given out of his hard earnings, and paid by the sweat of his brow; but still he insisted on being put down for a pound: he said he could and would work hard for to pay it — and that he felt it both his duty and his pleasure to contribute to the cause

srable, but alas! they appear until of late
have been of almost no advantage: 7995
ildren are all that have been educated in
e Charter Schools during ninety-one years,
an expence to the public of £1,612,138!!
he celebrated Howard greatly disapproved
f these schools when he visited Ireland,
nd complaints have been repeated at various
mes, so that the present Government, who
re evidently anxious to correct abuses, may
e fully expected to prevent this waste to
e best of their ability in future.

The Association for discountenancing
ice has also been assisted by Government
r several years, and they have an increas-
g number of Schools, which are highly ap-
roved by the Commissioners. But the
owed principle of these Schools is, like the
harter Schools, for the *advancement of*
piscopalianism; and as the Church Cate-
ism is a principal branch of instruction in
em, it is not surprising that Roman
atholics in general have a great aversion
sending their children to such Schools to
ceive education.

The Kildare Street Society was instituted
few years since to supply education more
nerally, and to meet the objection of the
oman Catholics against the preceding
chools. They exclude all Catechisms, and
ppear to be chiefly and almost only con-
rned to promote a *moral education* through-
t the country; and although it is in their
ders for the Scriptures to be read, by such
are capable, in the Schools, the Com-
issioners remark, that "the use of the
riptures (in their Schools) is frequently *a*
atter of form;" and while they have
feared they should be considered going
o far upon the subject of religion," the
ommissioners acknowledge that, in their
inion, they "*do not go far enough.*"

These Schools have experienced the most
cided opposition from the leading Roman
atholics, merely because the Scriptures
e not entirely banished from them; and
Ir. Donelan, a respectable Roman Catholic
spector of this Society, acknowledged to
e Commissioners, that "in order to in-
ce parents to withdraw their children, the
iests have refused to give them absolu-
on, or to church their women after child-
rth, or to administer the consolations of
eligion to them at the time of death!" And
the children still remained in the Schools,
ey used the last resource, that of cursing,
hich the poor people consider will bring
wn the vengeance of heaven in every re-
ect. The vulgar expression with them is,
at they will have neither "luck nor
race!!"

The Sunday School Society is highly and
ry deservedly commended by the Com-
issioners, because they greatly assist a
ge number of Schools with books, which
y could not otherwise obtain; and although they leave the management of the Schools to local superintendence, they furnish advice which cannot fail to be highly advantageous.

All these Societies are favourable to the instruction of the rising generation in the knowledge of the Holy Scriptures, and are desirous to promote it; but the London Hibernian and Baptist Societies are the only two that make this their *distinguishing object*. In their Schools the children are taught to read as early as possible, with this particular view, that they may become acquainted with God's holy oracles; and as soon as they are capable, they are also required to commit the Scriptures to memory; and astonishing as it may appear to some persons, there have been, and are in the Schools, a number of children who have been able to repeat *at one time*, a considerable portion of the New Testament; and many have given satisfactory evidence that they have not read and committed the Holy Scriptures to memory in vain.

The schools of both these Societies are greatly disapproved by the Roman Catholic priesthood in general (though there have been occasionally some pleasing exceptions,) and therefore they have experienced the disapprobation of the Commissioners, though no catechism is allowed to be taught in any of the schools, and many of the schoolmasters are Roman Catholics, which ought to be considered a sufficient guarantee against a system of proselytism, except so far as the Scriptures are calculated to proselyte those that regard them with serious attention. But the Commissioners have been anxious, *if it were possible*, to promote a system of education that should be agreeable to the Roman Catholics. But Dr. Doyle, who is the organ of the priesthood in Ireland, has just published "A Pastoral Address," in which he denounces all their labours, with a sarcasm against the government, that clearly shows the affection he bears to it. He calls the Report "the product of a commission divided in sentiment and opinion, *just like* the Cabinet which created it; and (he adds) the deformed son is not more like the decrepid father, than the Report of the Commissioners is like the *acts of our administration!*"

The Hibernian Society is an excellent institution; and I am not aware that there is at present any particular difference between the plan of instruction pursued by it and the Baptist Society. But the latter was *the first to introduce instruction in the Irish language, and to employ Scripture readers in the same*; and these objects are now so greatly approved, that two additional societies have been originated in Dublin to further them, viz. "The Irish," and "The Scripture Reader's Society," which are under the particular superintendence of members of the Episcopal Church.

4th. We arrived at Daoodkundee, where the passage by water terminates and the journey by land commences, at 4 A. M. but an hour elapsed before the bearers were ready. We arrived at the first stage at 8 A. M. It was a small town, with a tolerable bazar, upon a small river nearly dry, but having several large boats half sunk in the deepest part of it. Over the river a rude bridge was thrown, apparently for the passage of the troops. We reached the next stage at 10 A. M.; and the bearers would not leave me till I had paid them three rupees which they claimed as their pay, declaring that they should never receive it, unless I paid it myself. About noon we passed over some sandy hillocks, which I suppose are the commencement of a small range of hills seen afterwards. At 1 P. M. we passed a pretty large piece of beautiful wood; from which rose four or five temple spires, similar to those in Dacca. The bearers said that the residence of the Tippera Raja's Dewan was there. At 2 P. M. we reached Komilla. I called on the Acting Collector to receive information respecting the payment of the bearers, and then passed on. In another hour, the hills to which I have alluded, were seen to the left, at some distance. They were of a rounded shape of inconsiderable height, without any appearance of rock, and nearly covered with wood. At half past 4 P. M. the bearers changed upon the road at some distance from any town or village. At sun-set I walked for three quarters of an hour; and whilst walking passed a party of men and boys keeping the Hoolee festival, dancing and throwing red powder at each other. At 7 P. M. we changed at a stage where there is a bungalow for the accommodation of travellers. Soon after this I fell asleep, and continued so till near 11 P. M. when we arrived at Mahmood Allee, the next stage. It seems that there is a strip of country here not subject to the Hon. Company, the petty ruler of which is not on the best terms with the Government Authorities in the district, and is not therefore very punctual in attending to their orders. I found there were no bearers provided, and the native officer of the tanna maintained that no notice had been sent. Peons however were sent off to procure men, and after some noisy disputation I lay down in the palanquins. Some of the people kindled a fire of straw near me, and sat round it with the man in authority, and conversed together by signs and low whispers. Occasionally I got out to see if any person was coming, and to make them send off new messengers: but it was all to no purpose, hour passed away after hour, and perfect stillness reigned around. The people all left the fire, with exception of two coolies, and in spite of myself I fell asleep. When I awoke, every thing was in the same hopeless state; but soon after, I heard some distant cries, and then the sounds of conversation, and in a few minutes more I got away from this unpleasant place.

(To be continued.)

CALCUTTA.

THE fifth Annual Report of the Female Department of the Bengal Christian School Society has lately reached us, and contains much intelligence calculated to afford real pleasure to the friends of Native Female Education. As it regards the increase of exertions, it is pleasing to remark, that the schools connected with this Society have increased from 20 to 24, and the scholars from 370 to 475, within the year; and as to improvement. the following anecdote, extracted from the Superintendant's quarterly statement, is very satisfactory.

On taking a copy of the improved edition of Hindoo Female Education to the Glasgow School, I put it into the hands of a young woman. She read nearly a page very attentively; and by the smiles that were excited, I perceived she understood, and was pleased with its contents. On closing the book, I said, 'Do you understand what you have read?' With much apparent feeling, she replied: 'The meaning is, that the women of this country formerly did nothing but the business of the house, and it was a great disgrace if they learned to read; but now their fortune has changed. The work of teaching the females to read and write has begun, and many are learning.' I also took a copy of the above named work to the Juvenile School. Calling a little girl by name, I said, 'Come, let me hear you read in this new book.' She had not proceeded far before it was evident, that not only herself, but several of her listening companions understood. Their attention was excited, and five or six arising from their seats, gathered round me, and begged to read a little in the new book: accordingly I heard them each read a portion. It was truly delightful to see the warmth of feeling manifested on this occasion, and the readiness with which they explained what they read. On dismissing them to their seats, they said, 'O this is a very good book, an easy book, we each want one.'

With reference to this interesting province of Missionary labour, Mrs. Jonathan Carey (late Miss Pearce) thus expresses herself, in a letter to the Secretary dated in January last.

"It would rejoice your heart I am sure, and the hearts of all our benevolent supporters were you and they witnesses of what has been done. Few attempts to do good I suppose appeared more hedged up with obstacles than the mental instruction of the poor females of India, and yet rare are the examples where, in so short a period, such evident progress has been made, and beneficial results witnessed. The same good Spirit who first influenced the minds of Christians to commence the work, has graciously owned their efforts, and gives them now to rejoice in a present reward. The very individuals who planted are themselves reaping — they have seen the first-fruits gathered, and regard them as a glorious pledge of an abundant harvest. It is a most pleasing fact, that the *first* female Native School formed here, presents a most encouraging aspect, reiterating in living testimonies the Apostle's exhortation, Be stedfast, immoveable, always abounding in the work of the Lord, *knowing* that your labour *shall not be* in vain in the Lord."

A Letter from Mr. Penney to Mr. Eustace Carey, dated Calcutta, May 15th, contains on the whole pleasing intelligence from that important station. The letter being one of private friendship, contains much, of course, that would not be interesting or important to general readers, but we glean an extract or two.

"I am happy to say that although the season is much hotter than any former season, as we have not had rain since the beginning of November, so that the tanks are drying up, and the poor people reduced to great distress; yet it has been a healthy season. At this time we are all in the enjoyment of health, and I only hear complaints of the excessive heat and dryness of the season. The accounts which I have sent you respecting the Church in the Circular Road must have gratified you very much (thirteen young men having been baptised since Mr. Lawson's death). I hope in my next I shall have to inform you *of some* (further) additions. *It would delight* you to see us on *Ordinance Sabbaths: I think* we had more *than 50 at the Ordinance last Sabbath.* The Church is all unanimity and peace: but we are about to lose a few, as brother Statham and a few others are about to form a Church at Howrah. I believe brother S. has a few enquirers there; so that the little one may become a strong nation. We cannot be sufficiently thankful to the Lord for the great assistance we have received from brethren Wade and Boardman (the American Missionaries) in our present weak state. I believe that our said friends will not go to Burmah till after the rains, before which time we hope to see brethren Thomas and Pearce from England."

With reference to the Benevolent Institution, in which both Mr. and Mrs. Penney are engaged, he mentions that Government had lately made a generous donation in its favour, sufficient to pay off a debt which had been incurred, and to repair the school rooms. "The number of children," he continues, "still keeps up, and many of them are very interesting children. I have good hopes of four boys who have been I suppose four years in the school. I believe the Lord has touched their hearts. One of them is an amiable Hindoo, but whether he will ever declare himself or not is doubtful. I have been so frequently disappointed that I am afraid to be sanguine: but we have promises enough to believe that our labour is not in vain in

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MONGHYR.

A LETTER has lately been received from our bereaved friend, Mr. Leslie, dated June 4th, which gives but an unfavourable account of the state of his health. We are willing to hope that it may have been, in some degree, tinctured by the depression occasioned by his recent loss; but it appears too certain that the climate has considerably affected his constitution. It will rejoice us exceedingly to hear that the means employed for his recovery have proved effectual. Respecting the state of the church under his care, and the progress of the work of God among them, he writes as follows:

"All the members of our little society continue to stand, and to dwell in peace and love. The Lord also is giving us a small increase to keep us from desponding, and to urge us to perseverance. This day four were added to us by baptism. They were baptised in the Ganges, in the presence of a very quiet

SINCE the article in our last number was printed, we have been favoured with the perusal of a most interesting letter from Mrs. Judson to a friend in this country, giving a circumstantial account of the dangers through which our dear Missionary friends have passed, and the remarkable deliverance wrought out for them. From motives highly honourable to himself, the gentleman to whom the letter belongs objects to its publication, but we are in expectation of being able to communicate the substance of the narrative, as derived through another channel. The following paragraph forms the conclusion of Mrs. Judson's letter. It was dated Rangoon, 22d March:—

"We have safely arrived in Rangoon, and once more find ourselves in the old Mission house. What shall we render to the Lord for all his mercies? You will see from the public prints the treaty of peace. We intend going to one of those places retained by the English government, and endeavour once more to collect a little church around us. Mah-men-la and her sister we found at Prome. They are as pious as ever, and will follow wherever we go. Burmah will [illegible]

ment much needed, and which promises well. Since the arrival of my colleague, service has been held here on a Sabbath-day (which will now be continued), and our congregations have been nearly equal in number to what we have in Spanish Town. We have every reason to hope that this interest in a little time, with but inconsiderable expense to the Society, will be highly important and prosperous.

"In every direction, the fields seem ripe unto the harvest. Last evening, at Passage Fort, a place where there are scarcely a dozen houses, I preached to a congregation of 300, numbers having walked, for the purpose of hearing the glad tidings of salvation, five or six miles after the labours of the day. At a populous parish, about 20 miles from Spanish Town, I have recently formed a new station with pleasing prospects; and my attention is now directed to three other parishes. Scarcely a week elapses but deputations are sent down, entreating me in the most earnest manner to go and break unto them the bread of life.

"Jamaica is certainly a peculiarly promising and interesting field of Missionary labour. I bless God with all my heart that he has here fixed the bounds of my habitation, and earnestly hope that the spiritual necessities of the people, and our reiterated calls for help, may be no longer unknown or unnoticed in England. At this moment there are stations for a dozen more Missionaries; and as I cannot but be persuaded that numbers are not only willing, but eager to be employed in so glorious a work, my prayers to the Great Lord of the Harvest shall principally be, that he would animate the friends of Missions afresh to acts of benevolence, that the gracious purposes of Heaven to these needy sons of Ethiopia may not be retarded (if I may so say) for lack of pecuniary means."

"I have to record, to the honour of our Chipping Norton friends, that they have presented us with a very valuable Bible and Hymn Books for the pulpit of our new Chapel, and a large assortment of fancy articles, &c. as rewards for the children in our Week-day and Sabbath Schools. I beg to say that our friends here unite with me in requesting the favour of its being gratefully acknowledged in the Missionary Herald."

We very cheerfully comply with Mr. Philippo's request in thus recording his gratitude to the kind friends who have sent him these appropriate testimonies of their Christian regard; and take the opportunity of suggesting how desirable it is that the connexions of our dear Missionary brethren and sisters *should, by such occasional* tokens, *manifest the interest they* take in their operations *and success. This* remark is intended *especially to apply to the subject of* correspondence. If our friends at home could enter into the feelings of exquisite delight with which a Missionary welcomes a letter from his native land — unable to repress the starting tear when he recognizes, in its superscription, the hand-writing of some much-loved relative or Christian friend — they would be more frequent in their communications than some at least are.

☞ The writer has long wished to draw attention to this subject. For the present he will only add, though he trusts it is scarcely necessary to do so, that letters, &c. for our foreign stations, sent to No. 6, Fen Court, will receive all necessary attention.

MONTEGO BAY.

Our readers will perceive with pleasure that the subscriptions for this interesting case have more than doubled in the last month, amounting now to about £900.

It was not without considerable hesitation that the Committee decided on making this extra appeal to their Christian friends; but the result has proved that, amidst all the difficulties of the times, there is yet both power and inclination to render help where it is so urgently required. It will be seen by the list that Mr. Burchell undertook two journies in furtherance of his object. Into Kent he was kindly accompanied by the Rev. J. Simmons, of Olney, and their reception was such as might have been expected from the steady and effective kindness of our friends in that district. The reception which Mr. Burchell experienced in Liverpool, Birmingham, &c. was equally gratifying; and had circumstances allowed him to make a longer stay in those populous towns, he would have received, in all probability, a much larger sum. The ministers and friends in both districts, as well as the contributors generally, may be assured that their Christian liberality has been deeply felt, both by our laborious Missionary himself and the Committee. May this service be acceptable to our common Lord, and greatly promote his cause among the poor negroes!

The amount thus raised for this specific object will be invested in Exchequer Bills, and drawn for by Mr. Burchell as it is wanted. Mr. and Mrs. B. left town for Devonport on the 22d inst. (November), where they will embark in the Garland Grove, Capt. Pengelly; the same vessel in which they were so kindly and seasonably accommodated with a passage home. The health of Mr. B. seems mercifully re-established; and we trust it will be permitted us to insert in future pages of the Herald, such communications from him as shall be indeed 'good news from a far country.'

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Samuel Broadley, Esq. late of Bradford, Yorkshire, by Mr. Wm. Tetley, Executor 1000 0 0			
Duty 100 0 0			
	900	0	0
Lincolnshire, by Rev. Thomas Morgan:			
Lincoln 26 11 5			
Collingham 15 0 0			
Gainsborough 8 2 11			
Boston 6 8 6			
	56	2	10
Sway, Collection and Subscription, by Rev. W. Mursell	9	7	0
Kington, Missionary Association, by Rev. S. Blackmore	15	0	0
Sheepshead, Penny Society, by Mr. Christian	5	0	0
Tewkesbury Auxiliary Society, by Rev. D. Trotman (including £4 12s. for Translations, and £20 for Female School)	68	6	0
Shortwood, Provisional Fund, by Mr. Samuel Francis	10	0	0
Kingsbridge, Collection and Subscriptions, by Rev. John Nicholson	16	7	9
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.	100	0	0
Monmouthshire, and part of Glamorganshire, by Rev. M. Thomas	51	11	9
Warminster, collected by Miss Judson	2	18	7
Laverton, Collection and Penny Subscription, by Rev. John Dyer	7	8	0
Reading, Friends, by Mrs. Wayland	5	0	0
Harlow, collected by Rev. J. M. Cramp (part for Translations and Female Education)	17	14	0
Southampton, Collection and Subscriptions, by Rev. B. H. Draper	33	15	6
Leeds and West Riding, Auxiliary Society, by M. Thackeray, Esq. Treasurer:			
Boroughbridge 10 0 0			
Boroughbridge and Dishforth, Collections 15 15 8			
Masham and Bedale, Ditto 5 12 8			
Bedale Missionary Box 2 3 0			
Dewsbury 5 0 0			
Salendine Nook 10 13 6			
Bradford, Subscriptions 2 2 0			
	51	6	4
Colchester, Collection and Subscriptions, by Rev. R. Davis	22	15	5
Suffolk, Auxiliary Society, by Rev. R. Davis: — Ipswich, &c.	7	5	6
Leith, Auxiliary Missionary Society, by Mr. W. Alexander	20	0	0
Devonport, Baptist Church in Pembroke Street, by Capt. Weymouth	19	16	0
Graham's Town, South Africa, Auxiliary Baptist Missionary Society, by Mr. Kidwell	20	0	0
Liverpool, Auxiliary Society, by Mr. Rushton, Treasurer	87	14	0
Gloucester, Collection, &c. by Mr. G. B. Drayton	11	10	0
Battersea, Young Ladies at, by Miss Christian	0	6	9
Foxton, Collection, by Rev. J. Buxton	5	0	0
Chatham, Juvenile Society, by Capt. Pudner	25	0	0
Whitchurch, (Hants), Collection and Subscriptions, by Rev. P. Davies	16	3	9
Kettering, Contributions from Rev. Mr. Toller's Congregation	6	10	10
Worstead, Salehouse, &c. by Rev. Joseph Kinghorn	14	2	6
Chalford, Collection and Subscriptions, by Rev. John Dean	3	10	0
Sundries, by Rev. Wm. Gray, Northampton, viz.			
Morton Pinkney, Collection 3 16 6			
Contributions, by Miss Williams .. 2 9 11			
Middleton Cheney, Collection 5 1 10			
Contributions, by Mrs. Bottomley .. 2 10 6			
Bloxham, Collection 3 10 3			
	17	9	1

Associated Ministers of the Isle of Ely, half Collection		1	13	3
D. C. H. by Rev. John Dyer	Donation	26	0	0
Friend, by Ditto	Ditto	2	0	0
Friend at Lymington, by Rev. E. Carey	Ditto	1	0	0

FOR THE TRANSLATIONS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.	75	8	5

FOR THE SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.	5	13	8

FOR FEMALE EDUCATION.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun. for Broadmead School	15	10	0
Monmouthshire Society, by Mrs. Conway, Pontrhyd y rus	40	0	0

FOR SERAMPORE COLLEGE.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.	56	5	8

FOR MONTEGO BAY.

Contributions already acknowledged	426	5	0
Ilford, Baptist Congregation, by Rev. J. Smith	8	17	6
Samuel Ashwell, Esq.	1	1	0
Rev. N. E. Sloper	2	2	0
Kingsbridge, by Rev. John Nicholson	3	17	7
Kent, by Mr. Burchell and Mr. Simmons :			
Eynsford 13 11 0			
Maidstone 30 18 0			
Chatham 17 19 5			
Canterbury 5 2 3			
Margate 8 0 2			
St. Peter's 4 5 4			
Eythorn 12 3 2			
Ashford 8 1 8			
Folkestone 6 10 0			
Deal 0 15 6			
Dover 3 11 6			
Staplehurst 0 10 0			
Sevenoaks 32 0 0			
Bessels Green 3 16 6			
	147	4	6
Oxford, Friends, by Rev. E. Stean	11	11	0
Bristol, Friends at Broadmead, by Mrs. Sherring	3	17	0
Laverton, by Rev. J. Dyer	2	0	6
Philips Norton, by Ditto	1	6	1
Thomas Thompson, Esq.	5	5	0
Mr. T. Evans, Borough	1	1	0
Mr. Samuel Salter, Junr.	10	0	0
A Female Friend	5	0	0
Ditto	2	2	0
Servants	0	3	6
Mrs. King, Birmingham	5	0	0
Mrs. Nokes	5	0	0
R.	5	0	0
Robert Davies, Esq. Walthamstow	10	0	0
W. B. Gurney, Esq. (Second Donation)	14	10	0
William Burls, Esq. Edmonton	2	2	0
Mrs. Burls	1	1	0
Reading, Ladies Working Society	6	6	0
Mrs. Maitland	1	0	0
Watford :			
Female Friends, by Miss Salter	12	12	6
Friend, by Rev. J. Edwards	5	5	0
Mr. James Smith	3	3	0
Smaller Sums	5	1	3
Thomas Kingsbury, Esq.	2	2	0
Rev. Joseph Hughes	1	1	0
Nathaniel Robarts, Esq.	5	5	0
W. L. Smith, Esq.	5	0	0
Fakenham, by Mr. Thomson:			
Friend 2 0 0			
Friends 2 2 0			
Other Friends 8 18 0			
	13	0	0
Collected in Liverpool, Birmingham and Kidderminster, by Mr. Burchell	110	9	6
Friend to Negroes, by Dr. Newman	6	6	0
Yeovil, Collected by Miss Burchell	5	5	0
Kingstanley, Messrs. King and Family	5	2	0
Camberwell, Friends, by Mr. A. Saunders, additional	10	0	0
Mrs. Gouldsmith, Hackney	5	5	0
Maze Pond, Collected at a Prayer Meeting	10	0	0
Thomas Bickham, Esq.	5	0	0
Frederick Smith, Esq.	2	2	0
By Rev. C. T. Mileham:			
Mr. G. Blight 1 1 0			
— D. Hine 1 1 0			
Rev. Dr. Newman 1 1 0			
R. H. Marten, Esq. 1 0 0			
T. S. Cabell, Esq. 1 0 0			
Mr. N. Bosworth 1 0 0			
— H. Tatham 1 0 0			
— J. Walkden 1 1 0			
— M. G. Jones 2 0 0			
— J. Chandler 1 1 0			
— E. Marlborough. 1 1 0			
J. N. 1 0 0			
Mr. Jessop 0 10 6			
	13	10	6

TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Humberstone, and other Female Friends in Jersey, for a Box, containing a variety of useful Articles for the Broadmead Female School, in Calcutta; a Kentish Friend, for a parcel of Magazines and Jewish Expositors (2s. 6d. being inclosed to pay carriage); and to Mr. Gates of Tooting, for Two Volumes of Evangelical Magazines.

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Mr. Burls acknowledges having received for the Irish Society £13. 18s. from the Rev. Mr. Philips of Caerleon.

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THE

BAPTIST MAGAZINE.

SUPPLEMENT, 1826.

SEQUEL TO THE MEMOIR OF M. JEAN FREDERIC OBERLIN, LATE PASTOR OF THE BAN DE LA ROCHE.

HAVING procured some additional information respecting the venerable Oberlin, a Memoir of whom appeared in our number for September last, we proceed to lay it before our readers, in the hope that it will prove both interesting and profitable.*

The following document was found among the papers of the good man, after his death. It was written in the year 1784, forty-two years before his decease.

"I was born at Strasburg, A.D. 1740, on the last of August, and baptized in the Church of St. Thomas, September 1st.

"During my infancy and my youth, God frequently vouchsafed to touch my heart and to draw me to Him. In my repeated backslidings he has manifested towards me a patience and indulgence hardly to be expressed.

"A.D. 1767, the 30th of March, I arrived in this dear Parish, as Pastor, aged 27 years. In the following year, July 6th, God gave me for a wife that beloved person who has been so useful among you, and to whom you rendered the last honours six months ago. Her name was Magdalen Salome Witter. By her I had nine children, two of whom have gone before us into Paradise: seven remain still in this world.

"On the 18th of January last, ten weeks after her lying-in, my dear wife, apparently in good health, was snatched from me very suddenly. At that time, though brought very low, I yet experienced the gracious assistance of God in a signal manner, as has been the case on many other occasions during my life.

"All my life long I have felt a desire, at times a very powerful one, to die. This was owing, in some degree, to the painful feeling of my moral infirmities, and to my but too frequent backslidings. The wish was sometimes checked by the increase of my family, and the tender love for my dear wife and my children, as also by the strong inclination to be useful to a parish, which I love in my heart; but it was only restrained by short intervals.

"It is about a year since that I had first some presentiment of my approaching end. I did not pay attention to it; but since the death of my dear departed wife, I had frequent and not equivocal warnings of this kind.

"Millions of times I cried to God, that he would favour me with an entire and filial abandonment to His will, whether for life or for death; with an entire resignation of myself, so as not to wish, or to say, or to undertake, any thing but what He should think best,—He, the only Good, the only Wise.

"Having had such frequent warnings, I have arranged every thing, so as to prevent confusion after my death. For my dear children

* Notice sur Jean Frederic Oberlin, *Pasteur à Waldbach, au Ban de la Roche. Paris, 1826, pp. 79.*

I fear nothing; but as I was always infinitely more inclined to diminish the troubles of others, than to occasion the least trouble myself, I feel much for those persons to whom my children may give sorrow or anxiety. May God reward them for it with full measure! But with regard to the children themselves, I do not fear. I have too often experienced the Providence of God for myself; I know too well His kindness, His wisdom, His love for me, to be in the least embarrassed about them. My dear departed wife herself never knew either father or mother, and has yet been a better Christian, than thousands who have had the benefit of parental instruction.

"Besides this, I know how God hears prayer; therefore, from the birth of our first children, we have not ceased, their mother and myself, to supplicate God to make them disciples of Jesus Christ, and servants in his vineyard.

"With regard to thee, my dear Parish, God will not forget nor abandon thee. He bears towards thee, I have told you often — thoughts of peace and of pity. — Things will go well with thee; attach thyself only to Him, and commit to Him every thing. Oh! mayest thou forget my name, and only retain that of Jesus Christ, whom I have preached to thee; *He* is thy Pastor, I was only His servant; *He* is your dear master, who has sent me to thee, after having prepared me from my youth to become useful to thee. He is the All-good, the All-wise, the Almighty, the All-generous; I am but a poor miserable and feeble mortal.

"Oh! pray, my friends, that you may all become his dear flock. *There* is no salvation in any one *but in* Jesus Christ! Oh! how he *loves* you, how He looks for you, how ready He is to receive you? Go to Him, such as you are, with all your sins and infirmities. He alone can deliver and heal you. He will sanctify you and make you perfect. Oh, strive to belong to Him; and if you die, to die to Him: live so, that I may one day accompany you with songs of triumph to the throne of the Lamb, and to the habitations of bliss.

"Adieu, dear friends, adieu! I have loved you much. Even the severity which sometimes appeared to me necessary, had no other ground than an extreme wish to make you happy.

"God reward you for the services, benevolent acts, obliging demeanour and obedience, which you have rendered to His poor and unworthy servant; may He pardon those who have resisted me and have given me trouble; doubtless they knew not what they did.

"O God, may thine eye be upon my dear Parish; may thine ear be ready to hear them, and thine arm to protect them! O Lord Jesus Christ, thou hast confided to me this Parish, to me, a poor mortal! Oh! permit me to recommend it to Thee, and return it into thy hands. Give it Pastors according to thy heart, and never abandon it; direct and guide all events for their good — enlighten them, conduct them, cherish and protect them all, and vouchsafe that all of them, young and old, high and low, Pastors and Parishioners, may in due time meet in thy Paradise!"

The excellences of Oberlin did not shield him from opposition. Some of his parishioners, who could not appreciate the wisdom of his plans, and were galled by his faithful admonitions, determined at length to give vent to their malice, and formed a plan to waylay and ill-use him: the Lord's day was fixed upon for the execu-

tion of their purpose. By some means Oberlin discovered their design. On the appointed day he preached from Matt. v. 39. and enlarged on the patience with which Christians should endure injuries. After the service, the conspirators met in a house belonging to one of their number, and were engaged in preparing for their cruel enterprise. While they were conversing, to their utter astonishment, the door opened, and Oberlin himself entered the room. "Here I am, my friends," he said: "I am well acquainted with your design: you intend to waylay and ill-treat me. If I have deserved such usage, by violating the rules which I have enjoined for your observance, punish me at once. I deliver myself up to you, and save you the baseness of an ambuscade." The men were overpowered and ashamed; they entreated his forgiveness, and were afterwards ranked among the warmest and most active of his friends.

In 1789, a Roman Catholic female of Schirmeck married a Protestant, a native of Waldbach. He was a wealthy man, but had numerous enemies, whom he offended yet more by his marriage. On the birth of their first child, they had agreed to go to Schirmeck, to have the infant baptized by the Roman Catholic Curate, according to the articles of their union. The husband's enemies heard of it, and determined to meet them in a lonely spot, on a mountain over which they must pass, for purposes of violence. The plot was discovered, and Oberlin's advice was solicited. He immediately proposed to accompany them, and use his influence, if necessary, on their behalf. When they came near the spot where there was reason to apprehend danger, he knelt down and prayed aloud for divine protection. He had scarcely finished, when some men, who had been concealed in a thicket, came out and ran towards the party, with menacing cries and gestures. Oberlin took the infant in his arms, and went to meet them. "See," said he, "here is the child who has done you so much harm, and so disturbed your peace!" Perceiving that their intentions were discovered, and confounded at the presence of their pastor, they relinquished the bloody design which had been formed, and a reconciliation was effected on the spot. The rescued pair continued their journey, and Oberlin returned to Waldbach, attended by the individuals whom he had thus prevented from committing crime. "My children," said he, as they entered the village, "if you wish me to forget the day of the mountain, be sure that you remember it yourselves!"

In the success of Bible and Missionary Societies, Oberlin felt deep interest, and contributed to their funds to his utmost ability. When he first became acquainted with the Missions to the West Indies, he sold all his plate, and devoted the proceeds to that object. Every week a meeting for prayer was held in his parish, when those who were present deposited in a box their contributions: the yearly amount was very considerable.

It would be naturally expected that such a man as Oberlin would be loved and revered by his flock. They called him "Father," and they felt towards him a filial attachment. Of their esteem, constant proofs were furnished: let the narrative of one fact suffice. In 1815, Henry, Oberlin's eldest son, a most promising young man, caught cold, in consequence of over-exerting himself in endeavour-

ing to extinguish a fire, and fell into a consumption. He resided at Rothau, two leagues from Waldbach. When his end drew near, he wished to be taken to his father's house, to die there. Twelve peasants undertook to carry him on a litter. The air was too keen for the invalid, and it was found necessary to place him in a close carriage. The peasants walked before the carriage, and carefully removed every stone from the road, that his enfeebled frame might not be shook and injured.

It was rather by a gradual decline than by any direct disease, that Oberlin was at length removed from the scene of his labours. His end was peace. "Lord Jesus! take me quickly! Nevertheless, thy will be done"—were his last words.

On the 5th of June his funeral took place, and was attended by an immense concourse of people. The coffin was placed in the court-yard of the parsonage: part of the lid being glazed, all present were able to take a last look of the remains of their beloved minister. When the procession was about to move, the ecclesiastical dress belonging to the deceased, his bible, and the cross of the Legion of Honour, which had been presented to him by Louis XVIII, were placed on the coffin, which was borne by the mayor and the municipal officers of the two parishes. As they proceeded, hymns were sung by the children belonging to the villages. So great was the number composing the procession, that it extended from Waldbach to Fouday, a distance of two miles. The funeral discourse was delivered by M. *Jaegle,* President of the Consistory *of Barr, from* Ps. ciii. 1—4. and *Rev. vii.* 14, passages selected for *the* occasion by the deceased.

An appropriate monument is about to be erected to his memory. It will consist of a charitable establishment, bearing his name, and thus perpetuating the remembrance of his virtues, and stimulating others to follow his noble example.

C.

AN EXPOSITORY DISCOURSE ON THE EXORDIUM TO ST. JOHN'S GOSPEL. John i. 1—14.

THE Gospel of John is supposed to have been written by its venerable author at a very advanced age, towards the close of his useful labours in the apostleship, and about sixty years after the ascension of his Lord. At that period the Gospels written by the other Evangelists had obtained a general circulation in the churches, were publicly read in their assemblies, and appealed to with confidence, as the test of truth, in the disputes which arose respecting the great facts or principles of Christianity. The authors of these Gospels, however, had omitted many of our Saviour's most important miracles and discourses, which, at the period referred to, were known only by a few individuals, or imperfectly reported from one to another by those who had heard them from the apostles. Hence several heresies made their appearance in the churches; and men of speculative minds, converted from heathenism, began to incorporate their own philosophy with the Christian faith, and to involve the churches in error and controversy. Among others arose the sect of the *Gnostics,* who, pretending to superior knowledge, introduced many subtle distinctions concerning the person of Christ; maintaining that the Christ who came down from heaven was a different person from the Christ

who died for us; or that the only-begotten of the Father was not the same person as Jesus Christ, but another being, who, though united to him for a while, left him at the period of his death on the cross; thus denying the identity of our Saviour as the Son of God incarnate, and confounding the simplicity of the Gospel by subtle distinctions and unintelligible absurdities. To counteract these heresies, to supply the deficiencies of the other Evangelists, and establish the churches in the truth, were most likely the ends proposed by the apostle in the composition of this book, in which are recorded many interesting facts, and the most explicit declarations concerning the person and work of our Saviour.

No part of the Gospel history, or indeed of the whole New Testament, has occasioned more controversy than this exordium, which the opponents of our Lord's divinity have laboured hard to reconcile with the doctrine of his simple humanity. It must be confessed, that the mysteriousness of the subject has thrown an obscurity around the language of the apostle, which it requires close application and divine teaching fully to understand. But if we seriously consider its import, with child-like humility, and a prayerful reliance on divine illumination, without which none can enter into the kingdom of heaven, that obscurity will vanish, and present to the mind those views of the Saviour's ineffable dignity, which no considerations will be able to destroy. Viewing this exordium, therefore, as an inspired representation of the person of Christ, we shall more particularly consider, 1. *The import of his title as the Logos or Word.* 2. *The dignity of his pre-existence as a divine person; and* 3. *The manifestation of his glory in the different dispensations of his mediatorial reign.* May the Spirit of God assist our meditations, that beholding as in a glass the glory of the Lord, we may be changed into the same image from glory to glory, as by the Spirit of the Lord!

I. *The import of his title as the Logos or Word.* In the explanation of this term theologists have advanced very different opinions, some considering it as a personification of the attribute of divine wisdom, while the generality more justly regard it as a title given to our Lord, in reference both to his divine nature and mediatorial capacity, as the *Son of God.*

It must be confessed, indeed, that the sacred writers abound in striking personifications, and use a language highly figurative and poetical. But it is very extraordinary that the apostle, sitting down to write a plain narrative of the miracles and sayings of his Lord, should introduce it by a personification so likely to mislead his readers, and by which thousands and tens of thousands have, upon that supposition, been misled. It is, however, manifest, that the person whom in the commencement of this introduction he designates the *Word,* is the same being whom in the fourteenth verse he calls the *only begotten of the Father,* which unquestionably signifies the person of our Lord. Nor is this a solitary instance in which Christ is styled the *Word,* for the same apostle uses similar language in the introduction to his first epistle, when he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, declare we unto you." In the 19th of Revelations, likewise, when the Lord

appeared to his servant in the visions of heaven, he was clothed with a vesture dipped in blood, and his name was called the *Word of God.*

In the use of this language there is an evident reference to the Old Testament, in which the Messiah was called *Memra Jehovah*, the Word of the Lord; which denotes the same person whom they at other times called the *Angel of the Lord*, who appeared in person to the Patriarchs, assuming the prerogatives, and speaking in the name of Jehovah. This language may therefore be regarded as a description of the peculiarity of his divine nature and mediatorial office, pointing him out as the only medium of all communications from the invisible Jehovah, and corresponding with those other expressions of the New Testament, in which he is styled "the image of the invisible God, the brightness of the Father's glory, and the express image of his person." As in human language a *word* is an image of the unseen mind, and the only medium of revealing or conveying our thoughts and sentiments from one to another; so by the analogy of reason Christ is called the *Word* or image of God, because by him alone the invisible perfections of the divine nature have been discovered, or can be adequately represented to finite minds. Hence, it is expressly affirmed in the 18th verse, that "no man hath seen God at any time, but the only begotten Son, who is in the bosom of the Father, he hath declared him." For the king eternal, immortal, and invisible, dwells in light inaccessible to mortal eyes, whom no man hath seen, nor can see. But God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light the knowledge of his glory in the face of Jesus Christ, who is therefore denominated *the Word of God!*

II. *The dignity of his pre-existent nature as a Divine Person.* "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." This language evidently carries us back to a period antecedent to his human birth; and instead of merely expressing certain divine communications received by our Lord in common with other prophets, is rather designed to affirm, as matter of fact, his ineffable mode of existence before all worlds, in the immediate presence of the Father, as a person possessing in himself perfections essentially divine. For, though the term "beginning" is sometimes used to signify the beginning of the Gospel dispensation, or the commencement of the personal reign of the Messiah; yet, the manner in which the apostle has employed that term in our text involves an immediate reference to the creation, and is intended to affirm that the Word existed with God, before the worlds revolving in immensity, and the beings who inhabit them, were called into existence by the divine power. To consider it as referring merely to the commencement of his personal ministry, or as simply denoting some particular revelations made to him from the divine mind, is a mode of interpretation wholly unsupported by analogy; a mode which involves the apostle's language in great confusion, making it in fact nothing but a string of useless repetitions and unintelligible jargon, in which the most sublime and mysterious forms of expression are used to state one of the simplest and most intelligible facts. But if the apostle meant to affirm that the Word existed w

a Divine Person before all worlds, his language is appropriate, and his subsequent account of the incarnation of that Word, or his personal manifestation in human flesh, is connected, beautiful, and coherent, every part standing in its natural order, and expressing those ideas which may be clearly understood. Hence the language of our Lord himself exactly agrees with this, when he says, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was!" "For," he affirms on another occasion, "I came down from heaven, not to do my own will, but the will of the Father who sent me. I came forth from the Father, and am come into the world; again, I leave the world and go to the Father." (John xvii. 5. vi. 38. xvi. 28.) St. Paul maintains the same sentiment, when he says, "Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes became poor, that ye through his poverty might become rich. Let the same mind therefore be in you that was in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow, in heaven, on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," 2 Cor. viii. 9. Phil. ii. 5—11.

In the state of pre-existence to which our text refers, the apostle expressly affirms that *the Word was God*, which coincides with the language of St. Paul in the ninth chapter of his Epistle to the Romans, wherein, speaking of the Israelites, he says, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is God over all blessed for evermore."

This language, however, must not be understood to signify that he was numerically the same person as the Father, but that he was truly and properly divine, though personally distinct from the God and Father of all, with whom he existed in the beginning. This distinction cannot be too clearly impressed on the mind, since many seem to confound the person of Christ with the Father, and in speaking of him use a mode of expression exceedingly confused and utterly inconsistent with the current phraseology of the scriptures, from which, in fact, are derived the most plausible objections adduced by the opponents of our Lord's divinity.

It may indeed be difficult for us to reconcile this distinction with the Scripture doctrine of the Divine Unity, the truth and importance of which are acknowledged by all; but, admitting this difficulty, which by no means appears formidable, we regard the truth in question as a matter of pure revelation, and believe it on the testimony of God, not doubting that all parts of Divine Revelation perfectly harmonize, however mysterious and inexplicable they may seem to our finite views. Hence St. Paul, referring to this doctrine, says, "To us there is one God, the Father, of whom are all things, and we by him; and one Lord, Jesus Christ, by whom are all things, and we in him." 1 Cor. viii. 6.

Wherefore, when the beloved apostle, speaking of Christ, says, "In the beginning was the Word, and the Word was with God, and the Word was God;" he must be understood as meaning the same person of whom he says in his epistle, "We have seen and do testify, that the Father sent the Son to be the Saviour of the World." (1 John iv. 14.) Thus we conceive the Son of God, the Divine Logos, though really and personally distinct from the Father, with whom he existed from eternity, is by some ineffable mode of derivation from the Father, possessed in his own person of the true and essential attributes of Deity. In this respect he becomes a distinct object of our faith, love, and obedience, in reference both to the dignity of his person as the Son of God, and the nature of his office as Mediator. And in cherishing towards him these holy affections of adoring reverence, gratitude, faith, and love, there is no need to fear that our homage will exceed his claims, or be chargeable with idolatry, since it is by this medium only that we can rise to the scriptural adoration of the invisible God. For notwithstanding the distinction we have been contending for, there is an intimate and inseparable union between them, in consequence of which all men are required to honour the Son, even as they honour the Father: he that honoureth not the Son, honoureth not the Father that sent him.

III. *The manifestation of his glory in the different dispensations of his mediatorial reign.* No idea of invisible worlds, or of the beings who inhabit them, can be formed by the human mind, unless the subject be in some manner supernaturally revealed. Every thing relating to the Supreme Being, so infinitely surpasses our present modes of perception, that unless God had drawn aside the curtain of his pavilion, his nature and his designs must have been for ever hidden from our view. But in all ages of the world there have been supernatural communications from God to man, in which the person of the Logos, the visible Jehovah, has been the sacred medium of revealing the unseen mind of Deity. The language of the apostle therefore directs us to six different ways in which the glory of the Divine Word has been manifested; namely, *by the creation of all things; by the light which he communicated in the patriarchial and prophetic ages; by the mission of John the Baptist as his harbinger; by his personal ministry and example; by the glories of his incarnate state; and by the beneficence and happy effects of the gospel dispensation.*

1. *By the creation of all things:* "All things were made by him; and without him was not any thing made that was made."

The formation of the material world and all things connected with it, is the work of Omnipotence, and is uniformly represented in Scripture as the sole prerogative of God. But by the language before us, and by other parts of the New Testament, we are warranted to believe, that, in the performance of that great work, the will of the Father was accomplished by the agency of the Son, who spake and it was done, who commanded and it stood fast! For, by the *Word* of the Lord were the heavens made, and all the host of them by the breath of his mouth. Hence St. Paul, in the first chapter of his epistle to the Colossians, speaking of Christ, says, "He is the image of the invisible God, the prince of the whole creation; for by him were all things created

that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist."

The creation of all things out of nothing is indeed an incomprehensible idea; and tho ascription of it to Christ, as his workmanship, may perhaps appear mysterious, or incompatible with other parts of divine truth. But we have no authority to guide us on this point but the testimony of Scripture, on which we may venture to rely, and by faith in which we understand that the worlds were framed by the *Word* of God. If, indeed, we consider the works which he performed during the period of his public ministry; when he stilled the fury of the tempest, created bread for the multitude, or raised Lazarus from the tomb; or if we believe that at the last day all that are in their graves shall hear the voice of the Son of God and shall come forth; the greatest difficulties will vanish, and we shall see in the creation of all things the first manifestation of the Messiah's glory, when the morning stars sang for joy, and the cherubim hailed him universal Lord!

2. *By the light which he communicated during the patriarchal and prophetic ages.* In him was life, as its natural source, and the life which he possessed, by a diffusion of its energies, became the light of men. "For as the Father hath life in himself, so hath he given to the Son to have life in himself. And as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." He therefore in the *first place kindled the ray of intelligence in the human mind*, and lighted up the lamp of revelation in the earliest ages of the world. He it was who appeared to Adam in the garden, and amidst the ruins of the fall, assured him of the great deliverance which his posterity should ultimately obtain. With him Enoch walked in sacred fellowship; and from him Noah received his instructions and his security against the ravages of the flood. He appeared also to Abraham, the father of the faithful, in the place of his nativity, in the land of Canaan, and on Mount Moriah; and after repeated manifestations of his presence, held forth the promise of his advent, declaring that in his seed should all the families of the earth be blessed. In reference to these facts, our Lord therefore said to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad. For verily I say unto you, before Abraham was, I am." To Moses likewise he revealed himself in the mystic bush, when he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of my people which are in Egypt, and am come down to deliver them." The prophets likewise, who succeeded Moses, saw his glory and spake of him, while they inquired and searched diligently, what or what manner of time, the spirit of Christ which was in them could signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Even among the heathen his providence sometimes raised up men of superior wisdom and integrity, whose lustre beamed forth on a benighted world, like stars of the first magnitude shining upon the traveller at midnight: so that the light of divine truth was never totally extinguished or concealed;

though the darkness of the human mind comprehended not its purpose, nor perceived the source from which it was derived.

3. *By the mission of John the Baptist as his harbinger.* The patriarchal, Mosaic, and prophetical revelations were all preparatory, typical, and introductory to the Christian, containing intimations of a superior dispensation, and raising the hopes and expectations of the world. When therefore the age arrived for the desire of nations to appear, for the Son of God to manifest himself incarnate, a special messenger was sent to announce his advent. That messenger was John the Baptist, who described himself as the voice of one crying in the wilderness, "Prepare ye the way of the Lord, and make his paths straight." "For there was a man sent from God, whose name was John," and so singularly excellent were his doctrine and character, that many of his disciples believed him to be the Christ. This, however, was a great and dangerous mistake; because John came for a witness, to bear witness of the light. He was not that light of which we have been speaking, but was sent to bear witness of that light, pointing us to the true light which lighteth every man that cometh into the world. He was the morning star, sent to usher in the Sun of Righteousness, rising upon the world: the harbinger of the Prince of Peace, commissioned to proclaim to the world the arrival of their king: a witness, faithful and true, qualified to testify of Christ, and point us to the Lamb of God who taketh away the sin of the world.

4. *By his personal ministry and examples.* He was in the world in his own person, veiled indeed in human flesh; but the world, though made by his power, and enlightened by his wisdom, knew him not, nor seemed aware of its illustrious visitant. He came to his own people, the Jews, whom he had favoured with the former manifestations of his glory, and who, possessing the oracles of prophecy, ought to have known the day of their merciful visitation. But his own, alas! received him not, but refused to acknowledge him as their deliverer and their king. He appeared to them as the prophet had foretold, "like a root out of a dry ground, in which there is no form or comeliness, nor any beauty for which they should desire him. He was despised and rejected of men, a man of sorrows, and acquainted with grief. They hid as it were their faces from him; he was despised, and they esteemed him not." Some indeed were happily delivered from the general infatuation, and being renewed in the spirit of their minds, saw his glory through the veil which encompassed it, and in the spirit of faith, said, "We believe and are sure that thou art the Christ, the Son of the living God, that should come into the world." In reply to this confession, our Saviour said, "Blessed art thou, Simon Barjona! for flesh and blood hath not revealed this unto thee, but my Father who is in heaven." But they who thus believed in him had the witness in themselves, while the distinguished privileges he conferred upon them, served to manifest the superior dignity of the sovereign whom they received. For "to as many as received him, to them gave he power to become the sons of God, even to them which believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

5. By the glories which accompanied his incarnate state. "The

Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." In the circumstances of his miraculous conception and birth; in the extraordinary wisdom of his sayings, and the authority with which his doctrines were delivered; in the splendour of his miracles, wherein appeared the finger of a God; in the majesty of his transfiguration, when his form glittered like the sun, and his raiment shone as the light; in the phenomena connected with his death, when nature owned her expiring Lord; in the wonders of his resurrection and ascension, when he conquered death, and led captivity captive, and gave gifts unto men; in all these events, a glory beamed forth on the head of Jesus, which no one else could assume, and which at once proclaimed the identity of his person, and the matchless dignity of his nature, as the eternal Son of God, in whom dwelt all the fulness of the Godhead bodily. "We therefore," said the apostles, "have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, when he received from God the Father honour and glory, and there came to him such a voice on the mount of excellent glory; This is my beloved Son, in whom I am well pleased. And this voice we heard, when we were with him on the holy mount."

6. *By the beneficence and happy effects of his mediatorial reign, under the Gospel dispensation.* "Out of his fulness have all we received, and grace for grace. For it pleased the Father that in *him should all fulness* dwell; that *having made peace by his death upon the cross, by him* he might reconcile all things unto himself, whether they be things on earth or things in heaven." He then is the supreme lawgiver of Zion, to whom every knee should bow, as head over all things to his body the church. But his reign is not the reign of terror or of ritual forms, but the reign of truth and grace, in which wisdom is diffused and mercy glorified. "For the law was given by Moses, but grace and truth came by Jesus Christ." This kingdom is therefore worthy of so divine a sovereign, in the beneficence of its nature, in the universality of its extent, in the greatness of its benefits, in the perpetuity of its duration, and in the glory of its results. It is the stone which, in the visions of the prophet, was cut out of the mountain without hands, and increased in magnitude till it became a great mountain and filled the whole earth. Other thrones may be cast down, and other kingdoms be demolished; but his kingdom is an everlasting kingdom, and his dominion that which shall never be destroyed. He must reign till he has put down all rule and all authority. The last enemy that shall be destroyed is death: when, having finished his work, and glorified his people, the assembly of the redeemed out of every nation, kindred, and people, and tongue, beholding his unveiled glory, and casting their crowns at his feet, will sing, "Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, and hath made us kings and priests to our God and Father, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever, Amen."

1. Let us cheerfully embrace and firmly maintain these sacred discoveries of the person and work of Christ, notwithstanding the dif-

culties which may surround them, or the objections by which they may be opposed. Great indeed, it must be acknowledged, is the mystery of godliness, which affirms that "God was manifest in the flesh, justified by the Spirit, seen of angels, believed on in the world, received up to glory." And if this were the only fact encompassed with mystery, its mysteriousness might be deemed a powerful objection against its truth. But is there any thing within the compass of human observation that, however familiar as matter of fact, involves not in its nature or affinities some inexplicable mysteries? Every of grass in the field, and every blade flower in the garden, and every reptile crawling upon the ground, contains in its nature or its history phenomena which no human sagacity can explain. Let us therefore, in the true spirit of philosophy, and with all the humility and teachableness of a child, submit our judgments to the evidence of facts, and repose our faith on the divine testimony.

2. Let us be careful to cherish towards the person and character of our blessed Saviour, those affections which in some measure correspond with his perfections, and which all his followers are required to feel. If he be the Word that existed in the beginning, if by him all things were made, if in him was life and the life was the light of men, if John the Baptist was sent to bear witness of him, if he became incarnate for our salvation, and is head over all to his body the church; what sacred sentiments of reverence and love should glow within us, and with what *devotion* should we rehearse his *name!* Should we not regard him as the chief among ten thousand and the altogether lovely, dwelling with holy delight upon his divine perfections, and wishing to be like him, and see him as he is? Doubtless his love should constrain us to obedience, and create in us a flame that will never be extinct.

3. Let us by holy diligence and persevering prayer, endeavour to participate more largely in the benefits of his heavenly reign. If it pleased the Father that in him should all fulness dwell, it should doubtless be the great concern of our lives, that out of his fulness we all may receive grace for grace. But should we, on the contrary, with criminal infatuation, reject the counsels of God against ourselves, and refuse to trust in Christ as our Saviour, or obey him as our king, our guilt will be aggravated, and our danger awful. "For if they who despised the law of Moses died by two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who has trampled under foot the Son of God, and counted the blood of the covenant where with he was sanctified an unholy thing? Wherefore kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little! For, blessed are all they that trust in him!"

Harlow. T. F.

A LETTER ADDRESSED TO A YOUNG MINISTER BY HIS PASTOR.

London, June 8, 1821.

MY DEAR SIR,

THE character you now sustain involves so many momentous considerations, that more than a brief reference to what may be chiefly entitled to your attention will not be expected in a communication like the present. Of this description we may consider the *personal* piety—the public services—and the general deportment of the Christian Minister.

It should not be thought either singular or unnecessary for it to be said to those who minister about holy things, "Be ye clean that bear the vessels of the Lord." From an extended view of the case, perhaps it will appear that there is no order of men more likely to neglect the concerns of their own souls, than those to whom the care of others is committed. The necessity which is laid upon them to make frequent appeals to the volume of Revelation, and the throne of grace—the repeated occasions they have to converse with godly persons, and the respect which they usually receive, in which it is mostly taken for granted that they are truly pious persons, may betray them into an indifference concerning the actual state of their own heart and character in the sight of God, and may even occasion some to mistake habit for principle. It is sincerely to be hoped, that among those who preach the truth, as it is in Jesus Christ, there are not many unconverted persons; but, if there be reason to apprehend the existence of such cases, how very important it is to obtain the most complete and satisfactory evidence that such is not *our* condition. Besides, this fidelity to ourselves will communicate a seriousness and an earnestness in our treatment of others, which under different circumstances will not be manifested. The thought of being instrumental in guiding others to heaven, while we are pursuing a course, the end of which will be everlasting death, is too awful to be contemplated without the most fearful and appalling reflections.

But surely it cannot be sufficient that a minister of Jesus Christ is, upon the whole, satisfied that he is in a state of grace. Is he not *imperatively called upon* to be an example to the flock of God? Has he not reason for the deepest regret, if he can be contented with an ordinary measure of piety, just so much, for instance, as would dispose him to judge favourably of those Christians who are under his care? Should such be his case, if he do not doubt concerning himself, it is highly probable others will stand in doubt of him: nor must he be greatly surprised should he have the pain to understand that some expressions to that amount are in circulation. Indeed, those tokens of personal religion which might justly satisfy private individuals, ought scarcely to be allowed as a sufficient evidence of piety in a minister of Jesus Christ. It is generally supposed that the man who takes the lead in our religious assemblies, is entitled to do so from his having those gifts bestowed upon him, which are not conferred on every private Christian; and it is exceedingly to be desired that his personal religion should not only be real but exemplary, that his hearers may be thoroughly convinced his claim to superior piety is as well established as that which he possesses to greater talent. Does he importune for his people that they may be spiritually minded? O how important that he should possess this blessing! Does he entreat that they may grow in grace? How devoutly then is his own advance to be desired. Does he solicit on the behalf of others the abundant effusion of the Holy Ghost? How inconceivably momentous that his participation in this divine influence should be superabundant!

If the Christian minister be diligently occupied in the service of his divine master, his *public services* must be numerous and diversified: in all which his chief concern must be, first to approve him-

self to God, and then to commend himself to every man's conscience in the sight of God. In commercial pursuits, it may not only be lawful, but necessary, that the opinions, inclinations, and fashions of men should be consulted; taking care, however, to preserve entire the claims of moral rectitude: but no such latitude of discretion is confided to the servant of Jesus Christ: he has one unerring and invariable rule, by which all his public exercises are to be regulated; from which he has no more authority to depart, than Moses had to violate the ancient and sacred injunction, "See that thou make all things according to the pattern shewed to thee in the mount." In every department of life, fixed and determinate principles are of incalculable value. How essential then must they be in the discharge of these duties which include the eternal interests of our fellow men. Few things are more to be deprecated than for persons to commence their ministerial course with a tenacious hold of certain sentiments, which they have never closely examined, or when their minds are in a state of painful vacillation. In the former case, the complexion of their ministry is almost sure to disgust the most considerate, by its dogmatical positivity; and, in the latter case, it may be a mere tissue of hesitancy, which is likely to involve those who are unhappily under its influence in the most distressing perplexity. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled *of* the word of life, declare we *unto* you." The Christian teacher, *who*, whatever be his subject, can truly say, "we have the mind of Christ," occupies the vantage ground; without which his communications, however beautiful, are unauthorized; they may delight the ear and the imagination, but they are neither binding on the conscience, nor obligatory on the conduct. "Thus saith the Lord," should be the exordium, the argument, the peroration of every discourse. "He that hath my word, let him speak my word faithfully." It is unrighteous to neglect any branch of revealed truth; and, whenever that is done, to procure or retain mortal approbation, or to avoid human displeasure, it is enormous guilt.

In the Christian system, no doubt, there are major and minor articles, and the honest aim of every minister should be to give that prominency to each, which is best adapted to impart the justest conception of the harmony of the whole. The man who is to be terrified from this, by the application of some supposed opprobrious epithet, should solemnly pause before he ascends the pulpit. To the most eminent preachers it was said, "Woe unto you when all men shall speak well of you." Under some circumstances, reproach itself must be esteemed commendation; which, though not to be unnecessarily provoked, is to be endured with patient magnanimity: for we are not only "not to render railing for railing, but contrarywise, blessing." The unhallowed fire of our depraved temper is never to pollute the pure altar of the holy place. "The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." A controversial strain of preaching is to be care-

fully avoided. If the pulpit be converted into an arena for polemical disputation, it may have no inconsiderable tendency to increase the number of auditors, but then there will be imminent danger of their imbibing a temper, and exhibiting a character exceedingly dissimilar to the lovely Saviour and his glorious Gospel. Persons trained up under such a ministry, usually approach those around them in an attitude of hostility, and seem much more gratified by provoking unprofitable litigation, than by perceiving and admitting the important sentiments in which all godly persons are united.

In the public exercise of our ministry, there are also articles which, though confessedly subordinate, are nevertheless entitled to a share in our consideration, inasmuch as they may at least have some remote influence on the acceptableness of our addresses. It is therefore wise to collect the observations which may be made by every person, of every station, in whose presence we may officiate, as to *voice, emphasis, gesture,* &c. for though the words of the poet, in relation to authors, may, with equal propriety, be applied to speakers, "ten censure wrong, for one that writes amiss;" yet, if we possess sufficient calmness to examine the criticisms which may reach our ear, and sufficient humility to allow that, though often made in the absence both of judgment and tenderness, they may after all include much that is just, we cannot fail to receive advantage.

To give no offence in any thing, that the ministry be not blamed, is certainly to arrive at a very high degree of excellence; to attain which, however difficult, should be the sincere aim of every minister of Jesus Christ. Not that it is *possible, in this imperfect* state, to prevent offence being taken. The very caution which is exercised to avoid displeasing, may, to some minds, prove an occasion of offence. When there is the fullest consciousness of not having said or done any thing to awaken disapprobasion, it may nevertheless become painfully obvious that dissatisfaction has taken possession of certain individuals, arising, it may be, from mere capriciousness, from misrepresentation, or even from suspicion. In such circumstances, a conciliatory disposition is of the utmost importance; and, while no means likely to be beneficial should be neglected, not one can be employed with absolute certainty of success. Unworthy compliances are never to be resorted to in order to effect reconciliation, but in determining what are so, the pride of our nature must be laid under rigorous restraint. With every desire to be cautious, and every attempt to be candid, we shall still find that offences must needs come; and, under their distressing influence, to feel that, upon the whole, we have been preserved in integrity and uprightness, and that we are anxious such occurrences should be graciously overruled to improve our Christian character, and to enrich our public services, will yield us no inconsiderable support.

In the *deportment* of a Christian minister, gravity, spirituality, patience, and affection, are virtues in great and constant requisition. Of these, however, the first should be accompanied with cheerfulness, the second should be exempt from affectation, the third should be attended with decision, and the last with knowledge. But who is sufficient for these things? The answer is glorious! "Our sufficiency is of God." Influenced by his Spirit, directed by his word, and

animated by his promise, we may even be assisted to say, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youwards."

Wishing for you, my dear Sir, if it be the will of God, an useful and protracted course in the ministry of the Gospel, and the enlarged possession of every spiritual gift and grace, I remain your affectionate friend and servant, in the Gospel of Jesus Christ.

POETRY.

CHRISTMAS CAROL FOR 1826.

"*And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.*" Isaiah lxv. 10.

In Sharon's valley see the sheep
Folded in sweet repose,
Which pious shepherds safely keep,
And think on "Sharon's Rose."

"When will He hear our ceaseless cry?
"O Israel's shepherd hear!
"Surely that time is drawing nigh,
"Messiah will appear.

"Come for our help, thou Son of God,
"Salvation to us bring;
"Come thou and break the tyrant's rod,
"O come, thou Zion's king."

And, now to their astonish'd sight,
The heavens with glory shine;
A host of angels clothed in light,
Announce the Babe Divine.

"Haste ye to David's city, where
"The holy Child is born:
"In swaddling clothes you'll find him there,
"E'en David's promised horn.

"In Bethlem's manger you will see
"The Saviour, Christ the Lord;
"Go, and before him bow the knee,
"He ought to be adored.

"Dismiss your fears, abound in joy,
"Glad tidings lo! I bring;
"Unite with us, your tongues employ,
"To welcome Zion's King.

"Glory to God in highest strains!
"May earth enjoy his peace:
"Good-will to men, the Saviour reigns,
"His kingdom must increase."

"Glory to God!" the shepherds cry,
"The Son of God appears;
"For us descended from on high,
"To dissipate our fears.

"Jesus, our Saviour, will atone,—
"To men redemption bring;
"Let every heart become a throne,
"For Zion's glorious King."

Dec. 3, 1826. IOTA.

"*Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*"

OH! what were all the world to me
Without that smile of thine,
Which gives the heart its radiancy,
All hallow'd and divine —
A light that cheers life's densest gloom,
And sheds a halo round the tomb.

Tho' loudest mirth its succour yield,
Still memory will moan;
Like music in the battle-field,
It drowns the dying groan.
But can nor life, nor balm impart,
To cure the bleeding, bursting heart.

But thy "small, stilly voice," my God,
Spreads peace—amid the strife
Of passions, through their dark abode;
Thy love were more than life—
For, through that vista bright, 'tis given
To mortals here to gaze on heaven!

Nor gaze alone, but title claim
To all the realms above,
In the Redeemer's mighty name—
Confirm'd by dying love!
With Christ—that boon of endless worth!
Heav'n's bliss commences e'en on earth!

And what were all the worlds of light,
And lyres by angels strung,
Wert thou removed from my sight,
And I those scenes among?—
All dark and tuneless were my soul,
Tho' heav'n's eternal anthems roll.

Alas! that I so oft have left
Thy throne, O God of grace:
But now, of ev'ry joy bereft,
Save beaming from thy face,
I yield this contrite heart to thee;
Thine is the right—the victory!

B. Coombs.

REVIEW.

Letters on the Church. By an Episcopalian. 8vo. pp. 192. Longman and Co. Price 7s.

Few volumes have so much interested and gratified us as that which now lies on our table. The author is evidently a man who has studied Christianity well, and thoroughly understands its distinguishing doctrines, with their design and tendency. He avows himself an Episcopalian, but his views of the constitution of a Christian Church, and of the proper methods of supporting and defending the Gospel, are those which Dissenters have always advocated, and which they have been accustomed to regard as peculiar to themselves. These sentiments are stated so forcibly, and with such felicity of illustration, that we feel persuaded we shall best please our readers by giving them, instead of a review, an analysis of the volume.

The first letter treats "on the Jewish and Christian Churches." The author very justly observes that great mistakes have prevailed on this subject.

"I had occasion to observe to you, more than once in the course of our conversation, that the difference between the Mosaic and the Gospel dispensations,—between the two *Kingdoms of God*, or *Churches* established *respectively* among the Israelites and the disciples of Jesus Christ,—is a point to which much less attention is usually paid than the importance of the subject demands. And it is remarkable, that, as the change from the old to the new dispensation was such as to present a stumbling-block to the greater part of the Jews, most especially in so far as it consisted in the substitution of the promises of another world for those of this life, so a misconception of the nature of that change, in respect of that very point, has given rise to a train of erroneous conclusions among Christians."

He then proceeds to establish the following very important conclusions:—

"That the Law and the Gospel are completely contrasted in respect of the sanctions which support them, the penalties being under the one temporal, under the other, those of a future state; that the former kingdom of God was of this world, the latter not of this world, but spiritual; that the employment of secular coercion belongs to, and implies, a government that *is* of this world, and consequently is (in matters pertaining to Christ's kingdom, that is, in religious matters,) inconsistent with the character of the Gospel; that treason, sedition, and rebellion against civil government, may be, and always might be, lawfully repressed by civil authority; that religious offences are crimes of that stamp, under a *theocracy*, and a theocracy only; that God is, under both systems, the sole Judge of such offences, on which punishment can justly be inflicted by none but himself, or

R. R.

persons expressly deputed by him to do so; the kings and other rulers being thus commissioned by him under the old dispensation, whose penalties were temporal, while under the new, from the nature of its penalties, no man is, or can be, commissioned to inflict them; and lastly, that while among the Israelites, their church and state being one, the rulers had, necessarily, (as vicegerents of Him who was both God and King), the civil and ecclesiastical authority combined; under the Gospel, on the contrary, all claims of the church, as a church, to temporal authority, or of the state to spiritual, — all interference of the one, in civil, and of the other, in purely ecclesiastical affairs, is clearly prohibited, both by the character of the institution, and by the express declarations of its Author."

In the second letter, "on the conduct of Christians," he shows that these great principles have been violated, both by direct persecution, and by the interference of the civil power with the church. We do not pledge ourselves to the accuracy of every statement contained in this letter; generally, however, it has our cordial approbation. We will give one extract.

"The church of Rome has persecuted the most bitterly, and for the greatest length of time, chiefly because she has had the most, and the longest continued *power* to do so, and has existed during the ages of the greatest blindness, and ignorance, and barbarism: and it has been urged, that the right, and even duty of persecution, is one of her most fundamental articles of faith: but what Protestant church has ever, as a body, expressly renounced that right? The Inquisition is a most horrible tribunal; and it is one well accommodated, I confess, to the genius of the Romish persuasion; but it is no necessary *part* of Popery: and why should it not exist in a Protestant country? What disclaimer, for instance, is there, in the Articles of the English church, of all *right* to erect or to sanction such a tribunal? What denial of all authority in Christian princes to restrain religious offenders by the civil sword? It is notorious, that persecution, even of the severest kind, did take place under the Reformers, both in Britain and in other countries. The penalties, indeed, for religious offences were, before long, greatly *mitigated*, and in successive *ages* were more and more lightened: but *the question* now before us is not respecting *the severity* exercised in any instance, but *the usurpation* committed: if the civil *magistrate* have *no* rightful jurisdiction whatever in religious concerns, it is quite as much an act of *injustice*, though of far less *cruelty*, to *fine* a Socinian, as to burn him. If, therefore, the abolition of capital and of all excessively cruel punishments for religious offences, had been the result of a correct view of the character of Christ's kingdom — of the distinct provinces of civil government and religion, — then, of course, *all* those punishments, *all* exercise of secular authority in such matters, would have been abolished at the same time, and would not only have been in practice actually abolished and withdrawn, but would have been pronounced to *have been in principle all along* utterly unjustifiable: the legislature would not only have *forborne* the exercise of any such interference, but would have disclaimed and protested against any *right* in any one to exercise it. Whereas the very passing of an Act to repeal an Act of this description, implies, that however *inexpedient* the legislature may consider it, they yet regard it as valid and regular till repealed, not as null and void all along; and yet one who acknowledges Christ, and recognises the true character and the rights of his kingdom, must acknowledge that the British king and parliament have no more right to make or to enforce laws for the government of Christ's kingdom — for the regulation, that is, of Christians in their spiritual concerns, than the bishop of Rome or the emperor of Russia has, to make laws for the inhabitants of Great Britain. And I need hardly add, that as no secular coercion can properly be employed towards those who are the subjects of Christ's kingdom, considered as such, *i. e.* in religious matters, so it would be utterly inconsistent with such a principle, to employ force to *bring* into Christ's kingdom such as are *not* subjects of it — Pagans and Infidels. To persecute men (as the infidel Jews and Heathens did) for *being* Christians, is a violation of the law of *natural morality*, which dictates that no man should be punished by the civil magistrate for any thing which is no offence against society: to persecute men for *not* being Christians, or for not being orthodox Christians, is, besides this, a violation also of the *law of the kingdom of Christ*, who forbade the use of violent means in his cause."

The third letter "on the authority of the Church," contains also some few things "of doubtful disputation," chiefly referring to the question of Ecclesiastical power. But the main design is to prove that a spiritual society ought to use none but spiritual weapons: this position is maintained by most appropriate and forcible arguments.

"In an evil hour did the Church first employ the 'arm of flesh' to enforce her decrees. Every church which does so, in the same degree in which she does it, is transgressing the fundamental law of a kingdom which is not of this world; and she never fails to weaken her own proper spiritual authority in the same degree. Deservedly is she crippled, like David clad in the false protection of Saul's armour, which instead of defending him, served only to impede his motions. Let her cast it off, and go forth, like him, in the name of the Lord, and with a sling and a stone she will quell the gigantic force of the uncircumcised!

"I have said that the Church is crippled rather than protected by this unfitting aid. Her own legitimate authority is impaired by calling in the help of the secular power. In the case, for instance, which I have been just now speaking of, that of excommunication, the civil penalties and disabilities *annexed* to it, prevent you from inflicting it when you ought. The sentence involves a man's civil rights, over which it is the duty of the state to watch. He has therefore a right to appeal to the temporal power to try the justice of his sentence, and you are liable to have it reversed by an extraneous authority. But suppose it confirmed, it is an odious and unpopular thing for the governors of the church to interfere with the rights of the citizen. I mention this, not as being really the main objection, but as being, in practice, the one which I believe the most frequently operates to prevent the passing of such a sentence. The real objection is, that since it involves a temporal penalty, it is essentially *unjust:* it is not merely *considered* as persecution, but it actually is such. And thus it is, that in a multitude of cases you become actually *bound*, as a duty to your great Master, to excommunicate, and *not* to excommunicate, the very same individual. Suppose him a grievous offender, as a heretic and breeder of divisions in the Church, you are clearly bound by St. Paul's injunction, if he continue in the offence, 'after the first and second admonition, to reject him;' yet again, since in so doing you subject him to the temporal penalties annexed, with your consent by the civil power, to excommunication, it is equally plain, that you are bound, by the prohibition of all persecution,—that is, all employment of coercion in religious matters,—to abstain from pronouncing that sentence. And the same takes place in a multitude of other instances; so that it is matter of absolute demonstration that the *Church* cannot possibly, when thus aided by the secular *power, enjoy and exercise* the authority *which Christ has given her*, according to his *intentions*.

"It is not the State, but the Church,—not the temporal, but the spiritual governors, that are to be blamed for these ill consequences. Ignorance of the character of Christ's kingdom is surely more excusable in a civil magistrate than in an ecclesiastical ruler. If these last do not refuse and protest against—much more if they invite—the interference of the other in spiritual concerns, they are responsible for the results of such interference. And one of these results, which is inevitable and obvious, is, that you thus resign the independent authority of the Church. By borrowing the power of another, you give up part of your own: having called in the aid of the secular arm you have fully authorized the state to watch over and controul your administration of that discipline which is backed by her authority. The civil power has given you, as it were, the protection of a garrison of her own soldiers, commanded of course by her own officers, who owe allegiance to *her:* what sort of independence, think you, does a city enjoy which has the *advantage* of such a foreign garrison? The Church, in short, is thus placed in the condition of the horse in the fable, who, for the sake of chastising his enemy the stag, called in to his assistance a man, whom he suffered to mount on his back, and who found him ever after a very useful slave. The civil power, in like manner, when once called in as an ally, may be expected to keep its seat, and after having helped to put down heretics and schismatics, to employ the Church for its own purposes."

"The alliance between Church and State" is the subject of the fourth letter. It is most convincingly shown that such alliance is altogether inconsistent with the character of the kingdom of Christ. The arguments advanced by Warburton and others in support of the alliance are examined, and their weakness and fallacy exposed. It is proved that not only no advantages arise from the connection between Church and State, but that, on the other hand, many evils flow from it.

"A man's conformity to a religion which is 'part of the law of the land,' gives no assurance whatever that he is convinced of its divine origin: nay, he can hardly even be called hypocritical, even though he disbelieve it. The law requires him to say nothing against Christianity; and he obeys the law. A man whom you charged with hypocrisy for complying, in a Roman Catholic country, with all the forms of that church though he did not believe in what

Dissent is but Protestantism developed and expanded. Our only wonder is, that an Episcopalian could have written it. We suspect he is an American. Whoever he is, he has our best thanks.

The Convert. By the Author of "The two Rectors." 12mo. pp. viii. 444. Longman & Co. Price 10s. 6d.

THE Author tells us that his design in writing this work is —

"To examine whether, among the religious opinions entertained by the principal classes of those who dissent from the Established Church, there be any other system of belief, or any other form of doctrine and worship, more consonant with a fair interpretation of Holy Writ, and more conducive to the moral and religious improvement of mankind (the great object of every dispensation of the Divine will,) than that adopted by the Church of England. If he has succeeded in shewing that, amidst these varying opinions, no such superior system or form of worship can be found, his main end is answered. For this purpose he has made a simple story, in many of its parts founded on truth, the medium through which high and momentous points of doctrine are brought under familiar discussion, with a view of gaining, more particularly, the attention of those who would fly from works of a professedly serious and theological nature."

We will give our readers the outlines of this "Simple Story."

The hero of the tale is an officer in the army, who, after having served his country in the peninsular war, is placed on half-pay at the return of peace, and retires into private life, with shattered health, disappointed hopes, and a character formed by the combined influence of misanthropy and atheistic infidelity. A severe illness leads him to reflection; and he informs us of the process of reasoning by which he was induced to abandon, first Atheism, and then Deism, and to admit the Divine authority and inspiration of the Old and New Testaments. Having thus become a Christian, he is desirous of ascertaining which, among the numerous parties into which the Christian world is divided, comes nearest, in doctrine and practice, to the inspired standard. The history of this investigation comprises the bulk of the volume. The officer is successively introduced to a Unitarian — a Calvinist — a Materialist — a Baptist (a *General* Baptist, by the way) — a Papist — and a Quaker — and discusses with each his peculiar tenets. These discussions are carried on amusingly enough. The interlocutors in the several conferences defend their own views in a most feeble manner, and of course, quite unsatisfactorily to our theological officer: with marvellous skill, considering that he is only an *inquirer* after truth, he combats them all, and, as might be expected, triumphantly succeeds in every instance. Nobody can withstand him: so fluent in his language, so powerful his reasoning, that one would imagine he had studied divinity all his life, instead of being, as represented, a novice and a learner. Some of our readers will probably smile at his arguments for infant-baptism: —

"You require, you say, a personal profession of faith from the candidate for baptism. This we know infants are unable themselves to give; but still looking to the nature of baptism, and considering, as I do, that it is a federal rite, instituted for the benefit of those who receive it; and that parents, whose acknowledged duty it is to provide for the temporal wants of their children, cannot be less bound to look to their eternal welfare, I cannot see any thing which should justly prevent, and in the law of nature I see every thing which should empower, a parent to cause their children to enter into this engagement, which they may themselves hereafter ratify and confirm. And this I conceive to be no less consonant with Christianity than with the practice of the Jews requiring the infant children of proselytes to be baptized; for if our children are to be trained up in the way they are afterwards to go, — if parents are commanded to bring them up in the nurture and admonition of the Lord; — if childhood be described as a state which, by reason of its simplicity and innocence, is more particularly fitted for admission into the kingdom of heaven; — and if Christ himself said, 'Suffer little children to come unto me and forbid them not;' — I cannot understand why they should not from their earliest years be made members of that religion, in the precepts and doctrines of which they are to be instructed, and more particularly after the above admonition re-

pecting them delivered by Christ and his Apostles."

Again —

"When the Gospel was first proposed to the Jews, and afterwards to the Gentiles, it could only be offered to such as were able to enter into and weigh the evidence of its truth; we find, therefore, all the arguments and exhortations in its support directed to adults, and hence you have concluded that none but adults have any concern in the question. In the same manner you conceive regeneration to apply only to those who are of a mature age; whereas it seems clear to me that it is *the accompaniment of baptism whenever it takes place*; for the promise of the Holy Ghost, according to St. Peter, in the exhortation just mentioned, is unto your children, and, I may add, unto your children's children.

"As to the objection of your sect of the rite being improperly performed when the object is sprinkled and not dipped, surely either mode is sufficient; for, as water is only the symbol of the thing signified, the virtue of baptism, I should think, *no more to depend upon the quantity used, than the grace derived from a faithful participation of the sacrament of the Lord's Supper depends upon the quantity of the elements taken and received by each communicant.*"

The result of his enquiries is thus stated: —

"My consideration of the tenets of the Unitarian Deists had led me to see, distinctly, that they were far removed from the genuine spirit of Christianity, the godly fabric of which appeared to me to be utterly disjointed, by the removal of the "chief corner stone" that was to keep it together. The Arian scheme of making the Saviour a divine essence, but distinct from God the Father, was equally void of strength to support it, exclusive of all considerations of its tendency to favour polytheism. Calvinism, though it offered much that was good, in my estimation, carried more in it that was not so. Its absolute decrees for man's positive damnation, which no power of virtue, no love of good, no exercise of truth, were able to counteract, — its destruction of the freedom of the human will, — its extravagance, — its presumption, — its spoliation of God's mercy and justice, were peculiarities which I could in no way reconcile to reason, common sense, or to the fair interpretation of Scripture; while connected with much of all this, the Antinomian system laying claim to a tangible inspiration, the organ of a rapturous and heated enthusiasm, which neither a moral law nor a *moral sense of virtue* could check, put still *more out of sight what I* conceived to be *the main and leading designs* of Christianity, as well as of every former dispensation of God's will. Materialism was only another name for philosophical atheism. Arminianism was more rational and more agreeable to the sense of Scripture than all the other systems enumerated, but it was not strictly consonant with it. Catholicism was a gorgeous superstition, that ran directly counter to the truth as it is in Jesus, requiring a revelation not yet known either by its advocates or its assailants, to make it intelligible, and something still more to make it rational: while, running in a directly opposite way to all this, Quakerism presented itself more as a religion for ethereal than for corporeal beings: having so refined upon the system of the Gospel that the brilliancy of Christianity only remained, but the essence was gone. I came next to the investigation of the principles and tenets of the Established Church, as the only hope now left to me of a resting place for my long unsettled thoughts."

Here the officer is introduced to a Clergyman of the Established Church: and a wonderful man he is, if our author may be credited — such a man as the world seldom sees. Several pages are occupied with a description of his various excellences — for defects he had none. "In him the ideal good man was seen actually to exist."

"Of his preaching what shall I say more than that it was truly apostolical? One might almost read in the lineaments of his face what his tongue was about to utter. He was all earnestness, now encouraging by hopes, now stimulating by fears, and now persuading by love. Divine love was the beginning and close of every theme. When he touched upon the majesty of God, from the transcendent holiness and purity of whose nature he led his hearers to the consideration of his hatred of sin, he raised in every breast, a sensation of reverence and awe; — when he spoke of the gracious influence of his Holy Spirit, he seemed like one pouring a balm of consolation on the mind; — whenever he descanted upon the compassionate mercies of the divine Redeemer, tears might be seen standing in the eyes of his congregation like dew, ready to fall for the refreshment of their souls. He was all to his flock, and his flock was every thing to him: —

"To these his heart, his love, his griefs were given,
While all his serious thoughts had rest in Heav'n."

The arguments of the Clergyman, too convincing to be resisted. He

ceeds in establishing the superior claims of the Church of England, and in persuading the officer that her doctrines are wholly apostolical. Among these doctrines (for the author is a *high* churchman), he reckons baptismal regeneration, and the non-necessity of conversion, except in the cases of Jews and heathens. The result is, that in the Church, "as by law established," our hero finds rest to his soul. Just at the same time, a lady with whom he has formed a tender connection, and who was educated in the principles of Popery, embraces Protestantism, and, [redacted] Church-of-Englandism; and the [redacted] is thus enabled to conclude his volume, as every novel-writer is in duty bound, with a christening and a wedding.

The perusal of this work has afforded us much amusement. The author is a man of no mean talent, and some parts of his production are highly creditable to his judgment and taste. But when the questions of Calvinism and Dissent are concerned, he is far from being a fair controversialist. We have neither time, space, nor inclination, to expose his fallacies and misrepresentations; this is less needed, however, as they generally carry with them their own refutation. Still it is much to be regretted, that there are many persons with whom the following passage will pass for truth and argument:—

"Look at the various classes of those who have seceded from us: you will see them for want of such a bond of union [as the articles of the Church of England] continually wavering in points of belief, and, consequently to a great degree, in those of practice, branching off continually into new parties, and these as continually running into greater extremes than their parent-stock, *till at last there is little or nothing more than the mere name of true religion to be found among them.*" p. 369.

We know not whether these assertions are to be ascribed to ignorance or to malice. If the former, we recommend the author to get better information before he writes again on dissent. If the latter—let his next work be an exposition of the ninth commandment.

CIRCULAR LETTERS *of County Associations for the Year* 1826.

1. *Yorkshire and Lancashire.* Subject—*The dependence of the Salvation which the Gospel reveals, on the true and proper Deity of the Lord Jesus Christ. By Rev.—Jackson, of Hebden Bridge.*
2. *South Devon and Cornwall.* Subject—*The Nature of the Prosperity of a Christian Church, and the best Means of Promoting it.*
3. *New Association — Gloucestershire, Somersetshire, and Wiltshire.* Subject—*The Promotion of Unity among the Members of Christian Churches. By the Rev. J. Viney, of Beckington.*
4. *Buckinghamshire.* Subject—*The Importance of cultivating and manifesting the Christian Temple. By the Rev. E. West, of Chenies.*
5. *Association for part of the Western District.* Subject—*Holy Love. By the Rev. R. Baynes, of Wellington.*
6. *Norfolk and Suffolk.* Subject—*The Nature, Consequences, and Extent of the Fall of Man. By the Rev. J. Elwen, of Bury.*
7. *Berks and West London.* Subject—*A Review of the Congregational System, in Connection with a Department of its Local History. By the Rev. J. H. Hinton, M.A.*

WE had intended offering some remarks on the design and tendency of the Circular Letters issued by Country Associations, and on the comparative merits, in a literary and theological point of view, of those which have been published this year.

Various circumstances, which need not be detailed to the public, have compelled us to relinquish our purpose for this season. Should we be spared till another year, we hope to obtain copies of all the letters, and to furnish our readers with an account of their contents.

With regard to those, the titles of which appear at the head of this article, it is scarcely necessary to say, that the subjects of which they treat are of great practical importance. They may be generally characterised as plain, serious, affectionate addresses, well calculated to instruct and benefit the Churches. We must except, however, the letter of the Norfolk and Suffolk Association, which is an elaborate discussion of the history and doctrine of

the fall, including some opinions and statements of very questionable correctness. We think that a practical exhortation on some subject relating to Christian temper and conduct would have been far more edifying to those for whose use it is intended.

Mr. Baynes's excellent letter has been reprinted in the New Baptist Magazine for October last.

We are glad that Mr. Hinton has published his letter in a separate form. It deserves a more extended notice than we have room for just now: we must, therefore, request the indulgence of our readers till January.

GLEANINGS.

ACCOUNT OF THE KERK HOF, OR BURYING PLACE AT ROTTERDAM.

ONE of the most remarkable things in Holland is the manner in which they dispose of the dead, for they neither burn them nor bury them, nor can they be said to rest in their graves, though they lie down together in the dust. On the decease of any person notice must be given to the magistrate, who appoints a public officer, called 'the bidder,' to ascertain and announce the fact. The bidder does not invite persons to the funeral, as his name would seem to imply; but he is the official mourner, or a sort of town-crier, who is regularly employed on such occasions. He parades the streets in a long mourning cloak, a very large three-cocked hat, with a crape suspended from one of its corners, a pair of large clerical bands in front, and a scarf streaming behind from the collar of his coat. The bidder calls at every door in the neighbourhood, and reads from a slip of paper the name, the age, and other particulars, relative to the lately deceased. If it happens to be a person of wealth or consequence, two or three of these bidders are engaged, in order to give a wider circulation to the intelligence.

When this ceremony has been performed, preparations are made for the funeral. An undertaker has charge of the body; and generally, from the time of the decease, the surviving relatives retire from the scene, and see the corpse no more. Very few of them indeed so much as know, or even enquire, in what manner it is disposed of. There is no passing bell, no religious ceremony, *and seldom any* funeral procession; *the undertaker and the* bidder perform the *whole officially, while* the family at home enjoy a tolerable feast with their friends and neighbours.

The body is put into a stout oak-coffin, made wide at the upper end, and tapering all the way down to the feet. The corpse is then placed on a car, somewhat resembling a hearse, but open on the four sides, so that the coffin, which is seldom covered, is distinctly seen. The car is drawn by a pair of horses, with the driver seated on a box. The bidder walks before, in the dress already described, and is followed by the undertaker and his assistant. Next comes the official mourner, nearest to the car, dressed in a mourning cloak, bands, and scarf, with an enormous flat hat six or eight feet in circumference, and a wig of dishevelled hair, hanging down to the waist. In a few rare instances the car is followed by a mourning coach, containing an individual as the representative of the family.

The procession, such as it is, moves on to the 'kerk hof,' the place where the dead are generally deposited. The kerk hof is a square court-yard adjoining the church, walled in on the four sides, to the height of ten or twelve feet. The area of that which I saw was from fifty to seventy feet square, with a pair of large gates in the inner wall. When the car arrives at the outer gate, the sexton and his assistants remove the corpse into the cemetery, where it occupies the next vacancy that happens to remain. There is no fellowship in death, no family sepulture; the merchant and the beggar sleep together side by side, and enemies and friends form one mighty and hideous mass of putrefaction. On the first opening of a [illegible] the coffins are laid in a row on the floor; after that they are piled one upon another, till they are nearly level with the top of the surrounding wall. B

INTELLIGENCE.

FOREIGN.

LIST OF MISSIONARY STATIONS.

In preparing the following List, we have been chiefly indebted to the *Missionary Register* for January, February, and March, of the present year; in which three numbers a "Survey of Missionary Stations," is given, containing much interesting and valuable information. An abridgement of that document, corrected by the Reports of the Missionary Societies, is here given, in a tabular form. To prevent unnecessary repetition, as well as to save room, we have adopted the following abbreviations.

A. B. M. American Baptist Missions.
A. Bo. M. American Board of Missions.
A. C. S. American Colonization Society.
B. M. S. Baptist Missionary Society.
C. K. S. Christian Knowledge Society.
C. M. S. Church Missionary Society.
D. M. C. Danish Mission College.
G. B. M. General Baptist Missionary Society.
G. M. S. Glasgow Missionary Society.
Ge. M. S. German Missionary Society.
J. S. Jews' Society,
L. M. S. London Missionary Society.
N. M. S. Netherlands Missionary Society.
S. M. S. Scottish Missionary Society.
S. P. G. Society for Propagating the Gospel.
U. B. United Brethren.
U. F. M. United Foreign Missions (*America*).
W. M. S. Wesleyan Missionary Society.

Station.	*Society.*	*Missionaries, &c.*
WESTERN AFRICA.		
Bathurst (*Gambia*)	W. M. S.	Robert Hawkins.
Freetown	C. M. S.	John Raban; G. Fox, Mrs. Fox, Native Assistants, Sixteen Native Sub-Teachers.
	W. M. S.	William Pigott.
Kissey	C. M. S.	A. Scholding; David Noah, Native Teacher, Fifteen Assistants and Sub-Teachers.
Leicester	C. M. S.	William Davis, Native Teacher.
Gloucester	C. M. S.	James Lisk, Teacher: twelve Assistants and Sub-Teachers.
Regent	C. M. S.	W. K. Betts, John Weeks, Teacher: seven Assistants and Sub-Teachers.
Bathurst (*Sierra Leone*), Leopold	C. M. S.	Thomas Davy, Teacher: twelve Assistants.
Charlotte	C. M. S.	J. Pierce, Teacher: Charles Moore, Native Assistant: five Sub-Teachers.
Wellington	C. M. S.	G. W. E. Metzger, one Assistant, and four Sub-Teachers.
Waterloo	C. M. S.	J. G. Wilhelm, a Schoolmaster and Schoolmistress, and twelve Assistants and Sub-Teachers.
York	C. M. S.	A Native Usher; no settled minister.
Kent	C. M. S.	Robert Buckley, Teacher, seven Assistants and Sub-Teachers.
Bananas	C. M. S.	John Gerber.
Plantains	C. M. S.	Stephen Caulker, Native Teacher.
Monrovia	A. C. S.	Lott, Carey, Colston, M. Waring, Africa-American Missionaries.

Station.	*Society.*	*Missionaries, &c.*
TH AFRICA.		
vn	S. P. G.	William Wright.
	L. M. S.	John Philip, D.D., Richard Miles, Superintendants of the Missions.
TTENTOTS.		
oof.....	U. B.	Clemens, Tietze, Schulz, and Hoffman.
d	L. M. S.	Cornelius Kramer.
.....	L. M. S.	Evan Evans.
.....	L. M. S.	Arie Vos.
ial	U. B.	Hallbeck, Fritzel, Nauhauss, Sonderman, Stein, Thomsen, and Voigt.
-Aarde	U. B.	J. M. Peter Leitner.
.....	U. B.	Bonatz, Luttring.
rp.....	L. M. S.	William Anderson.
.....	L. M. S.	William Foster.
rp	L. M. S.	James Kitchingman, H. Helm, A. Rebsen, several Native Teachers.
.....	U. B.	Schmitt, Lemmertz, Hornig, Halter.
.....	L. M. S.	George Barker, several Assistants.
.....	W. M. S.	
CAFFRES.		
.....	G. M. S.	Thomson, Rose, and Bennie.
lle	W. M. S.	
Kraal	L. M. S.	J. Brownlee, Jan Tzatzoe.
GRIQUAS.		
vn	L. M. S.	Christ. Sass.
.....	L. M. S.	Peter Wright.
OTSUANNAS.		
hkoo	L. M. S.	R. Hamilton, R. Moffat; J. Hughes, Artisan.
AMAQUAS.		
Pella, Steinkopff.	L. M. S.	J. H. Schmelen, and two Catechists.
itain	W. M. S.	
AN ISLANDS.		
.....	L. M. S.	J. Le Brun.
ar	L. M. S.	D. Jones, D. Griffiths, three Artisans; about fifty Native Assistants.
AND SEAS.		
.....	A. Bo. M.	Daniel Temple.
	C. M. S.	W. Jowett, J. Hartley, S. Gobat, W. Kruse, C. Kugbe, J. R. T. Lieder, T. Mueller.
	L. M. S.	S. S. Wilson.
	W. M. S.	John Keeling.
.....	L. M. S.	Isaac Lowndes.
n	A. Bo. M.	
.....	A. Bo. M.	J. Bird, W. Goddell.
ia	S. M. S.	D. Macpherson.
.....	S. M. S.	
Colonies in the	Ge. M. S.	Boerlin, Bonekemper, Dieterich, Doll, Fleitzner, Foell, Lang, Steinmann, Voigt.
.....	Ge. M. S.	Dittrich, Haas, Hokenacker, Keenig, Pfander, Saltett, Wochr, Zarembe,
.....	J. S.	J. Wolff, W. B. Lewis, C. Neat.
IBERIA.		
ik	L. M. S.	E. Stallybrass, W. Swan, R. Yuille.
CHINA.	L. M. S.	R. Morrison, D.D. Leang a Fa, Native Teacher.
BEYOND THE GANGES.		
.....	L. M. S.	C. H. Thomsen.
.....	L. M. S.	J. Humphreys, D. Collie, S. Kidd.

Station.	*Society.*	*Missionaries, &c.*
PENANG	L. M. S.	Thomas Beighton.
BURMAH	A. B. M.	A. Judson, D.D. G. H. Hough, J. D. Price M.D., J. Wade, G. D. Boardman.
INDIA WITHIN THE GANGES.		
Chittagong	B. M. S.	J. C. Finck, J. Johannes, Schoolmaster; and six Native Teachers.
Dacca	B. M. S.	Owen Leonard, and two Native Teachers.
Sahebgunj	B. M. S.	W. Thomas, and six Native Teachers.
Mymunsing	B. M. S.	Ramdoorlubh, Native.
Calcutta	S. P. G.	BISHOP'S COLLEGE: Rev. W. H. Mill, *Principal*; Rev. C. Craven, Rev. F. Holmes, *Professors*; W. Merton, T. Tweddell, T. Christian, M. G. Sarjant, M. Di Mello, *Missionaries*.
	C. M. S.	D. Schmid, J. T. Reichardt, J. Wilson; Mrs. Wilson, Mrs. Reichardt, Superintendants of Female Schools; with about fifty Native Assistants.
	B. M. S.	W. Yates, J. Penney, W. H. Pearce, J. Statham, W. Kirkpatrick, C. Robinson, — Fenwick, J. Thomas, G. Pearce, 3 Native Teachers.
	L. M. S.	S. Trawin, J. Hill, E. Ray, C. Riffard; and one Native Assistant.
Serampore	B. M. S.	W. Carey, D.D. J. Marshman, D.D. *College*; J. Mack. *Scientific Professor*; J. G. Albrecht, *Classical Professor*; with several Native Teachers.
Chinsurah	L. M. S.	G. Mundy, J. Edmonds.
	N. M. S.	A. F. Lacroix.
Burdwan	C. M. S.	J. Perowne, W. J. Deerr, with about thirty Native Assistants in the School.
Cutwa	B. M. S.	W. Carey, Jun. and four Native Teachers.
Beerbhoom	B. M. S.	—Williamson, and Native Teachers.
Burhampore	L. M. S.	Micaiah Hill.
Moorshedabad	B. M. S.	
Jungypore	B. M. S.	Prankrishna, Native Teacher.
Furuckabad	B. M. S.	R. Richards, Nriput Sing, Native Teacher.
Dinagepore	B. M. S.	J. Fernandez, Nidhi-ram, Native Teacher.
Dum-Dum	B. M. S.	Soobhroo, Native Teacher.
Monghyr	B. M. S.	A. Leslie, and Native Teachers.
Digah	B. M. S.	R. Burton: Mrs. Rowe, Superintendant of Female Schools, with several Assistants.
Buxar	C. M. S.	Kurrum Messeeh, Native Teacher.
Gorruckpore	C. M. S.	M. Wilkinson, and a Native Assistant.
Benares	B. M. S.	W. Smith; Kashee, Native Teacher.
	C. M. S.	T. Morris, J. Adlington, Teacher: Native Assistants.
	L. M. S.	M. T. Adam.
Chunar	C. M. S.	W. Bowley, and Native Assistants.
Allahabad	B. M. S.	L. Mackintosh, Rughoo, Native Teacher.
	C. M. S.	W. Greenwood.
Cawnpore	C. M. S.	P. Dilsook, Native Teacher.
Murut	C. M. S.	Behadur, Oomeed, M. Phiroodeen, Native Teachers.
Delhi	B. M. S.	J. T. Thompson.
	C. M. S.	Anund Messeeh, Native Teacher.
Henreepore	C. M. S.	Joseph, Native Teacher.
Agra	C. M. S.	Abdool Messeeh, Native.
Agimeer	B. M. S.	Jabez Carey.
Surat	L. M. S.	W. Fyvie, A. Fyvie.
Bombay	A. Bo. M.	G. Hall, A. Graves, R. Frost, with many Native Assistants.

Station.	*Society.*	*Missionaries, &c.*
Bombay	C. M. S.	R. Kenney, W. Mitchell, J. Steward.
Bankote	S. M. S.	A. Crawford, J. Mitchell; with Native Assistants.
Severndrovg	S. M. S.	J. Cooper, J. Stevenson.
Belgaum	L. M. S.	J. Taylor.
Bellary	L. M. S.	J. Hands, W. Beynon, G. Walton, Assistant.
Bangalore	L. M. S.	S. Laidler, W. Campbell, several Native Teachers.
Tellicherry	C. M. S.	J. Baptiste, Schoolmaster; Kurakall, Hindoo Ditto.
Cochin	C. M. S.	A Native Assistant.
	J. S.	M. Sargon, Superintendant — Harrington, Hindoo Schoolmaster.
Cotym	C. M. S.	B. Bailey, J. Fenn, H. Baker, S. Ridsdale, J. W. Doran, fifty-two Native Assistants.
Allepie	C. M. S.	T. Norton, with Assistants.
Quilon	L. M. S.	Ashton, with Native Readers.
Nagercoil	L. M. S.	C. Mead, C. Mault;—Cumberland, Assistant; thirty-three Native Readers.
Palamcottah	C. M. S.	C. T. E. Rhenius, B. Schmid: several Native Teachers and Assistants.
Negapatam	W. M. S.	J. Mowatt.
Tanjore	C. K. S.	J. C. Kohlhoff, J. G. P. Sperschneider, with Country Priests, Catechists, and Schoolmasters.
Trichinopoly	C. K. S.	David Rosen, with Country Priests.
	W. M. S.	
Tranquebar	D. M. C.	A. Caemmerer, D. Schreyoogel.
	C. M. S.	G. T. Barenbruck, with Native Teachers, Readers, and Assistants.
Sadras	N. M. S.	J. C. T. Winkler, and a Native Assistant.
Vepery	C. K. S.	J. P. Rottler, D.D. L. P. Haubroe.
Madras	C. M. S.	J. Ridsdale, W. Sawyer, with Native Teachers and Assistants.
	L. M. S.	E. Crisp, J. Massie, W. Taylor, with Native Assistants.
	W. M. S.	E. Hoole, R. Carver, T. J. Williamson, with an Assistant.
Poonamallee	C. M. S.	Nallappen, Native Teacher.
Nellore	C. M. S.	J. F. Beddy.
Pullicat	N. M. S.	J. Kindlinger, J. L. Irior.
Cuddapah	L. M. S.	W. Howell, with Native Assistants.
Vizigapatam	L. M. S.	J. Gordon, J. Dawson.
Cuttack	G. B. M.	C. Lacey, with Native Assistants.
Juggernaut	G. B. M.	W. Bampton.
Midnapore	B. M. S.	D. Da Cruz, Mudun, a Native.
CEYLON.		
Colombo	B. M. S.	J. Chater, H. Siers, with Native Assistants.
Negombo, Korngalle, Cultura, Galle, Matura, Batticaloa, Trincomalee, Jaffna, Point Pedro	W. M. S.	*Twenty-one* Missionaries, *twenty-seven* Local Preachers and Catechists, and about *seventy* Schoolmasters.
Kandy, Cotta, Baddagam, Nellore	C. M. S.	*Eight* Missionaries, with many Native Assistants.
Tillipally, Batticotta, Oodooville, Pandikeripo, Manipy	A. Bo. M.	*Six* Missionaries, with Native Preachers.
INDIAN ARCHIPELAGO.		
SUMATRA.		
Bencoolen	B. M. S.	N. M. Ward.

Station.	*Society.*	*Missionaries, &c.*
JAVA.		
Batavia	L. M. S.	W. Medhurst.
Salatiga	B. M. S.	G. Bruckner.
AMBOYNA	L. M. S.	J. Kam.
AUSTRALASIA AND POLYNESIA.		
NEW SOUTH WALES	C. M. S.	
	L. M. S.	L. E. Threlkeld.
	W. M. S.	W. Walker, J. Harper.
NEW ZEALAND.		
Ranguhoo, Kiddeekiddee, Pyhea, Kanakana	C. M. S.	W. Williams, H. Williams, R. Davis, with several Assistants.
Whangaroea	W. M. S.	N. Turner, with two Assistants.
FRIENDLY ISLANDS.		
Tonga	W. M. S.	J. Thomas, J. Hutchinson.
	L. M. S.	Three Native Teachers.
GEORGIAN ISLANDS. *Otaheite.*		
Waugh-Town, Hankey-Town, Burder-Point, Hawels-Town, Hldia, Bogue-Town	L. M. S.	G. Wilson, G. Pritchard, D. Darling, J. Davies, W. P. Crook, T. Jones.
Eimeo.		
Roby-Place, Griffin-Town.	L. M. S.	W. Henry, J. M. Ormond.
SOCIETY ISLANDS.		
Huahiné, Maiaoiti, Raiatea, Taha, Borabora, Maupiti	L. M. S.	C. Baaff, J. Williams, R. Bourne, G. Platt, and four Native Teachers.
PAUMOTU ISLANDS	L. M. S.	Two Native Teachers.
RAIVAIVAI ISLANDS.		
Raivaivai, Tabuai, Rurutu, Rimatara	L. M. S.	Eleven Native Teachers.
HARVEY ISLANDS	L. M. S.	Eleven Native Teachers.
MARQUESAS	L. M. S.	Three Native Teachers.
SANDWICH ISLANDS	L. M. S.	
Hawaii, Ouhu, Tauai, Maui, *Six Stations*	A. Bo. M.	A. Thurston, A. Bishop, J. Ely, S. Ruggles, J. Goodrich, H. Bingham, W. Richards, C. S. Stewart, and several Assistants.
WEST INDIES.		
Demerara	L. M. S.	J. Davies.
	W. M. S.	J. Nelson, J. Fletcher.
Berbice	L. M. S.	J. Wray.
Antigua	C. M. S.	W. Dawes, Director of Schools, with Superintendants and Assistant.
	U. B.	Newby, Robbins, Olufsen, Taylor, Precop, Koehte, Schill, Munzer.
	W. M. S.	W. White, W. Oke, T. Jones, Truscott, D. Hillier.
Hayti	U. F. M.	B. F. Hughes, W. G. Pennington.
	W. M. S.	
Jamaica	C. M. S.	C. Jones, C. T. Taylor, Teachers.
	U. B.	Ellis, Becker, Light, Timæus, Pfeiffer, three Stations.
	W. M. S.	W. Binning, John Barry, &c. Ten Missionaries.
	S. M. S.	G. Blyth.
	B. M. S.	J. Coultart, J. Tinson, J. Philippo, T. Burchell, W. Knibb, J. Flood, J. Baylis, J. Mann.
Barbadoes	S. P. G.	J. H. Pinder.
	U. B.	Lichtenthalen.
	W. M. S.	M. Rayner.

Station.	*Society.*	*Missionaries, &c.*
Grenada, Dominica, St. Vincents, St. Christopher, Bermudas, Trinidad, Bahamas, St. Bartholomew, Nevis, Tortola, Montserrat, Arguilla, St. Eustathius, St. Martin, Tobago.	W. M. S.	*Twenty-nine* Missionaries.
St. Christophers, St. Thomas, St. Croix, St. Jan, Paramaribo.	U. B.	*Twenty-four* Missionaries.
Honduras.....	B. M. S.	— Bourn.
LABRADOR.		
Nain, Okkak, Hopedale ..	U. B.	*Sixteen* Missionaries.
GREENLAND.		
New Hernnhut, Lichtenfels, Lichtenau, Friedericksthal.	U. B.	*Fifteen* Missionaries.

There are, in the whole world, about *two hundred and fifty* Missionary Stations. The exertions employed at these Stations include the preaching of the Gospel, the translation and printing of the Holy Scriptures in the vernacular languages of the Heathen, the circulation of Religious Tracts (hundreds of thousands of which are annually distributed), the instruction of the young, and the compilation and publishing of numerous elementary and other works in the various branches of general knowledge.

The number of children under instruction at Missionary Stations may be estimated at *fifty thousand*.

Besides the Schools, there are other Institutions of a higher character, the influence of which will doubtless be powerful and extensive. Such are the Serampore College, the Bishop's College at Calcutta, the Anglo-Chinese College at Malacca, the Syrian College at Cotym, with many other minor Seminaries.

It is calculated that the number of Heathens and Mohammedans in the world is *six hundred millions*. The labourers employed by all the Missionary Societies, including Missionaries, Native Teachers, Schoolmasters, &c. do not exceed *twelve hundred* — or TWO TO A MILLION ! ! — and "*what are they among so many?*"

BUENOS AYRES.

FOR the following interesting intelligence from Buenos Ayres, we are indebted to the *New York Observer*.

A short time since, an American gentleman, who has been for several years residing at Buenos Ayres, put into our hands a manuscript, embracing his notes and observations on the state of education, morals, religion, &c. in that metropolis. As most of the facts mentioned are of a very recent date, and illustrate the great advance of improvement, which has been made in that part of South America within a few years, we presume that the following abstract will not be uninteresting to our readers. Those who would duly estimate this advance, must *remember that previous* to 1810, when *Buenos Ayres was subject* to Spain, all access to the colony by foreigners was prohibited by the mother country, and even the inhabitants of different provinces were not allowed to hold intercourse with each other, except under the strictest regulations; that all books were prohibited except such as had been inspected and approved by the Inquisition; that every possible impediment was thrown in the way of education; that many of the schools established by the inhabitants were suppressed by order of the government, and that in those which were tolerated, all instruction in the liberal sciences was prohibited; and that parents were not allowed to send their children abroad for their education.

Education. — Since this people threw off the Spanish yoke, a considerable sum, which has been regularly increased from year to year, has been annually set apart for the general purposes of education. In 1824, the amount appropriated was between 90 and £100,000; and in 1825, more than

£125,000.—The whole number of primary schools in the province of Buenos Ayres, according to the latest official statement, is 105. These contain about 5000 children, two-thirds of whom are boys. At least thirty of these are free schools, taught on the plan of Lancaster, and the expence is defrayed by the government. The others are private schools, and are conducted, some on the plan of Lancaster, and the rest in the ordinary way. No less than seven of the schools are taught by foreigners.

The attention paid *by the government to Female Education* is particularly worthy of notice and commendation. A society of females of the first respectability, denominated "the Society of Beneficence," was lately established by public authority, and to it is committed the superintendence and direction of all the public schools for females, the house of orphans, and other public institutions intended for the benefit of young children and of the female sex. According to the latest statements, this Society had under its care six public schools, containing between five and six hundred female children. "One of the most interesting scenes," says our informant, "that I ever witnessed, was the annual distribution of premiums awarded by this Society to those of the girls who had excelled. The ceremony took place in a large church, on one of the days celebrated in memory of the revolution. The children from the different female schools were assembled and seated in rows in the middle of the church. The ladies of the Society sat in front, and seats were also reserved for the officers of government, among whom was the Secretary of State, who was present in the name of the governor, and distributed the rewards, accompanying them with suitable remarks. The spectacle, enlivened at intervals by music, was viewed, by the crowded audience around, with deep interest and high gratification."

According to the latest printed statement, which is that of 1824, the *University of Buenos Ayres* contained 419 students. The studies pursued here, and for which there are corresponding professorships, are Drawing, French, Latin, Ideology, Political Economy, Mathematics and Natural Philosophy, Medicine and Law. "I was lately present," says our informant, "when the rewards were distributed to the students of the collegiate department of the University. They were assembled to the number of about one hundred, with their respective professors, in a large hall of the institution. By previous invitation, a number of the most respectable inhabitants of the city, members of the National Congress and of the Provincial Legislature, officers of the army, judges, &c. attended. At an hour previously agreed on, the Secretary of State entered, and was conducted to a seat provided for him, as President on this occasion. Soon after, the several students who had excelled, on being called, came forward, distinguished by particular badges. The Secretary then, in the name of the Governor, presented them the various premiums, consisting chiefly of books procured for the occasion, after which he delivered an address to the professors and students, and to the very respectable and highly gratified audience assembled on the occasion."

In noticing the seminaries of learning, we must not omit the academy founded by the Rev. Mr. Parvin, who was sent several years since to Buenos Ayres, on an exploring tour, by the American Board of Commissioners for Foreign Missions. At the opening of his institution, Mr. P. had five scholars, and the number has since been increased to sixty. They are the children of the most respectable families in the city; and it is worthy of special notice, that although their parents are Catholics, they are allowed, with scarcely an exception, to read the Bible under the instruction of Mr. P.

Increased desire for Knowledge.—There is an increasing taste for reading. As an evidence of this, it may be mentioned that a new, extensive, and very respectable book store, which has just been opened, has met with very liberal encouragement.——With in the last two years, the number of books imported from foreign countries, has far exceeded that of any former period.——At the commencement of the revolution in 1810, there was but one printing press, and one public newspaper in the whole country. Now there are in the city of Buenos Ayres alone, seven periodical papers, and copies of them are to be met with in all the coffee-houses and other places of public resort.

The increased desire for knowledge is also evident from the increase in the number of those who resort to the large public library which is constantly open for the benefit of the community. This library belongs to the State, and consists of about 20,000 volumes, in different languages, modern and ancient. It is composed of the library formerly owned by the Jesuits, and of the books collected in the different monasteries or purchased by the government, together with those presented by individuals, some of which are very valuable, particularly the donation of M. Bonpland, the well known associate of Humboldt.

Liberty of the Press.—So far as speaking of public men and political measures is concerned, the press in the province of Buenos Ayres is, and has for some time been, quite as free as in any part of the world. The establishment of a censorship, in imitation of the example of France, was proposed three or four years since, at a time of con-

siderable public excitement, but it did not meet the approbation of the Legislature. Writers in the public prints do not hesitate to expose the follies and absurdities of the Roman Catholic Religion, and the abuses of the clergy. — A few months ago, a writer, who, there is reason to believe, is himself a clergyman, commenced and carried on a series of papers, opposing the doctrine and celibacy of the clergy. — When the Pope's vicar arrived at Buenos Ayres, about two years since, the sanctity of his character was far from screening him from severe printed remarks, called forth by the suspicion that he was a tool of the Holy Alliance, sent, partly at least, to use his efforts to bring the country again under regal domination.

State of Morals. — Some idea of the state of morals may be formed from the fact, that in the Foundling Hospital there are always between two and three hundred inmates. One lady testified that in the course of six months, no less than five infants had been left at her door. Indecent language is so common, that the Government have found it necessary to prohibit it under a severe penalty, when used in the streets and in places of public resort. At the language of females, even in conversation with the other sex, the delicacy of the ladies of the United States would be shocked.

Morals of the Literary Institutions. — The literary institutions are in a wretched state, as far as relates to the morals of the pupils. Not long since, the President of one of these Seminaries advertised for a dancing-master to be employed professionally in the college; and it is a well known fact, that *in one of the public rooms of the University of Buenos Ayres a billiard table is placed by the government of the institution*, with a view, it is said, to afford the young men an opportunity to take exercise by playing billiards. But this is not the worst of the case. It is credibly stated, that the young men of the University return to their parents, and say, "our professor has told us there is no hell; we may, therefore, indulge in any excesses; we may do what we please without fear."

Morals of the Clergy. — The moral character of the clergy, with a few exceptions, is very low; and there are facts respecting some of them, which will be scarcely credited in the United States. A few months since, two clergymen, while travelling from Buenos Ayres to Mendoza, employed their time in gambling; and one of them, after losing his money, bed, bed-clothes, and wearing apparel, refused to surrender them, upon which a quarrel ensued, and they at length came to fisticuffs, and stripped the *clothes from each other's* back.

The character of the friars, two or three years since, was such that the Government found it necessary to decree with respect to the only convent which it has not suppressed, "that on no account whatever, shall any friar be allowed to go out into the street without the previous permission of the President of the Convent, nor even then without being clothed with his cloak and hood, and taking a companion with him. Nor shall they be permitted to pass through the streets at night, nor remain all night out of the Convent, unless the spiritual necessities of some individual in or near the article of death require their presence, in which case the friar must have permission to attend him, in writing, from the presiding officer of the institution."

Amusements. — The *Theatre* is open regularly on the Sabbath, and is then better attended than on other days.

Cockfighting is a common amusement, and a house has been erected expressly for the accommodation of spectators. It is in the form of an amphitheatre, and will hold about 500 persons. The seats, which are usually well filled, rise one above another, so as to give all an opportunity to see, while below, in a circular area, the poor animals are placed; and while they are torturing each other, the spectators are seen eagerly betting, sometimes to the amount of fifty or an hundred dollars. These fights take place every Sabbath day, every Saint's day, and every Thursday, and continue from five to eight hours. A judge presides for the purpose of preserving order. — These exhibitions appear to be attended chiefly, although not wholly, by persons of the middle and lower classes. "On the occasion when I was present," says our informant, "I counted *four or five clergymen*; and I am told that as many as this number are usually present, and seem, by their betting, talking, and laughing, as much engrossed in the spectacle as any persons present. They certainly did when I saw them. Indeed, (I could have scarcely believed it, if I had not been an eye witness) a clergyman actually brought in one of the animals himself, and after exhibiting him to the spectators that they might bet understandingly, set him down to fight; and when the fight was over, took him up and carried him off; and all this without any signs of indignation being manifested by the populace — on the contrary his conduct seemed to be viewed with approbation.

In every coffee-house, and those houses are very numerous, there is at least one *billiard-table*, and it is constantly occupied. *Cards* are also common. *Horse-racing* is to be witnessed on the road near the suburbs of the city, almost every day, and especially on the Sabbath. *Bull-baiting* is still continued, and females are sometimes present to witness this barbarous diversion.

State of Religion. — Many French books, some of them infidel in character, have been introduced into the country since the revolution, and have poisoned the minds of many. The natural consequence has been, an indifference, if not an enmity, to religion.

There is a great degree of laxness in the observance of the Catholic forms and ceremonies. It is quite rare that an address is heard from the pulpit, except during Lent. In regard to attending mass, (which according to the Catholic discipline, is required two or three times a week) confession, and partaking of the sacrament, (which is required at least once a year,) &c. some of the older clergy, who were acquainted with the Church in former times, deeply lament that in these dark days, as they term them, requisitions so wholesome are by a number gradually increasing, wholly neglected. There has been also a deplorable change in the number, and in the character, of the attendants upon the public religious processions.

This laxness is attributed in part to the want of a good understanding between the Church of Buenos Ayres and the Pope. Soon after the commencement of the revolution, a bull, amounting almost, if not quite to excommunication, was, at the request of the king of Spain, issued against the rebellious colonies of South-America; nor have all the efforts made to appease the wrath of his Holiness been as yet successful, so far at least at Buenos Ayres is concerned. Little has been done by him for the benefit of his wayward children there, Since the death of the old Bishop in 1811, no one has been sent from Rome to take his place. An officer, who bears the title of Provisor, has indeed been appointed from time to time by the civil Goverement, to discharge some of the duties of a Bishop; but he has manifested little zeal, compared with what might be expected of a regular Bishop from Rome.

Till very recently, there is reason to believe that few of the clergy were in possession of the Scriptures in their native language. Their habits of inactivity are such, that many of them feel little disposition to acquire or communicate information; and the Government is so sensible of this, that they have lately passed a law making it the duty of the acting Bishop to require all the clergy to hold weekly conferences, in which some subject calculated to improve their minds shall be discussed.

To reform the various abuses which have sprung up within a few years, it has been recently proposed to assemble in some convenient place a grand Council of the Clergy of South America, to deliberate on the subject, and to adopt such measures as the present condition of the churches call for. This plan is advocated in a work recently written by the venerable Dr. Funes of Cordova, known abroad well as at home, for the conspicuous place which he has always held in the different public bodies convened since the commencement of the revolution.

BURMAH.

THE following letters from Drs. Judson and Price, containing an account of their sufferings in Burmah, will, doubtless, much interest our readers. They are also taken from the *New York Observer*.

British Camp, Yentabo, Feb. 25, 1826.

REV. AND DEAR SIR,

WE survive a scene of suffering, which, on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June, 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one Armenian, and one Greek, was thrown into the "death prison" at Ava, where we lay eleven months — nine months in three pair, and two months in five pair of fetters. The scenes we witnessed and the suffering we underwent, during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-ben-lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government in removing us, from Ava, to have us sacrificed, in order to insure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure prevented its execution. I remained in the Oung-ben-lay prison six months, in one pair of fetters; at the expiration of which period I was taken out of irons, and sent under a strict guard to the Burmese head-quarters at Mah-looan, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released at the instance of Moung-Shaw-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate, the British troops making steady advances on the capital; and after Dr. Price had been

twice despatched to negociate for peace (a business which I declined as long as possible,) I was taken by force and associated with him. We found the British above Pah-gan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow-prisoners; and on the 21st inst. obtained the reluctant consent of government to my own final departure from Ava, with Mrs. J.

On my first imprisonment, the small house, which I had just erected, was plundered, and every thing valuable confiscated. Mrs. J. however, was allowed to occupy the place, which she did until my removal to Oung-ben-lay, whither she followed. Subsequently to that period she was twice brought to the gates of the grave: the last time, with the spotted fever, while I was absent at Mah-looan. She had been senseless and motionless several days, when the providential release of Dr. Price, at the very last extremity, gave an opportunity for such applications as were blest to her relief. On my return, I was astonished to find her in the most emaciated, helpless state, not having heard a word of her illness. She, however, rapidly recovered, and is now in perfect health.

The treaty of peace was signed yesterday, by the respective plenipotentiaries, according to the terms of which, the province of Arracan, and the small provinces of Ya, Tavoy, and Mergui, in the south, are ceded to the British. It was this consideration chiefly that induced me to embrace the first opportunity of leaving Ava, where the only object I ever had in settling, was to obtain some toleration for the Christian religion, — a favour which I hope now to enjoy without leave from his golden-footed majesty.

Sir Archibald has assigned us a large gun-boat for our accommodation down the river, and we expect to leave this in a very few days. Respectfully yours,

A. JUDSON, Jun.

From Dr. Price.

Calcutta, April 7, 1826.

"I am happy to have it in my power to inform you of the health and safety of our dear brother and sister Judson. They are now in Rangoon, and are waiting to take passage to some port, under the protection of the British government. As for myself, I propose remaining in Ava, to take advantage of the present change of feeling in the Burman government. I think the prospect extremely fair for Missionaries, either under the British or Burman flag; and I cannot but look forward to no distant period, when, like Otaheite, they also shall shake off the trammels of superstition and idolatry, and *join to seek the one living* and true God. My *dear partner enjoys* good health, and is still taking every comfort from the religion she has professed. I cannot say too much in praise of the kindness shown her by sisters Pearce and Lawson; she is now living with the latter, and fares in every respect as her own children. Poor sister Lawson! she has suffered a double bereavement — her husband and the daughter on whom she doted, taken away almost at one and the same time. Grief strongly marks her features, and her health is very bad."

The following additional particulars are copied from the Christian Watchman:

A letter of Mrs. Judson, dated at Rangoon, March 28, states, that they had been there a week, but had not concluded to which of the places retained by the English they should go. They were much gratified in learning that Mr. and Mrs. Boardman had arrived in Rangoon, as they would be ready to enter on the work, when a station for the Mission should be selected. There was a probability of establishing as many schools as could be supported. Four of the native Christians were with Mr. and Mrs. Judson, and others were daily expected. Their attachments were such, that they would follow our brother and sister wherever located. Ma-Menla, the distinguished Burman female convert mentioned in former letters, and her sister, appeared very well, acknowledging the special providence of God in preserving the lives of the prisoners. Moung-Ing, another Burman convert, seemed specially raised up for a blessing. He was, says Mrs. Judson, the only one, who for some time would carry food to Mr. Judson. He stood by them faithfully during their long confinement. Their sufferings were of such a nature that no one could form an idea of their severity, but those who were imprisoned with them. From all this wretchedness, Mrs. Judson rises in holy and bright perspective, concluding her letter, with confidence in God, in this language — "I trust the Burman Mission will yet prosper, and that you will from time to time be made joyful by the accounts of converted Burmese."

Mr. Hough had the prospect of remaining at Rangoon, as interpreter to the English Consul. Mr. and Mrs. Boardman were in good health, expecting shortly, with Mr. and Mrs. Wade, to join Mr. and Mrs. Judson in Missionary labour.

Mrs. Jones, late Mrs. Wheelock, mentions in her letter of April 12, that Rangoon is again given up to the Burmese, but the English retain several other places, to them of greater consequence. Mrs. Jones is engaged in the education of Native Females, and is very useful.

DOMESTIC.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE Annual Meeting of this Institution was held August 2, when a Sermon was preached by the Rev. James Acworth, A.M. of Leeds, from 2 Cor. vi. 1. The following extracts are taken from the published Report.

Report of the Examining Committee.

The progress made by the Students, during the past twelve months, in that department of general knowledge which comes under the cognizance of the Examining Committee, is, they conceive, on the whole, respectable and satisfactory. If necessitated to qualify this statement by individual exceptions, they would fain believe that such exceptions, so far from being indications of a general spirit of inattention, are rather to be looked on as the unavoidable consequence of an exclusive application to other branches of learning, and of course, a proportionably greater proficiency in them. But if the truth compel the Committee thus to qualify their Report, they feel peculiar satisfaction in being able to assure the friends of the Institution, that with these exceptions, the advances of the Students in classical literature are such as to justify a continuance of the most liberal support, and to warrant the most enlarged expectations of still increasing benefit from its application.

The following books have been read during the past year; and the Students were examined in them: —

First Class.

Hebrew, Chaldee, Syriac — Rev. T. Morris. First seven chapters of Daniel. Ditto, Grammar — Third chapter of Matthew — Part of the sixth ditto — and eighth chapter of the Acts. *Greek* — Orations of Demosthenes — That part of the first Philippic, which is in the Græca Majora — The first and second Olynthiacs — Part of the Medea of Euripides. *Latin* — Part of the first book of Cicero de Officiis, thirty Sections — Satires of Horace, first book — Juvenal, the fourth Satire. — Went through the third book of Euclid, and did a little in Algebra.

Second Class.

Hebrew — Exodus, five chapters — 2 Chron. five chapters — sixteen of the Psalms — Isaiah, four chapters. *Greek* — Homer's Iliad, first book — part of the second, with scanning — Xenophon's Cyropædia, second book. *Latin* — Virgil's Æneid, sixth book — Tacitus de Moribus Germanorum — Horace's Odes, part of the first book.

Third Class.

Hebrew — Six chapters in Genesis, and three in Exodus. *Greek* — Extracts from the Septuagint — Lucian's Dialogues, and Anacreon's Odes, both from the Analecta Minora. *Latin* — Virgil's Æneid, first book — Part of Sallust's Cataline. This class has done well in Mathematics; and advanced to Fractions in Algebra.

Fourth Class.

Hebrew — Grammar. *Greek* — Three chapters in John — eight in Romans — History of Joseph, from the Septuagint. *Latin* — Cæsar's Commentaries, first and second books — Ovid's Metamorphoses, first book.

Fifth Class.

Greek — Grammar. *Latin* — Eutropius, four books — Cornelius Nepos, two books.

In conclusion, your Committee have to express their decided approbation of the proficiency of the Students, and their entire conviction of the efficiency and manifest ability of the Tutors in the discharge of their official duties.

J. FAWCETT. J. JACKSON.
I. MANN. W. FAWCETT.
J. ACWORTH.

President's Report.

Twenty-nine Students have, during the whole or a part of the last year, pursued their studies under the patronage of this Society: namely, Messrs. Robert Thompson, and Joseph Burton, for the former months of it. — Abraham Nicholls, Thomas Morris, William Davies, John Yeadon, Benjamin Evans, William Jones, Hugh Jones, David Griffiths, Strickland Frearson, John Dawson, Benjamin Francis, Isaac New, James Edwards, William Liddell, Titus Reynolds, John Jordan, Thomas Thomas, William Miles, John Davies, for the whole of the year. — Charles Thompson, William Humphries, Thomas Frearson, James Blackburn, and Henry Morgan, for the greatest part of it. — James Allen, Henry Shellshear, and Charles Hill Roe, for the latter months of it. In addition to these, Messrs. Benjamin Wheeler, for the whole, and Richard Gough, for the last half of the year, have been supported by their friends.

They have conducted themselves with propriety, have applied with diligence, and bid fair for usefulness in the church of God.

Robert Thompson, is supplying the church at Bedale, where it is hoped he will settle. Joseph Burton has accepted an invitation from the Church at Canterbury, and has been ordained over it. William Humphries is supplying the Church at Braintree, in Essex, where he is likely to settle. Abraham Nicholls has been recently ordained as Pastor of the Church at Keighley. Charles Thompson has been ordained as Pastor of the Church at Halifax. Thomas Morris is supplying the Church at White's-row, Pute-

sea, where it is likely he will settle. Thomas Frearson, who has been compelled to discontinue his studies through ill health, is soon to be ordained as Pastor of the Church at Tottlebank. And Benjamin Evans, though his time at the Academy is not yet expired, has obtained the permission of the Committee and Tutors to leave it in order to accept the invitation of the Church at Scarbrough, of which he is soon expected to become the Pastor. At the close of no former year has the Academy furnished ministers likely to fill so many important situations. The remaining twenty-one, as also Mr. Richard Gough, solicit the patronage of the Society for the ensuing year.

ASSOCIATIONS.

SOUTH DEVON AND CORNWALL.

At Truro, May 11 & 12. Sermons were preached by Messrs. Burchell (John xiii. 35.), Horton (1 Pet. i. 23.), and Nicholson (Matt. xxiv. 14.). State of the Churches during the past year — Baptized, 64 — Clear increase, 29. Total number of members, about 1421. Subject of the Circular Letter, "*The nature of the prosperity of a Christian Church, and the best means of promoting it.*"

ISLE OF ELY.

On Wednesday, the 15th of Nov. the ministers, both Independents and Baptists, in the Isle of Ely and its vicinity, held their half-yearly meeting at Ely, in the Meeting-house belonging to the connexion of the late Lady Huntingdon. Rev. Mr. Howlett of Stretham, prayed in the morning, after which Rev. Mr. Compton of Isleham, General Baptist minister, preached from Acts xv. 3. In the afternoon, the Rev. Mr. Ward of Soham prayed, after which the Rev. Mr. Reynolds of Isleham preached from John iii. 30. In the evening the Rev. Mr. Sheppard of Burwell prayed, after which Mr. Samuel Green of Bluntisham preached from Gen. xlix. 10.

ORDINATIONS, &c.

OLDHAM.

Mr. Thomas Thomas was ordained over the Baptist Church, Oldham, Lancashire, Jan. 5, 1826. Mr. J. Birt delivered the introductory discourse; Mr. Allison of Ogden, proposed the questions to the church and minister; Mr. J. Jackson of Hebden Bridge offered the ordination prayer, with imposition of hands; Mr. Stephens of Rochdale delivered the charge, from 1 Tim. iv. 6; and Mr. Bottomley of Stayley Bridge, and Mr. Galland (Independent) engaged in the devotional part of the services. In the evening, Mr. Jackson preached to the Church, from John iii. 8. and Mr. Allison also from Phil. iii. 14.

GARWAY.

July, 1826. Mr. James Evans was publicly ordained to the pastoral office, over the Baptist Church at Garway, Herefordshire. Mr. E. Nicholls, Independent, commenced the service with reading the Scriptures and prayer. Mr. Rees Davis of Monmouth, delivered the introductory discourse, asked the usual questions, and received the confession of faith. Mr. Fry of Coleford offered up the Ordination prayer, after which Mr. W. Williams of Ryeford, delivered a solemn Charge, from 1 Cor. iv. 2. Mr. Fry addressed the Church, from Phil. ii. 29. "Receive him therefore in the Lord." Mr. Williams closed by prayer. Mr. E. Nicholls preached in the evening.

TOTTLEBANK.

On Sept. 6, 1826. Mr. T. Frearson, late Student at Bradford Academy, Yorkshire, was ordained to the pastoral office over the Particular Baptist Church at Tottlebank, near Ulverston, Lancashire. The service was introduced by Mr. Davies of Ulverston (Independent), by reading the Scriptures and prayer. Mr. Godwin, Classical Tutor of the Academy, Bradford, stated the nature of a Gospel Church, asked the usual questions, &c. Mr. Mann of Shipley offered up the Ordination prayer, with imposition of hands. Dr. Steadman delivered the Charge to the Pastor, from John xix. 15, 16, 17. Mr. Harbottle of Accrington, preached to the Church, from Col. iv. 11, latter part. Mr. Bennett of Accrington, concluded with prayer. Mr. R. S. Frearson, Student at Bradford, gave out suitable Hymns. In the evening Mr. R. S. Frearson commenced the services by reading and prayer. Mr. Mann preached a discourse to the Deacons, from 1 Tim. iii. 8, 9, 10. Mr. Godwin preached to the people, from Heb. vii. 25, and concluded with prayer.

SWANSEA.

On Wednesday and Thursday the 18th and 19th of October, a large and commodious place of worship was opened, for the use of the English part of the church, formerly under the pastorate of the late Rev. J. Harris, at Swansea, Glamorganshire; who have peaceably and amicably separated from their brethren, for the purpose of forming

this new interest. On Wednesday evening, the Rev. Jenkin Thomas of Cheltenham preached from Acts xii. 24. Thursday morning, the Rev. W. Winterbotham of Horsley preached from Psalm lxxxix. 15, 16, 17. In the afternoon, the Rev. Christmas Evans preached (in Welsh) from 1 Tim. iii. 16; and in the evening, the Rev. J. Thomas preached from Neh. x. 39. last clause. The devotional parts of the services were conducted by the Rev. Messrs. Newman, T. S. Brittan, and J. Buckley, Ministers of the different Dissenting Denominations in the town, who severally manifested a most lively interest in the whole meeting. The congregations were large, and the exercises highly gratifying. About £43. was collected at the different services. The necessity of the erection of this place has arisen out of various circumstances, among which may be noticed, the greatly increased population of the town, within the last few years; the inconvenience of two congregations of different languages worshipping in one place: a serious evil which resulted from this was, that each congregation heard but one sermon on the Sabbath-day, and the old meeting-house was frequently found too small for their separate uses. In the year 1821, therefore, a few individuals determined on forming a penny a week subscription, for raising a fund, in order to remedy the inconvenience as soon as circumstances would warrant their entering upon the erection of a new place. In August 1825, a suitable piece of ground having been fixed upon, they leased it, and commenced building. The situation is eligible and central. The ground is 230 feet by 110. The house is 70 feet by 44 within, and a large vestry, used as a Sunday School room, is added. The friends have by exertion collected among themselves and in the town, about £700; but as a very considerable debt remains, and their number as a church being as yet comparatively small, they hope an appeal to their brethren and friends in England and Wales will not be made in vain. On the Sabbath following the opening, fifty-four persons, who had previously applied for, and had received an honourable dismission from the parent church, were regularly organized, and acknowledged each other as members of the new interest, by giving to each other the right-hand of fellowship. After this they proceeded to the election of deacons, when three of the brethren were called and set apart to the office. The whole of this interesting service was conducted by the Rev. W. Winterbotham, who improved the opportunity by an address to the infant church. The place is now supplied by the Rev. Robert Oxlad. The attendance is animating by its numbers, and gratifying by the visible and marked attention paid to the doctrines which are according to godliness.

J. S.

LEEDS.

On Wednesday, October 25, a new Baptist Chapel was opened for divine worship, in South Parade, Leeds, Yorkshire. The Rev. James Marshman, D.D. from Serampore; the Rev. S. Saunders of Liverpool; and the Rev. T. Raffles, LL.D. of the same place, officiated on the occasion. In consequence of the largeness of the attendance, the evening service was held in Queen-street Chapel (a new Independent place) kindly proffered for the purpose. The Collections, including £42. raised the following Sabbath, when Dr. Marshman, the Rev. R. W. Hamilton of Albion Chapel, Leeds, and the Rev. G. C. Smith, late of Penzance, engaged, amounted to rather more than £260.

It may, perhaps, be mentioned to the credit of the projectors of this edifice, worshipping at the time in a place fully adequate to accommodate them, and in every respect, save locality, which is extremely bad, and has ever proved a serious hindrance to their prosperity, well suited to their wishes, that before the foundation-stone of it was laid, they had contributed among themselves a sum, which in conjunction with the estimated price of their old place, and the anticipated proceeds at the opening of the new one would, they confidently calculated, repay the expence of raising it. Owing, however, to the great depreciation which property has since sustained, it is doubtful, whether their calculations will be completely realized or not. Their late place of worship is not yet sold, and rather than sacrifice it, they feel disposed, *if possible*, to retain it, and attempt after a little time to found a second Baptist Society in this large and populous town. To do this will require no small additional efforts; and they are apprehensive that they shall not be able to bear the entire burden of them themselves. According to a resolution entered into at the commencement of the undertaking, they are determined to possess their new place free of every incumbrance, and if this cannot be accomplished without disposing of the old one, they will feel themselves constrained, though very reluctantly, under existing circumstances, to sell it.

J. A.

To Correspondents.

Owing to an oversight, there have been introduced into the discussion, in some late numbers of the Magazine, respecting the admission of members into churches, some personalities, to which the Editors refer with regret, and which they respectfully urge upon their correspondents in future to avoid.

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Littlewood and Green, Printers, 15, Old Bailey.

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